

**A COMPILATION
OF
Samuel
Richardson's
Writings**

**CHRIST ALONE EXALTED
Salvation by Grace Alone –
In Christ Alone**

***EMBRACING A PERIOD OF
THIRTEEN YEARS.***

1645 – 1658.

COMPLETE &

UNABRIDGED

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Brief Biographical Sketch

Samuel Richardson

1602-1658

Samuel Richardson is essentially known only as an author; as no memorials exist of his private life, and his works afford but scanty materials to supply their place. According to the best information available, his date of birth was about 1602 and his death occurred sometime in 1658. It is reported that he was from the Northamptonshire region of England; a county located in the southern part of the East Midlands, about 75 miles northwest of London. One source mentioned that he appears to have been "a substantial London tradesman and was certainly one of the shrewdest and most influential of the Baptist leaders in London." From his writings we can easily observe that Richardson was a Firm Advocate for the Cause of Religious Liberty; a Loyal Supporter of the Government of Oliver Cromwell, and the Parliamentary Cause; and above all an Exalter of Christ Alone & fervent Setter Forth of Christ's Glory & Preeminence in Salvation. He most definitely was a formative leader of the early English Particular Baptists, and one of the twelve signers of the 1644; and slightly revised 1646 London Confession of Faith. In fact; as one studies these two Confessions, Richardson's influence seems predominant, and one cannot but wonder; in light of his own writings, the precise wording of the Confession itself; {especially the 1646 Confession;} and closely comparing its contents to the writings of Kiffin & Spilsbury, {to whom, most often the Confession is ascribed;} if he was not indeed the chief compiler of these articles; if not the immediate author himself?

The signers of the 1644 Confession were: William Kiffin, Thomas Patient, John Spilsbury, George Tipping, Samuel Richardson, Thomas Skippard, Thomas Munday, Thomas Gunne, John Mabbatt, John Webb, Thomas Killcop, Paul Hobson, Thomas Goare, Joseph Phelpes and Edward Heath. These were demonstrably some of the major Particular Baptist leaders of the period. Notable names added to the 1646 Confession were: Benjamin Coxe and Hanserd Knollys.

A fascinating entry from the Journal of the House of Commons, dated January 29th, 1645/46, tells us that Richardson and Benjamin Coxe were summoned before the Civil Authorities to give an account of this {1644} Confession. The Journal entry is as follows: "Resolved, &c., that the Serjeant do apprehend Benjamin Coxe and Samuel Richardson, the Parties that delivered a Pamphlet at the Door to the Members of this House, intituled, A Confession of Faith of Seven Congregations or Churches of Christ in London, which are commonly, but unjustly, called Anabaptists; and do take Bail of them, to appear, from time to time, at the Committee for plundered Ministers; {the Committee for Plundered Ministers were loyalists to the Presbyterian Cause, essentially Presbyterian henchmen, appointed by the Long Parliament, in 1643, to suppress and persecute any who would deviate from their form of Papal hierarchy;} and that it be referred to the Committee of plundered Ministers, to examine the Book, and the Parties, whose Names are subscribed; to send for the Licenser and Printer; and state the Business to the House with all Speed; and that the Committee of plundered Ministers shall have Power to advise with such of the Assembly of Divines, as they shall think fit to send for upon this Business. Ordered,

&c., that the Masters and Wardens of the Company of Stationers do forthwith take diligent Care to suppress a Pamphlet, intituled, A Confession of Faith of Seven Congregations or Churches of Christ in London, which are commonly, but unjustly, called Anabaptists. Ordered, &c., that the Serjeant at Arms do immediately send some of his Servants to seize and suppress the said Books. Ordered, &c., that the Parties that delivered the said Pamphlet at the Door be called in; and demanded, by what Order and Authority the said Pamphlet was published; and who licensed it. Samuel Richardson and Benjamin Coxe were accordingly called in; and, being demanded, who printed the said Pamphlet, said, one Simonds; and that he got it licensed; and Richardson said, that the Printer told him, that Mr. Downham licensed it; that this was a Second Edition; that they had Meetings every First Day of the Week; that there were Seven Congregations of them English, and One French; and that the Subscribers were two of every Congregation."

In the 1647 work by Richardson, entitled, *Justification by Christ Alone*; there is recommendation/preface to the work by William Kiffin, which ends in the following statement: "Beloved, these are the last times wherein it behooves you to beg with much earnestness, strength from the Lord that He may put straight steps to your feet so that you may walk to His praise, exalting Him alone as your life and glory. This was the main end of the Author presenting these few lines to your consideration. Wherefore, read it carefully and noble Berean - like, try all things, and hold fast that which is good. It shall be his desire, who desires nothing more in this world than your growth in the knowledge of Christ Jesus, and your walking as the children of the light, that the God of all grace may cause all grace to abound in you to His own glory; So prays he; that is yours in the Lord, in all services of duty and love. William Kiffin." Note in particular Kiffin's remarks as to that which he felt was pre-dominant in these writings; namely, the exaltation of Christ "alone as your life and glory;" a principle which our author never departed from.

Though nothing exists by way of a memoir, we learn from some passages gleaned from his "Divine Contemplations" book, that prior to 1640; whilst under a black cloud of spiritual bewilderment, Richardson was brought by the effectual in-working of the Spirit to an acknowledgement of the true gospel, in seeing that his salvation was accomplished by Christ on the Cross; for he says that, "about twelve years ago, {written in 1649,} in the viewing of my defects in prayer, earnestness, &c., I had prayed and concluded that if I had the Spirit of God, I should not have so prayed as I did; then I concluded that I had been fourteen years or more mistaken; afterwards I resolved that if God had intended me good, he would have manifested it to me before this time, then was I as fully satisfied as ever I was satisfied of anything in the world, that I should never be saved; I thought my condition was very miserable; but in this extremity I apprehended no remedy in this condition, till an interpreter, {very possibly the printed sermons of Tobias Crisp, whose writings he valued,} one of a thousand, did by the truth convince me, that I did believe, and should be saved; and I was forced to confess that he that did desire to believe, did believe; yet I was not fully settled until I did see that my salvation was effected by Christ on the Cross, &c."

Also; referring to a time when his understanding was still darkened; that is, prior to the Lord granting him true repentance to the acknowledgment of the truth of the Gospel; he recalls how that he had once been "wrapped up and sunk in Arminianism," darkness; and so says that he would have "so continued, but the Lord in mercy pulled me out. Oh how

sweet {says he} should that love be to us, which keeps us from these errors, or brings us out of them; and the Lord will in his time be full Redemption to all his." {Saint's Desire} Again; a few years later he says, "we did walk in the way of works for salvation, till God did hedge up our way with thorns; for our works were those thorns which did pierce us and wound us at the heart, and instead of saving us they killed us; these thorns did so prick us, that we were not able to go any further in that way, for God opened our eyes that we saw nothing but death in them, then we ceased to work for life and salvation." {Divine Contemplations}

Early in 1645 Richardson defended the Baptist position in his book entitled, "Some Brief Considerations on Doctor Featley; his book, entitled, the Dipper Dipt." Daniel Featley {1582-1645} was a leading Calvinist Disputant of the 1620's; and a translator of the King James Version of the Bible; who fell into difficulties with Parliament due to his loyalty to Charles I in the 1640s, and therefore imprisoned towards the end of his life. It was in prison where he came into contact with the Baptist minister Henry Denne, {himself imprisoned at the time for preaching against infant baptism,} and upon their release Denne {seemingly hurt by the sharp tone of Featley's attack} challenged Featley to a public disputation on the subject; and soon drew up his own reply, in his book entitled, "Antichrist Unmasked."

Richardson's book soon followed; and without any introduction he went straight on the attack with the following seven propositions: I. Dr. Featley; his secret and heinous accusing the honorable Parliament. II. That he is guilty of greater errors, than to go into the water to be dipt. III. His false Accusations against the Anabaptists, examined and answered. IV. How in a Disputation he discovered his subtilty and pride. V. That he justifies dipping in rivers to be a lawful manner of baptizing. VI. Some Reasons alleged against Infants being baptized. A question proposed to consideration, that it if be an error to be baptized again, whether the punishment, some would have inflicted upon them, and some have suffered, be not too great? VII. How many sorts of Anabaptists he saith there are, and what they hold.

Regarding these 'greater' errors from his 2nd propositions, he names, amongst others, the following: "Doctor Featley holds these errors, viz., that Archbishops, &c., are not Antichristian, {pg.32;} and that the Ceremonies of the Church of England are not Idolatrous nor Antichristian, {pg.32;} and that baptism is a means of salvation, {pg.40;} ... and furthermore also the Doctor saith, that Christ is the Son of God, not only in respect of His temporal generation, but also in respect of his eternal generation, {pg.3;} and that the Spirit is said to proceed from the Father, because he proceeds from the Father originally; and that the Spirit hath a dependence from both, {pg.23;} but if Christ, as He was God had a beginning, he could not be God. How can Christ, as He is God, be the Son of God in respect of His eternal generation any more than the Father is His Son by eternal generation? Secondly, if the Spirit of God be God, {as He is} equal with the Father and the Son, all Three infinite, without beginning, each having the whole Divine Essence and yet there is but One Essence; how can the Spirit proceed from the Father originally, any more than the Father from the Spirit? And how can the Spirit of God have any more dependence upon the Father and the Son, than they have upon Him, seeing whatsoever is infinite can have no dependence upon anything? Therefore the Doctor's words contain in them the nature of blasphemy; and to define how One can be Three, and Three but

One, and always so remains, is above the reach of any man. I may say to him as Luke 6:41,42."

This last assertion is of particular interest, for herein we detect a statement which also was the basis of a revision of the 1644 London Confession. The 1644 Confession regarding the Being of God, and more specifically the Godhead; {Father, Son & Holy Spirit;} reads: "In this Godhead, there is the Father, the Son, and the Spirit; being every one of them one and the same God; and therefore not divided, but distinguished one from another by their several properties; the Father being from Himself, the Son of the Father from everlasting, the Holy Spirit proceeding from the Father and the Son." Note the careful revision and re-wording of the 1646 Confession which reads: "In this Divine and Infinite Being, there is the Father, the Word, and the Holy Spirit; each having the whole divine essence, yet the essence undivided; all infinite, without any beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties."

Notice that the revised 1646 Confession was careful to stay to the wording of Scripture; or rather say no more than the Scriptures positively affirmed; and for this reason they eliminated the Papal concept {which was blindly embraced by their Protestant cohorts} of what is called the Eternal Generation of the Son of God; to some a heretical affirmation that sets forth that Christ's Supreme Godhead is a derivative Godhead; that it is not original, absolute, self-existent, independent and eternal; and such a denial of his self-existence is {according to some} a subtle denial that he exists at all; that is, as an absolute, eternal, independent and self-existent God. {Is Jesus Christ the eternal God or not?} The same is true of God the Holy Spirit, both God the Holy Spirit and God the Word being self-existent in their One Divine Nature. Likewise there is no mention made of the concept of three distinct persons in the Godhead; an almost universal phrase found in all 'Protestant' Confessions, which {again, according to some,} unscriptural and irreconcilable concept destroys the Unity and Absolute Oneness of God; for three divine persons, would be three divine individuals, and what would that be but three gods? This is speculating on the mode of God's existence further than he has seen fit to reveal in his Word. Whilst God has declared Himself as Father, Word and Holy Ghost, Three, and that whilst He is thus Three, He is absolutely ONE; which Divine Declaration is to be received, and with it, as made, faith rests satisfied.

Another insightful extract, from the same Dipper's book, gives us a glimpse of Richardson's valuation of the work of the Spirit of God in unfolding Divine Truths, in direct opposition to a mere academic approach. "The Word, said he, revealed to us the deep things of God by his Spirit, I Cor.2:10, he does not say by Greek and Hebrew, &c. But it will be objected, cannot learned men understand the Scriptures as well as illiterate asses, as the Doctor calls tradesmen? I answer, yes, both alike, not at all of themselves. But, what, are there means and helps to the understanding the Scriptures without Greek and Hebrew? Yes, only the self-evidencing light of the Spirit of God, which first inspired the pen-men of Scriptures, who is in the hearts of the Saints, the only Interpreter of the Scriptures. Secondly, the knowledge of the body of Divinity, or the Analogy of the faith, to which the Scripture is to be referred for its right interpretation. Thirdly, the Law of God written in the hearts of the Lord's elect, which favors the truth, and disrelishes errors. The fourth help to the understanding the Scriptures, is the manifold experience of varieties of

temptations, and the experiences of the work of Grace in the soul. Lastly, to compare Scriptures that are dark with Scriptures of the same nature that are more plain, and so to let the Scriptures expound themselves. I conclude this, all men are pure blind, yea dead, till God gives life, and opens men's eyes, and although human learning is necessary for translating the Scriptures, &c., yet many idolize it, as the children of Israel did their golden Calf."

Between 1647 & 1649 Richardson's heart was engaged in setting forth a definitive declaration of gospel truth; and published {in 1647} his doctrinal tract entitled "Justification by Christ Alone;" which in essence was a reply to objections made against his earlier work entitled "The Saint's Desire;" made by one Mr. Huet & Holmes. {Apparently Nathaniel Holmes - 1599-1678, who was an English Independent theologian and preacher.} In this important work, Richardson argues against the concept that any aspect of eternal salvation, be it legal or vital, is by external means. Richardson wrote to affirm "that we are justified by Christ alone and not by our believing," and to set forth "the true place of faith in salvation as an evidence of interest in Christ but not a joint-partner with Christ." To the potential objection some would make to his position; namely, that "God has decreed the means as well as the end, and faith is one of the means," Richardson says, "we grant God has decreed the end and the means, and whatsoever God has decreed shall unavoidably come to pass. But we deny that faith is any means of our Redemption, Justification, or Salvation. Nothing but the Lord Jesus Christ is the means of our salvation. There are means that are necessary to the revealing and enjoying the comfort of it, as the Holy Spirit and ministers to reveal it and faith to receive it; also, there be fruits and effects of the love of God, as faith, love, and obedience to Christ...yet these are no means of our salvation."

Regarding the vital issue of a sinner's justification before God; Richardson says, "some place justification to be only in the conscience. But we place it only in Christ where it is, and to whom it belongs. Justification consists in taking away of sin. None but Christ can do that. Justification and acceptance are one. For without justification there is no acceptance; and seeing that we are accepted in Christ, we are justified in Him. If our justification be a spiritual blessing, {as it is,} then it is in Christ where all spiritual blessings are, "Blessed be God, who hath blessed us with all spiritual blessings in Christ." {Eph.1:3} Where our redemption and righteousness are, there is our justification. Righteousness and justification are one. This we have not in ourselves but in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {I Cor.1:30} "In whom we have redemption through his blood, even the forgiveness of sins." {Col.1:14} Our justification is a part of our completeness. Therefore, where we are complete there we are justified. But we are not complete in ourselves, but in Him. {Col.2:10} If all things on which depends our happiness were accomplished, {Jn.19:28,} then was our justification also. For without that no man could be saved."

In reference to the important distinction between ascribing our justification to an act of faith, as opposed to Christ alone; he makes this observation, "men please themselves with a conceit that they do not dishonor Jesus Christ in ascribing their justification to faith, because faith is a grace of Christ, and so from Christ. But, by the same reason, we may ascribe our justification to love, patience, temperance, goodness, etc., because they are from Christ and fruits of the same spirit faith is. {Gal.5:22} And may we not also by the

same reason ascribe our justification to all our spiritual performances such as prayers, tears, and all our good works, because the power by which we do these is from Christ? "For without me," Christ says, "ye can do nothing." {Jn.15:5} Oh all ye sons and daughters of the Most High, lift up your voice, and cry, No inherent holiness to justification, as well as no works of the Law; for whatsoever is in us, and acted by us, and passes through us, is defiled by us, as "all our righteousnesses are as filthy rags." {Isa.64:6} "Not by works of righteousness which we have done, but according to his mercy he saved us." etc. {Tit.3:5-9} "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:24-25} Christ is our Righteousness; "in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} "I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." {Ps.71:16} "My tongue also shall talk of thy righteousness all the day long." {Ps.71:24} No other righteousness can be compared to this!"

In 1648 Thomas Killcop {Particular Baptist & Millenarian; who signed the 1644 & 1646 London Confession,} attempted to refute Richardson's "Justification by Christ Alone" in his work entitled "Ancient & Durable Gospel," which was a millenarian work that oddly maintained that the redemption of the elect was not accomplished by Christ alone on the cross, but would occur at his Second Coming, at which time, according to Killcop, the Jews would be restored to Palestine; and Christ's Kingdom established on the earth.

Though this attack was met with only a brief rebuttal on the part of Richardson, {who asserted that such an attack "deserved no answer;" and that Killcop's book was but a labyrinth of contradictions, and thus needed no answer to throw it down, as it would fall alone,} we can only imagine how painful such a departure from clear Scriptural ground must have been to these who just a few years previous rejoiced together in the following affirmation of their mutual faith in Christ, in accord with their Confession of 1646, in stating that, "Jesus Christ by his death did purchase salvation for the elect that God gave unto him; these only have interest in him, and fellowship with him, for whom He makes intercession to His Father in the behalf of, and unto them alone doth God by his Spirit apply this redemption, as also the free gift of eternal life is given to them, and none else." So likewise, "those that have union with Christ, are justified from all their sins by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins. And this applied through faith." The Confession concludes with this declaration: "We know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should, in his strength, rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences." Such deviation from sacred truth necessitated separation from evil; and so Richardson asserts that "concerning the doubt which does arise in many concerning communion, whether we may have communion in the ordinance of the supper with such as hold contrary to this truth so much contended for, I answer to the question, whether we may

walk in communion with those that deny this doctrine. "Can two walk together, except they be agreed?" {Amos 3:3} The saints cannot walk together warrantably and so not comfortably without these two things. A oneness of faith in the principles or doctrine of Christ, known, owned, and declared. Love to the truth and to each other so as to desire to walk together. For my part, I would not join to that church who denied any foundation truth and this is one!"

Like Tobias Crisp before him; whose sermons he sought to vindicate in his well-written tract entitled, "In Defense of Crisp;" the foul blur of Antinomianism was hurled upon him, by those who mingled Law & Gospel; but like those who were accused of Antinomian tendencies before him, Richardson was ever careful to maintain good works and obedience to all Gospel precepts; but never in order to obtain any aspect of salvation, but as flowing spontaneously from a heart overcome with love to Christ. He says, in his book entitled "Saints Desire;" that "by nature we are prone to desire liberty, and abuse it; we need to be exhorted that we use not our liberty as an occasion to the flesh, to sloth and ease, &c. {Gal.5:13} Liberty to sin is no liberty, but the greatest bondage that can be to have a free heart to serve God, and the lets outwardly removed is sweet liberty to enjoy God, is liberty to be set free by Christ from sin, Satan, hell, is to be freed indeed; and though we have nothing to do to be saved, we have something to do for his glory, which is to be our meat and drink, therefore let no difficulty hinder thee in serving thy Lord, say not it is impossible, consider, Luke 1:6 & II Pet.3:14. Press after perfection, the nearer the better, watch and pray to prevent sin, to do good; make it thy business to keep Christ's commands."

His coming to the aid of Doctor Crisp, who could not answer his critics, {Crisp died of small-pox in 1643, at the early age of 42,} was according to Richardson out of pure necessity. He says, "neither do I know that I take any pleasure in writing against any, no further than I think myself bound in conscience to witness to the truth, and then especially when others omit it. Mr. Geree's book {Stephen Geree "Doctrine of the Antinomians," published in 1644} against Dr. Crisp has been published above four years, and no answer given to it by any. Neither have I heard that any other hath given any answer to the other foul Treatises. The most of them have been published several years. O ye that love the truth! Is it a small matter to you for Christ to be dishonored, and his truth condemned? Do ye not regard what violence is offered to the sufficiency of Christ's sacrifice? If yea, why are ye so silent as if there were none to answer?"

In 1649 Richardson brought forth another work entitled "Divine Consolations; a fountain of life and comfort. Declaring that the Elect were justified from the punishment of sin by Christ, when he was upon the Cross; and the objections against it are answered. And that Christ alone is our life, happiness, peace, strength, comfort, joy, and all perfection." This work was dedicated to Oliver Cromwell, Thomas Fairfax, Henry Ireton & Major-General Thomas Harrison, all most loyal supporters of the Parliamentary Cause; of whom he says, "God hath made you special Instruments in saving this nation from ruin and destruction; he hath honoured you with his protection, presence and blessing, even to admiration...the saints love you; England fareth the better for you; the children unborn shall praise you, and bless God for you; and though there be them that revile you, yet the memorial of your names shall be forever precious." Needless to say, Richardson was a loyal supporter of the Protectorate.

From the Preface to this work we soon detect that which stirred our author in an earnest vindication of the Gospel of Christ. "Holy and beloved in the Lord; Behold I present to your view Christ crucified, which is the sum and substance of the Gospel; the Priesthood of Christ, and the sufficiency of his Sacrifice to save, is the main thing I contend for against the Papists, who say, Christ's sacrifice is not sufficient without their sacrifice. Charity saves, says one; without good works, no salvation, says another. A third says that Christ's sacrifice is not sufficient for our Salvation without believing, that believing saves, and that without believing, we cannot be saved. Ye see, they all urge a necessity of something for salvation besides Christ's Sacrifice, without which something, they say, we cannot be saved, so that they deny the sufficiency of Christ's sacrifice to save, and so deny that Christ does save. For those he saves, he saves by his sacrifice. Also if Christ and something else saves us, Christ saves us not. For he is no Saviour if he be but a part of a Saviour; therefore, in adding something to Christ's sacrifice, they deny the sufficiency of Christ's sacrifice so that their opinions are dishonorable to Christ. Therefore, as we tender the honour of Jesus Christ, we are to hate and abhor them, being enemies to the Cross of Christ, and therefore abominable. If we consider how generally these are received and scarcely contradicted by any, thus believing, and Christ and believing together saves us; sure it should greatly stir us up, and provoke us to contend for the sufficiency of Christ's sacrifice, though our contending should cost us our lives. There is no truth more honorable to Christ, nor of greater concernment to his glory, and our salvation, than this is. Take away anything of the sufficiency of Christ's sacrifice, and our salvation is destroyed. What a dishonor were it to God to send Christ to save us, and yet for him not to save, and not to be sufficient to save. There is no opinion in the world, that my soul doth more abhor, nor against which I would more freely lay down my life for than this. This Treatise tends to exalt Christ alone."

From a second preface in the same book; we read, "Christ and him crucified is the best and most desirable object that can be presented unto your view. What can be better or more desirable. This is our happiness and glory and our chiefest joy. Joy sweet, satisfying, unmixed, pure, spiritual, glorious, full, and eternal. There is no sweetness like to this of Christ's dying for my sins. His suffering for us the whole punishment of sin so that God will not impute sin to that soul for whom Christ died. Therefore, we are forever freed from the punishment of sin. The more we know this truth, the more sweet is Christ to us and the more fixed on Christ our hearts will be, the more we love and obey him and contend for the truth once delivered to the Saints. This subject is love, the best love, which is most sweet and full of divine consolation. In the view thereof, I trust you shall find some sweetness. And if you had not enjoyed this sweetness, you could not have sent it forth so naturally, fully and sweetly to me as you have done. I have great cause to be thankful to you, and God for you. Your love to me has caused me to dedicate this small Treatise to you as a testimony of my hearty thankfulness to you for your love. The Lord bless you and keep you from all evil. So he prays that remains; Your much obliged, Samuel Richardson." {Divine Consolations, 1649}

Richardson was no friend to the Presbyterians, who sought by their Westminster Standards to impose their form of 'holy law' upon all England. To him the Westminster Assembly was comprised of "the men that have often deluded us, and thrust upon us error for truth; and so have deceived us and yourselves." In his work "Necessity of Toleration," 1647, he speaks of the Presbyterians in no kind terms, for he tells us, "for the matter of

things they impose upon us, we find it not so written in the Word of God, therefore we slight it; for we are resolved not to presume above what is written in the Holy Scriptures, and therefore we cannot submit to you, nor to your faith. Also, you have not studied a religion for us out of the Word of God, but have borrowed us one out of Scotland, and as some say; as wicked king Ahaz brought a pattern of the altar from Damascus to Jerusalem, which is unjustifiable by the Word of God...so that we had as good be under the Pope, as under your Presbyterian check." Further on he warns us, "Mr. Presbyter, your principles are large and dangerous, for who can tell what you will judge tolerable? Such as cannot dance after your pipe, and rule in your way, you judge heretics, and they must appear before your dreadful tribunal, to receive your reproof, which is sharp and terrible, and strikes at our liberties, estates and lives. Your care is to destroy, which is contrary to the Word of the Lord, which saith, they shall not kill nor hurt in my holy hill. Is your Church of this holy hill, seeing it is so corporal?" For know this, that "it is not in the power of man to suppress errors. If you can, first, so speak to the blind and open the eyes of our understanding, as to expel the darkness that is in them; secondly, if you can command the heart and reform it; thirdly, if you can hinder and destroy the vain imaginations of men's hearts and hinder Satan's suggestions of errors, and men's speaking each to each other; if you can place light in the soul, for there is no light until God gives light, and until God speak all is nothing; if you can give the Holy Spirit to men to direct to reform them, for until the Spirit comes there is no Reformation to purpose; then are you able to suppress errors. If you cannot do these things, give place to him that can and will do these things in his time; and, in the meantime, will so order all errors to his own glory, and the good of his elect. As for the Reformation that some men cry up to suppress errors, what is it but, first, a sinful Reformation, in that it forces men to sin even against their own knowledge and conscience, for many men before they will suffer death, or be undone, will say and do anything. Secondly, it is a foolish Reformation, in going the wrong way to work, in offering to reform the outside first; whereas God, when he reforms, begins within, at the heart, because if that be not first reformed, it is no spiritual Reformation, but a carnal and hypocritical one, as the Pharisees made clean the outside and remained filthy within. Thirdly, it is a carnal Reformation, and therefore it is attended with carnal instruments, prison and swords, &c.; whereas Christ's kingdom is spiritual, and all that belongs unto it. Fourthly, it is a cruel Reformation that hath more destruction than edification in it. It is a terrible Reformation, there waiteth on it confiscation of goods, fines, imprisonment, banishment, death with fire and sword. Is there no better cure of the pain of the head than beating out one's brains? Lastly, it is a deceitful Reformation, in that it makes men to appear to be sheep, when they are wolves; also, in that under the notion of suppressing errors, it suppresses the Truth, and stops the passage of the Gospel, which, instead of running, cannot go by reason of it."

Several of his subsequent writings were devoted to the defense of the Parliamentary Cause, and of the Government of Oliver Cromwell. In his pamphlet entitled "An Answer to London Ministers, &c., 1649;" he says, "because, therefore, you have saved our lives, and more, have not esteemed your own lives too much for us, but often have offered them up for us, we resolve to live and die with you." In the light of these words, we find it somewhat ironic that Richardson died the same year as Cromwell.

In the following passage, from a book that he published in 1656, entitled "Plain Dealing," we have his estimate of the services Cromwell had rendered to his country, and of his

personal qualities as a man and governor. "His Highness aimeth at the general good of the nation, and just liberty of every man. He is also a godly man, one that feareth God and escheweth evil; though he is, nor no man else, without human frailty. He is faithful to the saints, and to these nations in whatsoever he hath undertaken from the beginning of the wars. He hath owned the poor despised people of God, and advanced many of them to a better way and means of living. He hath been an advocate for the Christians, and hath done them much good in writing, speaking, pleading for their liberty in the Long Parliament, and fighting for their liberty. He, with others, hath hazarded his life, estate and family; and since he hath refused great offers of wealth, and worldly glory for the sake and welfare of the people of God, God hath given him more than ordinary wisdom, strength, courage, and valour. God hath been always with him, and given him great successes. He is fitted to bear burdens, and to endure all opposition and contradictions that may stand with public safety. He is a terror to his enemies; he hath a large heart, spirit, and principle, that will hold all that fear the Lord, though of different opinions and practices in religion, and seek their welfare. It is the honour of princes to pity the miserable, to relieve the oppressed, and the wrongs of the poor; he is humble and despiseth not any because poor, and is ready to hear and help them. He is a merciful man, full of pity and bounty to the poor. A liberal heart is more precious than heaven or earth. He gives in money to maimed soldiers, widows and orphans, and poor families, a thousand pound a week to supply their wants; he is not a lover of money, which is a singular and extraordinary thing. He will give, and not hoard up money as some do. I am persuaded that there is not a better friend to these nations and people of God among men, and that there is not any man so unjustly censured and abused as he is. And some that now find fault with him may live to see and confess that what I have herein written is truth, and when he is gathered to his fathers, shall weep for want of him."

Richardson's care for the poor, and concern for social reform is evident from his 1653 pamphlet, "The Cause of the Poor Pleaded;" in which he lamented that Papists were more charitable than Protestants, called for an increase in charitable giving and jobs for the unemployed, and praised Cromwell's liberality to the poor.

Most of Richardson's writings are saturated by an ardent attachment to complete liberty of conscience. In his "Necessity of Toleration," 1647, he states, "it is God's way to have religion free, and only to flow from an inward principle of faith and love; neither would God be worshipped of unwilling worshippers. It is his prerogative only to force religion, by working faith in men's hearts; for though religion be natural, true religion is supernatural, and proceeds from the Spirit of God." With such views of the government, and the governor, Richardson would look with regret upon the wild and visionary attempts of the Fifth Monarchists, and other radical extremists to overthrow the government of Cromwell. Among these were many who were his brethren in the faith, but who openly and strongly expressed their disapprobation of the Protectorate, and sought its dissolution.

Richardson's last known work was, "A Discourse of the Torments of Hell, with many infallible Proofs," &c., 1658; in which he repudiated the doctrine of eternal and perpetual punishment; and whilst the subject matter may have brought him into disfavor with some; we herein also find that those sacred principles of Gospel Truth for which he so vehemently contended for in the early 1640's remained intact, and his heart fixated on the pre-eminent glory of Christ in the salvation of his elect. He says, "carnal hearts of men taketh offence

at everything, except the Law of Works, a doing to be saved; for the Doctrine of Election, God's Free Grace and Salvation only and alone by Christ, without Works, {Rom.4:6,} is charged with being one of the greatest Doctrines of liberty to sin that ever was, and is by the ignorant made a stumbling-block and rock of offence; and a cause of carelessness in many." Regarding his views on the Sovereign Dominion of God we extract this lengthy quotation, "the Doctrine of the Protestant Ministers is charged, not only to be a Doctrine of liberty to sin, but a blasphemous Doctrine; for they say, that to teach that the fall and sin of man was decreed is to make God the Author of evil; for many of the Protestant Writers say that the sin of man was determined of God...God willed and decreed his glory and man's happiness; therefore he willed and decreed the means to it; for the end and moving cause of his willing sin to be, is for his glory, which cause it was necessary for sin to be. If sin had not been, how should the goodness of God in giving man eternal life in glory appeared, his love in sending Christ to die? If there had not been sin, there had been no need of Christ's coming, nor of his death and righteousness. Most of the great works of God in this world and that to come, have dependence or reference to sin. How should we have lived by Faith, exercised the fruits of the Spirit, or have any happiness or glory in the world to come, if it had not been for Christ; and Christ had not been, if there had been no sin. He that willeth the end, willeth those things that are necessarily referred to that end; taking away sin was decreed before the world, therefore the being of sin was decreed. Christ's death was determined before the world - the Saints were chosen to life before the world; and choice hath reference to the fall, therefore the fall of Adam was decreed. If the will of man had been the first and chief cause of the being of sin, then the will of man should be the cause of God's will, and so man shall be the original cause of the salvation of himself, and so much the cause of it, that without his will it could not have been; and so the determination of God what to do, shall not be from himself, but from the will of man, which is contrary to "the purpose of Him who worketh all things after the counsel of his own will." {Eph.1:11} If man should will sin before God willed it, then shall the will of God depend and wait upon the will of man; as if God should say, 'If man will sin, then I will determine his salvation;' and if God should first will to send Christ to save man, and leave it to man's will and power whether he shall fall or no, then it was possible for man to stand, and so to frustrate the decree of God; for if man had not sinned, God's decree of sending Christ had been made void and of none effect. Mr. Perkins' saith, "God decreed the fall of Adam; if the fall was decreed, if man had power to stand, then he had power to frustrate God's decree, which no wise man will affirm;" and then that saying that Adam had power to keep the Law, is without truth. {Ezek.18:2-4} God willeth all things well; he sinneth not, nor can sin, because he is under no Law." He concludes, "it is strange to consider men are so set upon the Popish principle to be saved for their works, that they count all profane that cross their way; some have burned the Bible; and Doctor Crisp's book of Salvation by Christ Alone. In like manner, Mr. John Archer's book, {late of All Hallows', Lombard Street, published 1645, entitled: "Comfort to Believers, against their Sins and Sorrow,"} was burnt by the Hangman; and the same spirit is alive to burn this also; for I expect no better from such as are not taught of God; they condemn those things they know not, and think they do God service, when they persecute the truth and professors of it." And so it is, even to this day!

It is uncertain as to how or when our beloved brother actually died, but as his writings came to an end in 1658, most believe that he was taken by Christ, only shortly thereafter.

Following is a list of Mr. Richardson's Writings

1. News from Heaven of a Treaty of Peace. Or, a cordial for a fainting heart. Wherein is manifested, that Jesus Christ, and all that is his, is freely offered to all who see a need of him, &c. 1643.
2. The Life of Faith, in Justification, in Glorification, in Sanctification, in Infirmities, in Times Past, in all Ordinances, &c., 1643.
3. Some Brief Considerations on Dr. Featley his book, entitled The Dipper Dipt; wherein in some measure is discovered his many great and false accusations of divers persons, commonly called Anabaptists, &c. 1645.
4. The Saint's Desire; or a Cordial for a Fainting Soul, 1647.
5. Fifty Questions propounded to the Assembly, to answer by the Scriptures whether Corporal Punishment may be inflicted upon such as hold different Opinions on Religion, 1647.
6. Justification by Christ alone, a Fountain of Life and Comfort. Declaring that the whole work of man's salvation was accomplished by Jesus Christ upon the cross, &c., 1647.
7. The Necessity of Toleration in Matters of Religion, 1647.
8. Divine Consolations or A Fountain of Life & Comfort, 1649.
9. An Answer to the London Ministers' Letter from them to His Excellency and his Counsel of War; as also an Answer to John Gerees Book, &c., 1649.
10. The Cause of the Poor Pleaded, 1653.
11. An Apology for the present Government and Governor, with an Answer to several Objections against them, and 20 Queries propounded for those who are unsatisfied to consider. 1654.
12. Plain Dealing, or the Unveiling of the Opposers of the Present Government and Governors, in answer of several Things affirmed by Mr. Vavasor Powell, &c., 1656.
13. A Discourse of the Torments of Hell, with many infallible Proofs, &c., 1658.

Note: All of Mr. Richardson's writings are herein included, except for his first two publications, both of which have been sadly lost to the ages.

Some Brief Considerations
On Doctor Featley's Book,
Entitled,
The Dipper Dipt.

Wherein in Some Measure is Discovered his many Great and False Accusations of Divers Persons, commonly called Anabaptists, with an Answer to them, and some Brief Reasons of their Practice.

In Seven Sections, Viz.

- I. Dr. Featley his secret and heinous accusing the honorable Parliament.**
- II. That he is guilty of greater errors, than to go into the water to be dipt.**
- III. His false Accusations against the Anabaptists, examined and answered.**
- IV. How in a Disputation he discovered his subtlety and pride.**
- V. That he justifies dipping in rivers to be a lawful manner of baptizing.**
- VI. Some Reasons alleged against infants being baptized.**
A question proposed to consideration, that it if be an error to be baptized again, whether the punishment, some would have inflicted upon them, and some have suffered, be not too great?
- VII. How many sorts of Anabaptists he saith there are, and what they hold.**

Wherein is added, what is conceived the Doctor's mystical frontispiece may more properly declare.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven, for so persecuted they the prophets which were before you." Matt.5:11-12.

By Samuel Richardson.

London. 1645.

Some Brief Considerations
On Doctor Featley's Book,
Entitled,
The Dipper Dipt.

Section 1. Doctor Featley his secret and heinous accusation of the honorable Parliament.

Doctor Featley, under the color of aiming at Anabaptists, strikes the Parliament, and secretly wounds them with his malignant pen. In his Epistle to his friend, he complains of his corporal thralldom, and that his pressures are insufferable, his person confined, his estate sequestered, his losses invaluable, his books and both his pulpits taken from him; and that his friends and himself sought earnestly, but could not obtain that liberty which Paul enjoyed when he was in prison in Rome, to preach the Gospel to his fellow-prisoners. Observe, what doth he not say, that the Parliament are hinderers of the preaching of the Gospel of Christ? What, are they worse than heathen Emperors and Magistrates? Can they not be prevailed with, to yield that the Gospel should be preached to prisoners? Oh, heavy charge! It seems he hath a great mind to preach the Gospel, but the honorable Parliament have had cause enough to fear that he would so mix it with the leaven of malignancy until he had so soured it, that all that should taste of it, were in danger to be poisoned with it; and so they did justly, in hindering him from preaching such a Gospel as this is. And on page 32, the government of Archbishops, &c., is not Antichristian, contrary to the Ordinance of Parliament, and nicknames them Brownists and Barrowists, that hold so. And on pages 214, 215, he said, this kind of sacrilege we speak of, whereby Churches and Churchmen are defrauded of their due, is no better nor worse than robbing God, and pronounces a curse upon a curse to them. What does he less, than charge the Parliament with sacrilege? What punishment he deserves I leave it to them whom it concerns. Also he saith, page 70, {when speaking of the Separatists and Anabaptists,} that the Magistrate, who, though by present convince seems to give them line, yet no doubt it is, that they may the more entangle themselves, and more easily be caught; as if the Parliament sought to ensnare any that are loyal to the State. Suppose they conceive they are in an error, how knows he, but that their forbearance is out of a desire and hope, that upon their better information they will gladly reform what is amiss, themselves considering that many of the Separation and Anabaptists are well known to be honest and conscionable men, both towards God and man? And concerning the Doctor, when he reckons up the enemies of the State, in his Epistle to Mr. John Downname he does not name the malignants to be any of them, which declares he is not yet healed of his malignancy.

Section 2. Wherein it appears that the Doctor is guilty of greater errors, than to be dipped in the river.

Doctor Featley holds these errors, viz., that Archbishops, &c., are not Antichristian, p.32; and that the Ceremonies of the Church of England are not Idolatrous nor Antichristian,

p.32; that baptism is a means of salvation, and, p.40, 41, 50; that it is the remedy of original sin, p. 41; that regeneration by water, is to take away the filth of sin, p.41; that children of faithful parents receive some measure of grace in their infancy, p.59; that there is no command or example, that women took the Sacrament; that the river is defiled by dipping a man or woman into it; he saith, baptizing of Infants began in the Apostles days, p.19, and yet no man can name the time when it began, p.52, 53, 66, which is so high a contradiction, as no illiterate man can reach it.

Also he saith, that those children which cannot be taught, may be made disciples by their parents, p.39, or godfathers, p.57; and that children make a profession of their faith and repentance at their baptism by these sureties, p.76. Might he not as truly say, that the faith of their parents or godfathers is given to the children, and so it's theirs? Illiterate men must of necessity refer these things to the School-men, as Thomas Aquinas, &c. Also he saith, that baptism is the entrance into the Church, p.23, 46, 63; and he that is cast out of the Church, upon repentance must be received in again, p.29; then it seems he must be re-baptized, else how shall he get in if it be the entrance?

So by the Doctor's doctrine he holds re-baptizing, which we deny, and so he is an Anabaptist, and not we. Also the Doctor saith, that Christ is the Son of God, not only in respect of His temporal generation, but also in respect of his eternal generation, p.3, and that the Spirit is said to proceed from the Father, because he proceeds from the Father originally; and that the Spirit hath a dependence from both, p.23. But if Christ, as he was God had a beginning, he could not be God if he had such a beginning. How can Christ, as he is God, be the Son of God in respect of His eternal generation any more than the Father is His Son by eternal generation? Secondly, if the Spirit of God be God, {as he is,} equal with the Father and the Son, all Three infinite, without beginning, each having the whole divine essence and yet there is but one essence; how can the Spirit proceed from the Father originally, any more than the Father from the Spirit? And how can the Spirit of God have any more dependence upon the Father and the Son, then they have upon Him, seeing whatsoever is infinite, can have no dependence upon anything? Therefore the Doctor's words contain in them the nature of blasphemy; and to define how one can be three, and three but one, &c., always so remains, is above the reach of any man. I may say to him as Luke 6:41-42, "and why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Section 3: Wherein is contained Doctor Featley, and his large conscience in laying so many and false accusations and wicked errors, which he {like a mad man} shoots desperately against the Anabaptists {as he calls them} to wound their reputation, that they might appear more vile in the eyes of the ignorant, and procure their destruction.

The Doctor charges the Anabaptists, in the Title page of his book, with high attempts against the State, which I confess were an impiety insufferable, and all that are guilty of this charge, ought to die for it. But in no place of his book he does so much as offer to prove the least part of this charge against any one of this Kingdom, or the next to it. He

speaks as if two or three in Germany whom he pleases to call Anabaptists, which he said were guilty of this sin. But what is that to us if they be guilty of these and the like wickedness? Should not the Doctor have done better to have written his book in their language {if he be not illiterate in it} and sent it into those parts of the world as a means to reform them? As for our parts, we can justly plead, not guilty, and challenge all in the world to prove it against us if they can. If the Doctor's meaning be that we are guilty of rebellion, because we side with the Parliament against those that go about to destroy the Kingdom. We answer, we do so to preserve the State, and this is not against the State.

But the Doctor says, that we are a cruel and bloody Sect, by embroiling Kingdoms in wars, and by raising persecutions against God's servants, p.210. We answer that it is well known that we were not the causers of these wars, and our desires are, that God would end them, and settle truth and peace in all places in the world. And it is well known, we desire no man might be forced against his judgment and conscience in any way of worshipping of God; no not to the true worship, but rather to pray to God, to open their eyes, and wait with long patience until God persuade them; and if they never see the light to walk in it, to leave all to God. And if so, which way does this tend to the persecution of the Saints, let all judge.

But he said, we are a lying and blasphemous Sect, yet he alleges not one proof to prove us so, and we are content that your books with ours may be examined, to see which is the lying, and blaspheming Sect. Also he accuses the Anabaptists to be an impure and carnal Sect, p.207. Yet he brings not any one instance of any one act of uncleanness of any one Anabaptist in all England. And seeing he could not produce any witness of such a thing here, he, for proof, steps to Rome to search the Popes, and names three of them, Sergius, Gregory and Leo, and that the Pope tolerated Stewes, he might as well have said, a Priesthood with holy Orders.

But the Doctor is not ignorant that these Popes were not Anabaptists, but suppose they had, is this a good reasoning to say the Churches of Christ in the Apostles' days, were a filthy unclean Sect, and for proof name I Cor.5:1, that one was guilty of fornication, yea one who had his father's wife; and to say the Priesthood of England are a filthy and unclean Sect, and for proof allege what the Priests of England have been guilty of, near our doors, as one John Wilson committed buggery with sixteen men. See the "First Century of Scandalous Ministers," p.1, &c.; and, Doctor Featley, if you please to join issue with us, we will confine ourselves to this Kingdom, whether your Sect of Priests, or us be most guilty of uncleanness, and upon that side it falls by the clearest proof, shall with my consent, be chronicled for the filthy and unclean Sect.

So he makes a dreadful noise of the fearful judgments of God that befell the Ringleaders of this Sect, and of their deaths; and to prove this, he names Elymas the Sorcerer, who was struck with blindness, p.218, but he was not an Anabaptist, but withstood the Apostles, and the truth they professed, and they practiced dipping. So that he is recorded for an example for others, that they oppose not Christ's servants, and the truth they profess, lest God meet with them also in like manner; but he names two hundred and odd were put to death, who were, as he saith, Anabaptists. We answer that this is no more than the Scripture saith, Rev.13:7, "they shall make war with the Saints and overcome them." He saith in Vienna, that some Anabaptists were tied together with ropes and drowned, two were burned beyond Southwark, and a little after five Dutch Anabaptists were burned in Smithfield, page 55. It rejoiceth us that men suffer for any truth; behold how he honors those men that suffered. But he says, they dip one another after their

manner with a kind of spell, containing the heads of their erroneous tenets, and their engaging themselves in their schismatical covenants.

We answer that the manner of our baptism is as the Apostles' was, and there is no other words expressed in our baptizing than what is expressed in the 28th of Matthew part of the 19 verse, and no mention of any tenets, much less erroneous ones, nor no words of any covenants are mentioned at all.

We confess when any is to be baptized at the water side, the administrator goes to prayer suitable to the occasion, and after goes both into the water, and uses the words of Matthew 28, part of the 19, verse; and coming forth again, they go to prayer again, and also return thanks to God, and how this can be a spell we cannot see.

But he further accuses the Anabaptists, for running into corners to meet in. We answer, if he means houses to be the corners, we confess it, and they are the best places we have; but if he or any other will do us so much favor to procure more larger and public places for us to meet in, we are ready to embrace them with much thankfulness.

But, said the Doctor, they go men and women together stark naked into their Jordans, p.36 & 203. We answer, we abhor it, and deny that ever any of us did so, and challenge him to prove it against us, if he can; and if he cannot, it is fit he should be known for a slanderer, if he deserves no punishment for it.

But he said, the Anabaptists are an illiterate and sottish sect. We answer, some of them know many letters, and if they can do no more, I see not how it can be truly affirmed they are illiterate. Yea, but it seems in the Doctor's account they are not so good scholars as he is. I freely confess it, and I perceive the Doctor has skill in one tongue that will never do him good, and I desire to be ignorant of it; but one may wonder that he so much envies against illiterate men, seeing he saith, on p.200, that God in the first planting of the Gospel, made use of illiterate men, that all may know, that he that plants and he that waters is nothing; and further says, p.14, I confess we read of one Fumentius, a lay-man, who in his travels, converted many to the Christian Faith; and Dr. Fulk confesses in his "Confutation of the Rheims Testament," of a women that converted a great many of them who lived in the Island to which place she was carried captive.

Dr. Featley says, the learned men have proved the worthiest instruments, {bravely spoken,} II Cor.10:17,18, but the sum is, therefore now all illiterate men must forever hold their peace, at least in England, and in case any travel into any Island, where there are some unconverted, if there be no Doctors there, illiterate men may see what God will do by them.

The Doctor charges the Anabaptists, p.10, to be uncertain of their grounds, because sometimes they plead one thing, and sometimes another. Answer, no variety of grounds and reasons against a thing, may arise from the clear discovery of the truth to them and from fulness of persuasion in the judgment, as illiterate men conceive.

But, saith the Doctor, in his Epistle, the Separation and Anabaptists upbraid the State with their merit, in hazarding their lives and estates in these present wars. Answer, no such matter, they do but only declare their loyalty to the State, and I conceive they accuse them to be enemies, out of a desire that they be less friends to it; and some conceive that

the Doctor, and such as he is, seek the destruction of the State, in seeking to deprive the State of the help of many who are faithful and loyal to it.

But, said he, Anabaptism was condemned long since by the Greek and Latin Churches. Mark how the Doctor bears himself upon human authority; then it seems you cannot say it is condemned by Jesus Christ in His Word; but the Doctor confesses, that general Councils have sometimes most grossly mistaken error for truth, and Idolatry for true Religion, p.92. Then it's no wonder, if the Doctor errors with his Greek and Latin Church, and seeing the Doctor affirms that the example of Christ and his Apostles does not bind us without a precept, p.37, 38, with what reason or conscience does he urge against us, yea, and against Christ's command, his Greek and Latin Churches, without a precept? Does he not set them herein above Christ Himself? The Papists pretend antiquity, and brag of their universality against the truth. We know error is ancient, and spreading; but truth was before error, and baptizing by dipping was before baptizing by sprinkling; he may name to us as many men as he pleases, but he must tell us where it is so written in the Scriptures, so as we may read it, before we shall believe them. Luke 10:26.

But the Doctor charges us in his book, with many things that we hold, that no malefactor ought to be put to death; that it is lawful to have more wives than one at once; that a man may put away his wife if she differs from him in point or religion; that we are to go naked, and not be ashamed; that we hold it lawful to slay wicked Magistrates; that no Christian may go to law, but right himself by violent means; that wicked men have no propriety in their goods, but all things ought to be held in common; that we maintain pretended Revelations; that Christ took not flesh of the virgin Mary; that there is no original sin; that men have free will in spiritual actions; that election is for foreseen faith and repentance; that God gives all men sufficient grace to be saved; that a man hath free will of himself to accept or refuse grace; that Christ died indifferently alike for all; that a true believer may fall away from grace totally and finally; and that we hold Libertinism and Familism, and such like stuff which we utterly abhor and detest; and if God permit, we shall in the next impression of the Confession of our Faith, more fully declare jointly what we believe, and therefore I will not answer his exceptions, which he makes at some of the Articles, but leave it to them to answer for themselves, which will be before long, if God permits.

But I am sure, all this poison {which he charges upon us} is drawn out of the impure fountain of divers heretics, in which he labors to drown us in; and I wonder how his conscience would permit him to heave so many untruths into the Press; but {as Christ said, John 16:2, and} he was encouraged by Sleiden, Grabriel, Abres, Alsterdus, and others. Oh, I think I hear the press groan, if not sweat under the burden of so many heavy charges; and sure his groans will be much greater when God opens his eyes, and shows him what he hath done, which the Lord in mercy do, if it be His will. I hope I may say as Christ did, "Father forgive him, for he knows not what he has done." Matt.5:44.

Section 4: Wherein appears in the Doctor's disputation, his Subtlety and Pride.

After he had condemned the point in question for an error, the Doctor said, I could wish you had brought Scholars with you, who know how to dispute, which I perceive you cannot do. Answer, observe, how before he disputes, he vilifies the point in question, and those that maintain it.

But said the Doctor, there are but two ways of disputing; first, by authority; second by reason. First by authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the original language. Answer, but why may you not as well say none can dispute in divinity unless they can produce the same copy of the Scriptures which the Apostles wrote, and seeing you cannot do that, you are not fit to dispute yourself; for, said he, in translations there may be, and are errors, for no translation is simply authentical, and the undoubted Word of God. We may say the same of your HEBREW and GREEK copies, seeing you cannot produce the first copy, how know you but your copies are written and printed false? Can no writer, if he pleaseth, write contrary to his copy? As for printing, I may say the same, printing is not above 250 years standing. Dr. Fulk in his "Confutation of the Rheims Testament," justified the English translation of the Bible, and you have the same reason to doubt of the writing or printing of your copy as we of our translation; and if you may depend upon the writer or printer of your copies, why may not we do the same of our Translators, they doing it upon oath?

But truth must not be taken by tradition; and if the knowledge of Hebrew, Greek, &c., be sufficient to teach them the mind of the Spirit of God, then all that know the tongues must of necessity know the mind of God in the Scriptures, and if so, Apollos being a learned man, who saw the first copy of the Bible should not need to learn of Aquila a tradesman, {one of the Laity,} and Pricilla his wife, the Word of God more perfectly as he did. Acts 18:26.

And what is the reason you agree not among yourselves about the mind of the Spirit of God in His Word? So that some of you in your Expositions differ as much as light and darkness; and if it be not true, tell me, what is that preaching worth which is proved by a false translation? And, if we must believe contrary to our translation, because you know the original say so; {what is this but an implicit faith, &c., so human,} and seeing you so differ among yourselves about the meaning of the Spirit of God in them, tell me how I shall know, which of you I am to believe? Also some who know the original, affirm someone word will bear 7 or 10 diverse significations, how do you know which of them is intended by God, unless he reveal it to you? And if he please, he can reveal it to illiterate men, for God hath hid that from the wise, which he hath revealed unto babes. God said, the natural man cannot perceive the things that be of God, {though he be learned,} so surely no man can know the things of God, but he to whom the Spirit will reveal them unto.

The Word, said he, revealed to us the deep things of God by his Spirit, I Cor.2:10, he does not say by Greek and Hebrew, &c. But it will be objected, cannot learned men understand the Scriptures as well as illiterate asses, as the Doctor calls tradesmen? I answer, yes, both alike, not at all of themselves. But, what, are there means and helps to the understanding the Scriptures without Greek and Hebrew? Yes, only the self-evidencing light of the Spirit of God, which first inspired the pen-men of Scriptures, who is in the hearts of the Saints, the only Interpreter of the Scriptures. Secondly, the knowledge of the body of Divinity, or the Analogy of the faith, to which the Scripture is to be referred for its right interpretation. Thirdly, the Law of God written in the hearts of the Lord's elect, which favors the truth, and disrelishes errors. The fourth help to the understanding the Scriptures, is the manifold experience of varieties of temptations, and the experiences of the work of Grace in the soul. Lastly, to compare Scriptures that are dark with Scriptures of the same nature that are more plain, and so to let the Scriptures expound themselves. I conclude this, all men are pure blind, yea dead, till God gives life, and opens men's eyes, and although human learning is necessary for translating the Scriptures, &c., yet many idolize it, as the children of Israel did their golden Calf.

The issue of the conference, as he said, p.18, was, that they were not able to withstand the truth; it seems he was, he said, the Knights and Ladies thanked him, but he cannot say he did deserve it; and he said, the Anabaptists went away discontented and grieved. Answer, it seems they were very sorrowful, to see his great blindness and hardness of heart; and he said none of them ever after that troubled him anymore; it seems they could do him no good, and so they resolved to leave him to God, till he shall be pleased to open his eyes. "And he turned him unto his disciples, and said privately, blessed are the eyes which see the things that ye see, for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Lk.10:23-24.

Section 5: That Doctor Featly justifies dipping in Rivers to be a Lawful manner of baptizing; in which he justifies the practice of the Anabaptists in their manner of baptizing.

Doctor Featley, on page 33, 71, 223, 224, said, whatsoever is alleged for dipping, we approve of, I grant that Christ and the eunuch were baptized in the river, Matt.3:16, Acts 8:38, Jn.3:23; and that the Church of England approves of dipping, and that such baptizing of men has been, and is and may lawfully be used, yea, and is fit to be used in warm seasons, and the word baptize sometimes signifies to dip.

Answer, now you justify our practice {for we do no more} in warm seasons, and as for those that choose cold seasons to be baptized in, do they not suffer sufficiently for that fault? I believe you would judge so if the case were yours, though your Epistle declares the contrary. I conceive he should have declared to us when the times are, the word signifieth dipping, or what Scriptures they be that will bear that signification. Also, it is worth the observing, that baptizing of believers in rivers, by dipping, is so clearly expressed in the Scriptures, that the enemies to it are forced to confess it; and may not one wonder how he does condemn any for doing of that which he confesses the Scriptures approve of? But this I leave him to consider, Romans 14:22.

SECTION 6: Some Reasons alleged against Infants being baptized.

The Perfection of the Last Will and Testament of Jesus Christ. We contend for the perfection of the Last Will and Testament of our Lord and Saviour Jesus Christ that it is as perfect to direct in the administrations of the ordinances thereof, as the Old Testament was to direct in the administrations of the ordinances thereof, in which was expressed. First, who was to administer circumcision, Gen. 17:9,11 & 21:4. Secondly, who should be circumcised, every male child, born in the house, or bought with money. Gen.17:10-13. Thirdly, the time when, he that is eight days old shall be circumcised, &c. Gen.17:12. Fourthly, the place of circumcision; ye shall circumcise the flesh of your foreskins. Gen.17:11. Fifthly, the manner, which was to be cut.

But if infants are to be baptized, because they are the subjects of baptism, then why does the New Testament not expressly command infants to be baptized, the time when they are to be baptized, and by whom they are to be baptized, and the manner how they are to be baptized; but if the New Testament expresses any of these things, with the manner of sprinkling, and the place where they are to be sprinkled. We desire they would show it to us, which they confess they cannot, it follows by their doctrine that the New Testament gives us not an express direction in the administration of the ordinances thereof, as the

Old Testament did for the ordinances thereof; and so the New Testament comes short of the Old.

But the New Testament expressly commands. Who shall baptize, Matt.28:19, go ye, teach and baptize. Secondly, the persons who are to be baptized, such as repent and believe, and confess their sins, and profess their faith, both male and female, teaching them to observe all things, Matt.28:20; when they believed they were baptized, both men and women, Acts 8:12,13; if thou believest with all thy heart, thou may be baptized, Acts 8:36-38; repent and be baptized, Acts 2:38, and they that gladly received the Word, were baptized, verse 41, and they were baptized in Jordan, confessing their sins, Matt.3:6, Mark 1:4,5. Such as have received the Holy Spirit, are so to be baptized. Acts 10:44-48. Thirdly, the time when they are to be baptized, when they declare their faith. Acts 8:37-38. They are not to tarry, but to be baptized as soon as possibly they can, as Acts 22:16. Fourthly, the Element, water. Fifthly, and the manner how they are to be baptized, they were to be dipped in the name of the Father, Son and Holy Ghost. Matt.28:19. They were dipped in Jordan, Matt.3:6, Jesus being baptized, went straightway out of the water, Matt.3:16, John was dipping {that is, baptizing} in Aenon, Jn.3:23, and they went both down into the water and baptized him. Acts 8:38.

So you see it is plainly set down what persons are to be baptized, who are to baptize them, when they were to be baptized, and the manner how they were to be baptized. Therefore the New Testament is as clear as the Old, and Christ as faithful as Moses to appoint how everything should be done; and also such persons that are so qualified as aforesaid, have right to baptism, and none but they, because God excludes all from His Holy Covenant, and to have any right in the outward dispensations thereof, only such as believe. Rom.11:20; Heb.3:18-19 & 4:1-3 & 11:5-6; Rom.9:7-8; Gal.3:22,26,29. God denies fellowship and communion with them that do not believe. John 3:5, 3:36; Heb.11:6; Rom.8:9; and only such as he has elected in Christ, and so appear by some fruit and effect of the same, as appears, Rom.8:29,30; Rom.11:7; Eph.1:4-6; II Thess.2:13-14; I Pet.1:2; Acts 2:47; Acts 13:48.

Those that God owns for his children, are purchased by his blood, who are called, chosen and faithful, I Pet.2:5,9; Eph.2:19-22 & 4:16; I Cor.12:12-13; Eph.5:25-27 Acts 20:28; Rev.1:5, 17:14. And because infants have not repentance from dead works, and faith towards God, which precedes baptism, as appears Heb.6:1-2; Acts 8:36-37; Acts 2:38; so also rising with Christ is an act required of all that are baptized, which act infants cannot perform, Col.2:12; therefore they are not fit subjects of baptism. Also infants are not to be accounted such as believe, as appears. Rom.10:14. If any say, we cannot require faith and repentance of infants; I answer, no more can we require them to be baptized.

Baptism presupposes it, being an ordinance to confirm grace, and none can rightly presuppose grace without some appearing ground, seeing faith and obedience to Christ, is not natural, but baptism is forced upon infants against their wills, contrary to Zeph.3:9, "for then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

Objection: But infants may have grace. Answer: What does not appear, is secret, and secret things belong to God. Deut.29:29. What infants may have, is one thing, and what they can be proved to have, is another. We pronounce nothing of infants, but leave them to the Lord.

Objection: Baptism succeeds Circumcision, therefore as infants were circumcised then, so are infants to be baptized now.

Answer: Circumcision of the heart succeeds in the place of circumcision in the flesh, as appears. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh, but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom.2:28-29. Circumcision made without hands, comes in the place of circumcision made with hands, as Col.2:11 & Eph.2:11. As circumcision of the flesh was an earnest of the inheritance of the land of Canaan to the Israelites, the Holy Spirit of promise is the spiritual seal and earnest of our inheritance. Eph.1:13-14. And if baptism did succeed circumcision, yet the subject of the New Testament does not succeed the Old, for no rejected Esau or Ishmael are to be admitted either to union or communion with the Church of Christ under the New Testament.

The two Testaments are as two wills, containing legacies bequeathed to such whose names are expressly set down in the same, as Rev.21:27, "and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." In the Old Testament, as the first will, a male of eight days old, or a proselyte. Exod.12:48,49; Phil.3:4,5. So in the New Testament, as the last will of Christ, the legacies therein contained are given to such as believe, and none else, Gal.3:14,23,29, Rom.8:17; Gal.3:6,7; these are begotten again by the Word, born of the Spirit, the children of God, the true heirs of the Kingdom of Christ, with the privileges thereof, as James 1:18; I Pet.1:23; Jn.1:12-13; I Jn.3:9,10; those that believe are the seed of the righteous, and of the promise. Isa.43:5; Rev.12:17; Gal.4:26,31. Infants not being such, are not to be baptized.

Objection: The New Testament succeeded the old, therefore must we observe the same order they did, all the whole household of every family among the Israelites in Egypt, as well children as others, were to eat the Passover, Exod.12:3,4, and the Lord's Supper succeeded that, then it follows children and all must eat the Supper. Answer: God did never take in the body of the Gentiles to be his Church, as he did the Jews; ergo, the argument is not the same. The Jews' Church stood not by faith and circumcision of heart {as the Church of the Gospel does} but stood merely upon nature and circumcision of the flesh.

Objection: But baptism is as large as circumcision, therefore infants should be baptized. Answer: Baptism is both to male and female, therefore larger; circumcision was only to males. Baptism is both to Jews and Gentile, and so is the covenant, yet infants are not to be baptized.

Objection: But the children of believers are holy, I Cor.7:14, therefore are to be baptized. Answer: This doctrine takes away the being of actual sin, else they could not be holy; this is contrary to Psalms 51:5, the unbelieving wife is termed holy in the same place, therefore she must also be baptized as well as the child, so the unbelieving Jews were termed holy, when they were broken off. Romans 11:16. What is it to be holy? It may be, you will say, to be under the Covenant. I demand, when do Infants come under the Covenant? When they are conceived? Or when they are born? Or when their parents are converted? If it be answered, that Infants begotten of believing parents, come under the Covenant in their conception, Psal.51:5, and Infants born come under the Covenant when their parents are regenerate; then it appears, that the Covenant is conveyed to their children by generation,

and by filial relation; but that which is a means to bring an Infant under the Covenant, is a means to bring them under Justification and Sanctification, then it must follow, that we must account all the children of {believing parents} natural birth, to be under Justification and under Sanctification, because they are holy, that is, as they say, under the Covenant; but prove by Scripture that this holiness signifies true sanctification, or to be under the Covenant. The holiness of the child here, is meant lawfully begotten, which is called holy or godly, Mal.2:14,15, the sanctity or holiness of the wife, is meant lawful marriage, contrary to Ezra 10:2-3 & I Thes.4:3-4. There are other kinds of holiness; one of things dedicated to holy uses, as I Sam.21:5. So there is a sanctification by the Spirit, which is called holiness, Hebrews 12:14. So there is a holiness being free from sin; and thus was Christ in the Virgin's womb, this is called holy, Luke 1:35. There is a holiness of actions, when they are outwardly according to the Word that makes an outward holiness, &c. Let them prove which of these holiness is meant by this Scripture.

Objection: But the children are in the Covenant, and so are to have the seal of the Covenant. Answer: We demand what Covenant it is they intend, if to the Old Covenant, to the Old Covenant seals we send them. If they say they be in the New Covenant, I deny it; for Abraham, Isaac and Jacob were believers, as the Scriptures affirm, yet of their children God testified, that but a remnant of them shall be saved. Rom.9:27; 9:13; Gen.17:19-20. Now if the New Covenant be as Jeremiah reports, Jer.31:32-34, and as is expressed, Heb.8:8 & 10:15-17, then God, who keeps Covenant, must {needs be true in what he promises} write his Laws in the hearts of all believer's children, they being within the Covenant, and their children must also be saved, which yet the Scripture denies. Rom.9:27; Isa.1:9; Rom.9:29.

But it's believing the doctrine of the Gospel proves persons to be in the Covenant, the promises are all confirmed in Christ; no interest in Christ, no interest in the Covenant and promises thereof. II Cor.1:20, Rom.10:4; I Jn.5:11-12, Rom.8:9. We are in Christ {visibly} first by faith, and then in the Covenant and privileges thereof. Gal.3:29. And they that were born in the Covenant are never out of it; if the parent's faith instates his child into the privileges of his faith, salvation being one privilege, it must needs partake of that also. Men talk of a privilege, Oh, it's a privilege! But what privilege is it for an Infant to have a name to live, and yet to be never the more alive for it, and to be dead for all that any one knows; they are the children of Abraham, who walk in the steps of Abraham, Acts 3:25 & 13:26,33; Jn.8:37,39, Rom.9:7-8, and concerning Genesis 17:7, "I will be thy God, and the God of thy seed;" to expound and apply this, and the like places, to the natural posterity of believers, such an exposition of it is as heresy, as we conceive, and strikes at many express texts of Scripture.

1. If it be so, that by being born of a believer, the Word of God which is truth itself, says they be born in the Covenant of Grace and Life, then shall all such children be saved, or else God is unfaithful, because the Covenant of Grace is a covenant of life, in and by Jesus Christ, which is absolute and unconditional, therefore none can miss of glory if God be faithful; but it is impossible for God to lie, therefore, they shall all be saved, or they were never in this covenant; this doctrine makes void the stability of God's Covenant of Grace itself. Thus, if the Covenant of Grace be absolute and stable, then all within the same must be saved, but all within the said covenant were not saved, therefore, the Covenant of Grace is not absolute and stable. The major is confessed, that a believer's seed is in the Covenant of Grace without exception; the minor is proved from Ishmael and Esau, and the rejected Jews, all which were the seed of believers, and not all saved.

2. It's a ground of falling from grace; thus all that God took into His Covenant of Grace did not there continue, and therefore, &c.

3. It's a ground of universal redemption; for this doctrine makes the death of Christ equal as well to such as perish, as to such as are saved, all that are in the Covenant of Grace Christ died for, but all that were in the Covenant of Grace were not saved, therefore, Christ died for such as are not saved.

4. This doctrine offers to make God the author of man's believing a lie, in enjoining him to believe the salvation of such as he knows, and reveals the contrary. Rom.9:27. God requires no man to believe an untruth; but for a believer to believe that all his seed is in the Covenant of Grace, is to believe an untruth, therefore, God requires no such thing. But here some are constrained to confess they are not in the covenant of grace and salvation; for all that are in this covenant shall be saved. See, can you find another covenant whereof Baptism and the Supper are the seals of it? And seeing they cannot prove them to have by their natural birth right in the covenant of life by Christ, they cannot prove they have any right to the seals of it.

5. If by their natural birth they be born in the Covenant of Grace, then are they not by nature the children of wrath as well as others who are born of unbelievers, which is against Ephesians 2:3. Now can one be under the covenant and under grace, and under wrath at one and the same time?

6. Then there are two ways of entering into the Covenant of Grace, one by natural birth, another by faith.

7. That there are two ways to enter into the Church of God, one by a natural birth, and another by the second birth, without which none are to enter into the kingdom of God; this latter enters by profession of faith and repentance.

8. That as of old, so now there is some fleshly privilege as by which we become members of the Church now, viz., by being born of a believer; therefore all old things are not done away, and all become new, which is contrary to divers Scriptures, as "they which are the children of the flesh, these are not the children of God, but the children of the promise are counted {by God} for the seed," Rom.9:7-8 & Gal.3:9.

9. If by fleshly birth some have right to the Ordinances, &c., then we may know some after the flesh, that is, in a fleshly consideration, but that is contrary to Scripture. II Cor.5:16; Phil.3:4-5.

10. This abuses the Word of God, by making every believer to come in the place of Abraham, and, so affirming to each believer to be the father of the faithful; yea, the woman to have this privilege, which never any believer had besides Abraham. Now they say, if one of them be a believer, the woman and not the man, yet this promise they will apply to her seed, Gal.3:29, not considering that the parents themselves, though believers come not in the place of Abraham, but in the place of his seed, it's a high contempt of Jesus Christ, as he is the husband of His Church, to force upon Him a natural wife {Himself being spiritual} to found the Church upon natural birth.

11. It tends to overthrow this doctrine, that the matter of the Church of Christ is to be Saints, living stones, contrary to I Pet.2:5-9; Eph.2:19-22; 4:6; I Cor.12:12-13, 25-27;

Eph.5:25-27; Jn.4:23; Acts 20:28; Rev.17:14; the natural posterity of believers are not so much as in appearance such.

12. This enforces such matter upon the Church, as tends to the destruction of the form of it, and brings the Saints into bondage; for to found the Church of Christ upon natural birth, seeing to one born in the Spirit, there appears to be twenty born in the flesh; what then the major voice is like in a small time to be the worst, and so oppress those who are born the second time, it apparent it's the next way to make the Church become carnal, and tends to a National Church. And how shall the lesser voice in the Church cast out the greater, if they sin?

13. It tends to make God's holy ordinance a lying sign, to confirm that which visibly is not, secret things belong to God, and revealed things to us. Deut.29:29. And seeing such infants appear not to have any right in the covenant, they are not to have the seal of the covenant, it being against the light of nature to set a seal to a blank. And that any should have a visible right to the seals, &c., and yet not godly, is strange doctrine.

14. It tends to prove either, that infants may eat the Lord's Supper, {it being in the same nature, end and use for kind,} or else that the Church may withhold from the members the privileges and ordinances of the same. This is to acknowledge them fit for union, who are not fit for communion with the church; and seeing it puts an infant into a state of grace and remission of sins before calling, contrary to Scripture. II Tim.1:9; Rom.8:30; Heb.9:15. And it constitutes them visible members of Christ's body before calling, contrary to I Pet.2:9 & I Cor.1:2. It upholds a National Church, as Circumcision did of old, contrary to Scripture, and it maintains infants of believers to be born in a Covenant of Grace, and to have a right to a promise of life in Christ Jesus, contrary to Rom.9:7-9; Gal.3:9,26-29; Rom.9:8-13; Psal.51:5; Jn.3:6; Eph.2:3. And it maintains that grace is conferred to generations, and not regeneration, contrary to John 3:5-6. And it holds that believing Gentiles' natural seed shall have a right to the promise of life before faith is received, contrary to Gal.3:21; Jn.1:12-13. And that infants of believers may be saved by the faith of their parents, contrary to Heb.2:4; Gal.3:11. And crosses Christ's commission, first to sprinkle them, and after to teach them, contrary to Matt.28:19; Mk.16:15-16. And declares that believers' infants are fit subjects of baptism before faith and repentance is manifested, contrary to Acts 2:38; 8:36,37. And crosses the practice of the Apostolical Churches, Acts 2:41, they that gladly received the word, were dipped, Acts 8:12,36-38; 10:47-48; 16:15,33. Therefore we cannot conceive that this their exposition is right.

To conclude, many of our opposites confess, that there is no express command or example to baptize infants, and that infants sprinkled by one of the Priests, is sufficient baptism; and yet they cannot tell us where we may find the place of Scripture where we may read it, that it is so as they say; but if any desire further satisfaction, I refer them to John Spilsbery's book of Baptism, and other books on the same subject.

A Question proposed to consideration.

That if it be an error to be baptized in the River, whether the punishment some would inflict upon them, and some have suffered for it, be not too great?

Suppose infant's sprinkling to be sufficient dipping, and some were not so persuaded, because they cannot find the place in the Scripture where they may read it {that it is

sufficient} as Luke 10:26, is this so great an evil, that for this a man shall be more hated, and suffer more from some men, than the basest men where they dwell; because they went into the river to be {ducked} dipped, and that but once more than they needed? Is this so heinous an offence as to turn a believer into a heretic, and sufficient to deprive them of all hope of salvation, and of breathing in the air of their native country? Shall this one act of theirs turn a tender heart into hardness, and be sufficient to accuse them of all errors and blasphemies, and turn near kindred, and entire loving friends to be bitter enemies, and force an unwilling separation of husband and wife, who are but one in affection and relation; and the little ones, who know not the right hand from the left, shall they also suffer hunger, cold and nakedness, and their posterity beg their bread, and if it be possible, be more miserable than themselves, because their progenitors were stripped of all, and could by no means obtain so much favor as to enjoy the fruit of their labors which they sweat for; but instead thereof have been confined where they might have a dying life, and after that suffer death. And all this for so small a fault, if any at all. Matt.19:29. But they should consider Romans 14:23, what is not of faith is sin, and that which has no precept or example, cannot be done in faith.

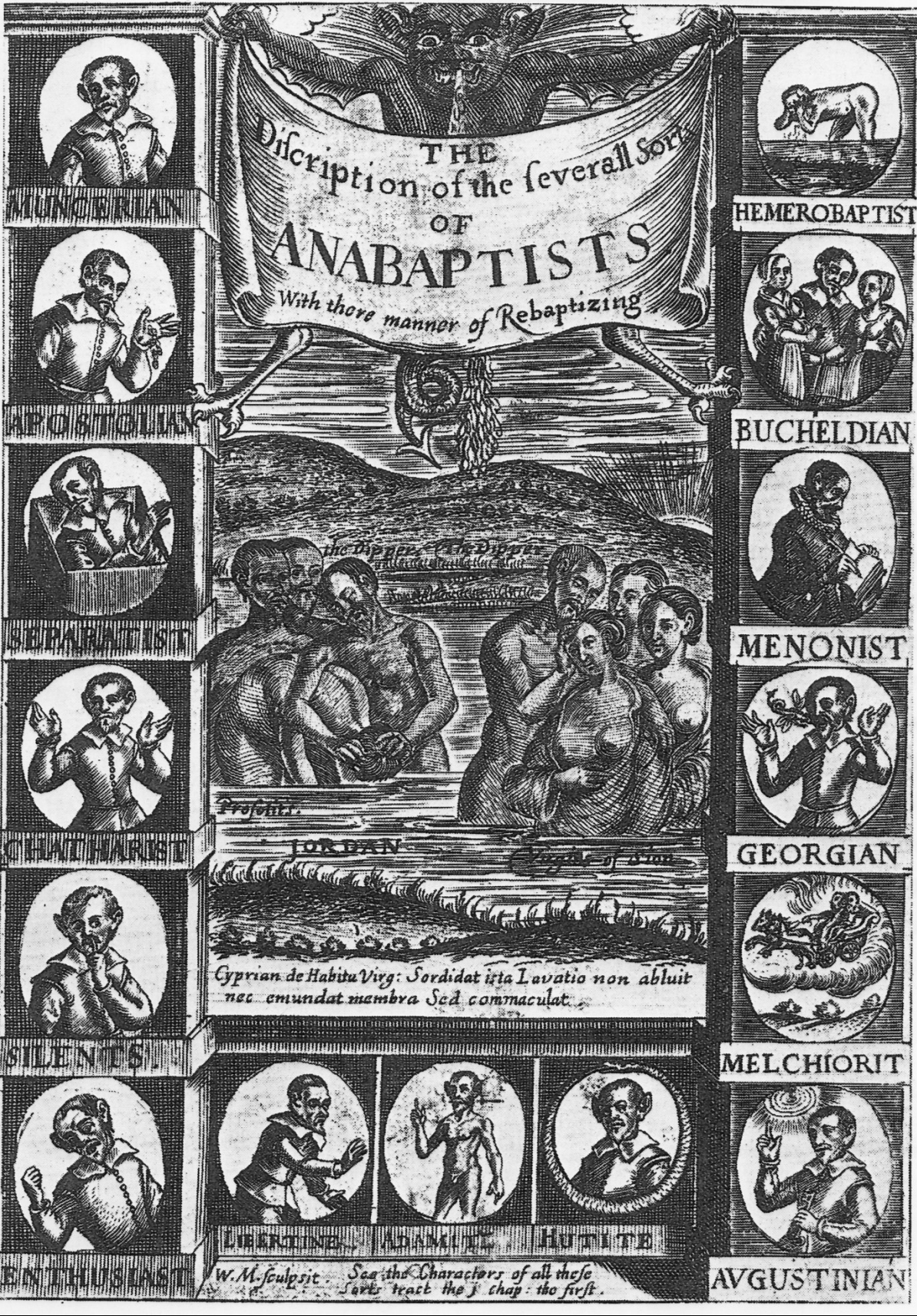
Section 7: Doctor Featly his three sorts of Anabaptists, and what they maintain.

Doctor Featley saith, Johann Heinrich Alsted makes 14 sorts of Anabaptists, yet there are but 3, to whom the name properly appertaineth. Answer: Then you have done very improperly and unworthily, and scarce honestly, to stretch your conscience to make the world believe there are 14 sorts by 15 pictures in the title of your book. If this be equal dealing, let all behold it judge. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt.7:15-16.

Dr. Featley says that the first sort broached their doctrine about the year 250, which was that all those who had been baptized by Novatus, or any heretic, ought to be baptized by the orthodox Pastor of the Church; and Cyprian, a famous Bishop affirmed the same, that baptism of heretics was invalid, and null, and Erasmus would not condemn these, page 24,25. Answer: And Dr. Featley does not greatly condemn these.

The 2nd sort broached theirs about the year 380, that none were rightly baptized but those that held with Donatus Magnus, and that all others who had received baptism of the Catholic Church, ought to be re-baptized. Answer: I know not whom they and you call the Catholic Church, and therefore can say the less unto it; and it is a question whether D. Featley holds any are rightly baptized, unless it be by such as have received Holy Orders; and if he does, he must be recognized for an Anabaptist of the 2nd sort, for this is the same in substance.

The third and last sort broached theirs in 1525, which was this, that baptism ought to be administered to none, but such as can give account of their faith, and such as have been baptized in their infancy, they ought to be baptized again when they come to years of discretion. Answer: And this last sort the Doctor is not able to allege so much as one place of Scripture that speaks one word against them, therefore he speaks many. **What Doctor Featley's Mystical Frontispiece May More Properly Declare.**



THE
Description of the severall Sorts
OF
ANABAPTISTS
With thore manner of Rebaptizing



MUNCHEMIAN



HEMEROBAPTIST



APOBITOLIAN



BUCHELDIAN



SEPARATIST



MENONIST



PLATIHAROST



GEORGIAN



SILENTS



MELCHIORIT



ENTHUSIAST



LIBERTINE



ADAMITE



HUTITE



AVGVSTINIAN



JORDAN



Cyprian de Habitu Virg: Sordidat ista Lavatio non abluit nec emundat membra Sed commaculat.

W. M. sculpsit. See the Characters of all these Sects tract the 1 chap: the first.

Upon consideration of the frontispiece of the Doctor's book; there is the picture of a Serpent, which is very remarkable, and yet he has said nothing in his book to unfold the mystery thereof; also considering he contradicts the truth of the substance of his pictures, which is, as he declares, to signify 14 sorts of Anabaptists, yet says on page 24 there are but three sorts in all, so according to his own confession, his explanation thereof cannot be true, nor hang together, I shall therefore propose to your consideration, what I conceive they may more properly hold forth to us. The great headed Serpent is the old Serpent, which is the Devil, near to his mouth is written in great letters, the name Anabaptist, it signifies to us, that the name Anabaptist came first from the Devil, and that he will own whatsoever is written against them; this name is written, as it were, in a white curtain, which the Serpent stretches wide open; the meaning is, that what is held out by any against the Anabaptist for submitting to Christ, is from the devil; and that the devil would have all to take notice what is written against them. The spring that proceeds out of his mouth, is mystically, all his abominable lies, and devilish errors, which is that filth of his stomach, which he labors to cast upon the Anabaptists, to make them odious, which declares the devil has much malice against them; and the mouth of the Serpent is wide open, which shows he never ceases raging and accusing them, and his tail is sharp, and it points toward the Anabaptists, which shows his willingness to give them a deadly wound with it, but his tail is short of them, that is, they are safe from his hurting them, being out of his reach; and the Anabaptist is set in the midst, and is enclosed close in the East, West, North, South, with men and the devil, which declares that they are beset with enemies in all the four quarters of the earth; and the men have several names, which signifies several religions and opinions of several persons, yet they all are as one joined together to oppose the truth and people of God, especially against the Anabaptist; and on the top of the right side of the Serpent, he seems to be very still, his picture declares, that either he has wearied himself against the people of God, or so is glad to be quit, or else he is one that observes the event of things, and perceiving no good can come of it, he chooses rather to do nothing than to meddle with them. The second, by the posture he seems to be in is preaching, he holds up his hand, and from it fall something like drops of water, he seems to preach that sprinkling is sufficient for baptism, but he has no pulpit, it's like he has two pulpits, and both justly taken from him for his malignancy to the State. The third is not ashamed of his name, and he is a Separatist. Surely, I believe he is an honest man, I wonder what he does here, he means honesty, and intends to do good, it seems he is in a pulpit; it's like he is preaching against the Anabaptist. How is it possible? If it be so, I fear he has not well studied the point he has spoken against them, and the devil has tempted him to preach against the Anabaptist openly. It may be also, that he might not be esteemed a heretic, and out of a hope of doing good, has yielded, but his face seems to be turned something backward, which holds forth, he will not be able to stay there long; but why should the Devil desire honest men to preach against them? Answer: Because he knows one word from an honest man, will more prevail with some, than many from a loose fellow. The fourth holds up both his hands; surely he stands amazed, wondering at the silliness of such as will in cold weather go into a river to be ducked or dipped. The fifth, he stands as one that holds something against his mouth; he represents them that will neither speak for them nor against them; he is indifferent, yet one of the same company. The sixth staggers, he will fall off from them ere long. The seventh stretches out his hands both ways, that is, he cares not, let all go which way they will. The eighth appears naked, the meaning is, he is so foolish in defending his practice, as all that hear him see the folly of the man, and what he contends for, or he conceives he is innocent, and no persecutor. The ninth is compassed round with a Serpent, signifying eternity; this represents all those whom God in his just judgment has given up to their wickedness, and shall into eternity perish in it. The tenth has the sun touching him; this

shows he is affected with it, and that declares he uses means that others may see it also, and he has a key in his hand, that is, now God has enlightened his mind, he is able to open such places of Scripture which others cannot; also he seems to represent Paul, who being a persecutor, God had mercy on him, and with a light from heaven converts him. The eleventh picture is a Chariot with two in it, drawn swiftly with horses, this signifies they make hast, as if they were coming from some remote part of the kingdom to London, to do some of the people of God a mischief, and the Chariot seems to be all on fire; this declares their great zeal and malice, which fire came from the devil; and there being two of them, declare they are for witnesses, sure it's a conspiracy against Christ. The twelfth has a Serpent at his mouth, which shows the near familiarity they have with the devil, that are enemies to the people of God, and that they are counselled by the devil what mischief they shall do, and how they shall effect it. The thirteenth has a pen, and he is a writing; this holds forth, that the devil has always one or other to write against the truth, and them that profess it. The fourteenth is pictured with two, like women, embracing them, that is, he is so taken up about his wenches, that he is not at leisure now to meddle with them. The fifteenth and last, seems to be out of his wits, he has persecuted the people of God so long, that he is distracted, or so terrified in his conscience, that he stands in water ready to drown himself. In the middle of all is a river, named Jordan, which declares that much water is required to baptize in, a few drops being not sufficient; the men in it, seem to be the Anabaptists, so called, a man and a woman are about to be baptized in the presence of all the aforesaid enemies; this holds forth their loyalty, courage and constancy, of both men and women, that they are not afraid nor ashamed to own Jesus Christ and practice his truth in the presence of the Devil and his instruments. And they are almost naked, which was done to make them odious to the world, by an enemy of theirs; mystically they have forsaken all fathers, mothers, friends, lands to submit to the ways of Jesus Christ. Thus they have denied themselves to be Christ's Disciples, and that their enemies have stripped them of all, and that none may expect outward riches nor glory, in submitting to the ways of Christ. And thus being stripped of all outward comforts, now they seem to a carnal eye most miserable. One puts the heads of others under water so baptizing him. This to a learned Doctor {that can see but the outside of things} seems, yea, esteems it a mere ducking, that deserves drowning; there is no money nor figures set down near the dipper. It seems they are so silly, that they do not compound what they shall have for their labor. And under the men is written Proselytes, that is, they are converted to the faith of Christ. And under the women is written, Virgins of Zion. Virgins, because they are chaste to God and man; and they are named virgins of Zion, that is, they belong to the Church of Christ, by the confession of their own adversaries.

FINISH.

THE SAINT'S DESIRE;

OR

A Cordial for a Fainting Soul.

Declaring that in Christ's righteousness only, {and in nothing else,} there is life, happiness, peace, strength, comfort, joy, and all fullness of perfection.

**Also, the happy estate of a man in Christ,
the life he lives, wherein he is exercised,
his experiences, and his desires to enjoy God, &c.**

"Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." Isa. 45:24.

"I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." Psal.71:16.

*"And these things write we unto you,
that your joy may be full." I John 1:4.*

By SAMUEL RICHARDSON.

I heard sweet Jesus Christ unto me say,
Rise my love, my fair one, and come away.

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COMPLETE & UNABRIDGED

DEDICATORY PREFACE

To the Right Honorable, Sir THOMAS FAIRFAX, Captain General of all the Parliament's Forces in ENGLAND; and OLIVER CROMWELL, Esquire, Lieutenant General to the said Forces, such honour as is promised to all that honour the Lord Christ.

Right Honorable; you two are so joined, as it were in one, that it may be said of you, which was said of Jonathan and David, {two mighty warriors,} that their hearts were so knit, that they loved each other as their own souls, {I Sam.18:1-3, 20:42;} they had such sweet experience of each other's faithfulnesses, that it was not in the power of Saul {though a King} to break it, or cut it asunder; and although many have attempted to do the like to you, yet their labour hath been fruitless; it hath been a joy to many to see the effects of love so freely flow forth from each to the other interchangeably, which is amiable, sweet, and lovely. Moreover, God hath raised you up, and set you in high places, where opportunities flow of doing good; and which is more, God hath given you hearts to improve these opportunities to his glory, and the good of his people. You have also had many and great experiences of his protection, presence, and blessing, even to admiration; as it is the Lord alone, who hath wrought all your works for you. Surely you may well stand astonished at his dealings with you; for all you can do, is too little for him who hath done so much for you. You know the sorrows, sufferings and groanings of the people of God in this Kingdom, have been many and great, by reason of the Prelates lording it over them in matters of Religion; and their sorrows and sufferings are like to be greater, if the plots and snares laid against them take place, therefore now is the time for the righteous in authority to show themselves for the people of God; and such as sleep and slumber had need quickly to be awakened, that they might rouse up themselves, and shake off that fear and weakness which possesses their hearts, and arm themselves with resolution and courage, to hazard all, even life itself, upon a possibility of doing the least good, {for to do good we live.} We rejoice that God hath chosen you, {with many others,} whom God hath kept waking for such a time as this. Next under God our eyes are upon the house of Commons of England, to deliver us from temporal slavery, {Prov.29:2,} to free us from the oppression of men in matters of Religion; and we trust they will effect this work fully, {and God shall give them a full reward,} as good Job, who was a father to the poor, and the cause he knew not he searched out, and brake the jaws of the wicked, and plucked the spoil out of their teeth.

It is a great honour unto you, that you have done valiantly, and so have been special instruments to save this Kingdom from destruction, {I Sam.16:18,} and that God hath made you and your Armies so victorious; but it is a greater honour unto you, that you are of the number of those that love the truth and people of God, and endeavour to rescue them from the hands of cruel and unreasonable men. The people of God are in the love of God, and {which is more} they are one with God, therefore God takes the good done to them as done to himself; so abide by them, and you shall be in safety, {Prov.10:30;} hold together, for they that seek their lives, seek yours also; and as you have pleaded their Cause, {with many other worthies with you,} so still go on and prosper, the Lord is with you, you valiant men, {Judg.6:12,} the Saints love you, they pray and praise God for you; England fares the better for you, children unborn shall praise you, and bless God for you, and the memorial of your names shall be forever precious to the righteous.

Most noble Worthies, {Lk.1:3,} I may seem to pass the bounds of modesty, so to press into your presence, but such is your humility and love, that you can pass by any defect in that kind, and accept of that which is presented in love. And seeing God doth not despise

the day of small things, {Zech.4:10,} I trust you will not; the great respect you have showed to the truth, and people of God, hath emboldened me to present you with the best I have, in love, out of a deep respect unto you; the perusal and acceptance of which, I submit to your wisdom, and humbly take my leave, and remain,

Your Honors much obliged,
SAMUEL RICHARDSON.

PREFACE

To all Fainting and Discouraged Souls, who are Lost and Fatherless.

Behold, I bring you tidings of great joy; that Jesus Christ came from Heaven to seek and save you. {Lk.19:10} You shall enjoy mercy, life, and glory by him; for in him the fatherless find mercy. {Hos. 14:3} You are they who hunger and thirst after Christ, and his Righteousness; this desire is from the inbeing of the light and life of Christ in you, therefore thou art for the present blessed, and shalt be satisfied. {Matt.5:6} Therefore you may be sure, God is at peace with you, he hath loving kindnesses for you, which is better than life; yea all is yours, for God is yours, and that forever. Is not this, as good news from a far Country, welcome and savory? Oh what can be more suitable, pleasant, profitable, or delightful, better or more desirable? Christ will give you that peace which cannot be taken from you. Oh the fullness, sweetness, gloriousness, and infiniteness of this peace! It passes our understandings, as we cannot fully impart it, because we do not fully know it; for we know but in part, yet a part we know through grace, though many see not this peace, nor know not the way of it, to whom I have endeavored to declare that mystery of love and grace revealed to me, desiring to obey Christ's command, when thou art converted, to strengthen the brethren. {Lk.22:32} And did thou but know the freeness, fullness, suitableness, sweetness, and durableness of God's rich grace to a creature who is nothing in his own eyes, who hath interest in it, and therefore may apply it, thou couldst not but be ravished with it. Consider what God hath given thee, and sent unto thee, and put into thy hand, even some of his rarest and choicest dainties, from his banqueting house; some flagons of his most excellent and richest wine, which is full of spirit and life, as one taste is able to cheer and revive thy heart, yea raise and ravish thy fainting soul with love into love; yet drink freely, the more the better, be filled with them, there is enough, Christ's dainties are durable, his fountain is bottomless and infinite, it can never be exhausted or drawn dry, therefore eat, O friends, and drink abundantly, and be drunk with them.

Here are means proposed, with some Scriptures, which tends to settle a troubled soul in the sweet enjoyment of the love of God; and if God please to bless them, they will be sweet and profitable to thee; instead of darkness, light shall shine clearly, sweetly, pleasantly. It's the Lord only that can cause the soul to see this light and love, so as to live in it, being overpowered with it, and to walk suitable unto it; if the Lord shall please to bless this to thy soul, acknowledge his goodness with thankfulness and joy, as some have done; and the Lord give thee wisdom to know the truth, and to receive thy own portion, without which nothing can do thee good. {I Cor.3:6-7} Men may speak comfort, but they cannot comfort, it's God that creates the fruit of the lips. "Peace," if he speak the word, it's done. {Gen.1:3} The Lord speak so to thee, that thou may profit by it, and that

thy joy may be full.

Also to you belong all the promises of this life, and that to come, {Heb.6:17,} which rich treasure, God hath imparted in several parts, that all the sons and daughters of truth might be comforted in, and satisfied with the enjoyment of God in them. To this end here are comprised many principal promises, that you may with more ease and speed find them, and suck sweetness from them, as our lives cannot be sweet without them, in respect of the many miseries that attend us within and without; but those that live by faith are not troubled in a world of troubles. Faith supplies all wants, and this life of faith is the highest, therefore the best; such as live it, know it to be a sweet, precious, and powerful life, as appears. {Hebrews 11} Faith honours God most, and the LORD nourishes and sustains all such, to whom such faith is given. By faith the Saints wrought righteousness, stopped the mouths of lions, of weak were made strong; by faith Jacob had power with God. {Hos.12:3-4} By it Job could trust God, though God should kill him. {Job 13:15} By faith we live to God a life of joy in Christ our righteousness, as if we had never sinned; by faith we live above sin, infirmities, temptations, desertions, sense, reason, fear, doubts, &c., faith sweetens the sweetest mercies, yea the bitterest miseries, faith makes great afflictions to be as none, it maintains the souls strength and comfort. Christ lives in our hearts by faith, and by faith we perceive the power of Truth and Grace to enable us to walk in Gospel precepts, as faith makes Christ's yoke easy and sweet. The fruition of God is all the soul can desire; faith helps the soul to this, as it puts the soul into possession of heaven, even whilst the body is on earth; by it we view the glory of heaven, to know its worth, to enjoy the Purchaser and the purchase itself; by faith we know ourselves to be happy, even then when to a carnal eye we seem most miserable; by faith we can part with the sweetest outward comforts, and welcome death, because we know we leave the worst place and things, and go to our heavenly inheritance in Christ; and they that live by faith, live upon God himself, and are feasted in our Lord's banqueting house, where there is all the desirable dainties, and more than enough. Eat then O friends, drink, yea, drink abundantly O beloved, because it is the pleasure of our sweet Lord Jesus that his do so; it's their portion, duty, and privilege, to digest, refresh, and make their souls merry with his dainties, to enjoy himself in them, that so their joy may be full.

And because it is the will of Christ that those who have found rest and peace in him should take his yoke upon them, as appears. {Matt.11:28-29} Here is added the Saints duty and service to Christ, and the rather, for now is the time the love of many waxes cold to God and man. Religion is esteemed of many to be but a bare notion, or a little speculation, nothing of practice, iniquity abounds, many depart from the faith to needless disputes and principles that destroy the foundation of Religion. No law, no transgression, no sin, all alike, as appears. {Rom.4:15} So that many run the round, begin at nothing, and end in nothing, so that many instead of submitting to the yoke of Christ, cavil against it, so that few will submit unto it, notwithstanding it is holy, just, light, easy, sweet, and a law of love. Call persons to obey Christ, and men are apt to think it legal and slavish, but if men were to work for life, it were so indeed, but we cannot do anything to procure the pardon of sin, we only desire such as have received mercy and life from Christ, to act from the same life and power, according to the word of Christ, to Christ again out of love and thankfulness; for surely such as have received mercy from him, vehemently desire to obey him, esteeming it a great privilege to be employed in his service; also in keeping his commands, there is great reward. {Psal.19:11} By nature we are prone to desire liberty, and abuse it; we need to be exhorted that we use not our liberty as an occasion to the flesh, {Gal.5:13,} to sloth and ease, &c. Liberty to sin is no liberty at all, but only slavery and imprisonment. A freed heart to worship God, love Christ, and a disposition of Grace,

{and by Grace,} to esteem the Lord's precepts concerning all things, and to hate every false way is sweet liberty to enjoy God, {Psal.119:126-130;} even that liberty to be set free by Christ from sin, Satan, hell, which is to be freed indeed, {Jn.8:36;} and though we have nothing to do to be saved, we have something to do for his Glory, which is to be our meat and drink; therefore let no difficulty hinder thee in serving thy Lord; say not it is impossible to love Christ, and serve thy brethren. Press after perfection, {Lk.1:6,} the nearer the better, watch and pray to prevent sin, to do good; make it thy relentless business to keep Christ's commands. Indeed all have not the like time to spend herein, for the necessity of outward things, hinders many that they cannot do what otherwise they might and would; for one wants time, another a heart, another both; but we should consider whether we spare that time for these things that we might, we can and will spare time for what we love and esteem, though they are things of less importance. {Song 8:6-7} Were we so full of love, we could not but spare some time, not only from our recreation and idle visits, but from our sleep and callings, we would redeem time, {Eph.5:16,} and cut off needless expenses too by time; for that time is most sweet and precious, in which the soul beholds God and Glory, and hath communion with Christ by the Spirit. When we consider how far short we come of our obligations to love Christ, we may say with grief and sorrow, Lord, what is man, a very vanity! And notwithstanding we come far short of what we ought to do, we are not to sit down discouraged, but to live by faith in all infirmities above infirmities, beholding and enjoying thy joy and peace with God; for when thou art at the worst, as knowing no infirmity can lessen the love of God to those who are his, yet are we to take notice wherein we come short with grief, looking up to him by faith for more strength, to serve him better, esteeming it a great privilege to be circumspect in all our actions to God and man.

There be some other things contained in this Treatise, which I trust will be of use to some; and as for the directions concerning the Scriptures, they have been observed by many to be necessary to cut off many errors. I have added some other things; my whole aim and scope in all I have written, is, first, to sustain, comfort, and encourage the discouraged soul from sinking in despair, by reason of their many and great sins; secondly, to withdraw the soul from the life of its own hand, to the life of the Lord Jesus Christ for salvation. Thirdly, that the soul might know and live in the assurance of the love of God, which will fill the soul full of life, sweetness, and joy. Fourthly, that the soul should obey Christ, and live to his Glory, and suffer for him. Fifthly, to prevent errors, and to rescue such who belong to Christ, who have through mistake fallen into blunders by the wiles of Satan. You are not to expect vain philosophy, nor enticing words of the wisdom of man; for here it is not. I have desired and endeavored to make the truth appear by the evidence and demonstration of the Holy Scriptures, as that which is most safe and profitable for our souls to venture themselves upon; and seeing they are to be our only rule; search the Scriptures to see whether what I have declared be so or no, and I trust you shall find it true and sweet, though others, through ignorance, may call it error. Now the Lord of Heaven and Earth, enable thee and all his to look up to him to be taught by him, to enjoy him, and to walk so before him, that they may honour him, and that their joy may be full. Extol him that rides upon the heavens by his name JAH, and ever rejoice before him. {Psal.68:4}

The Most Mighty whose name is JAH; and his servant,

SAMUEL RICHARDSON.

THE MISERABLE ESTATE OF A MAN BY NATURE.

"He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" Isa.44:20.

Isaiah 44:20 – Opened.

These words declare the dead and miserable estate of man by nature. In this he is described to be one that is without knowledge and understanding; for the LORD hath shut their eyes that they cannot see, and their hearts that they cannot understand. "They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." {Isa.44:18} They are in the state of nature, in the state of death, as appears from verses 16,17, "and the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshipping it, and prayeth unto it, and saith, Deliver me; for thou art my god." {Isa.44:17} The food he eats is described to be ashes, "he feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" {Isa.44:20} He hath an appetite unto them, he lives upon them; he feeds upon ashes. The end of his feeding is, that he might live, and deliver his own soul. But he is mistaken, he is deluded, he is turned aside. The cause of this delusion, is from his own heart, which deceives him, and turns him aside. Here is the strength of his delusion, in that he cannot say, is there not a lie in my right hand? The sum of all is, his soul is taken prisoner by Satan, he is a captive to him, and so kept by him that he cannot deliver his soul.

Ashes; that is to say, groundless hopes; false conclusions; idolatry; duties; ordinances; comforts; joys; ravishment; for what else so ever ye can name, except Jesus Christ, is ashes. Jesus Christ is the true bread; other things may be taken for bread, and in appearance, have the same color, and form, like this bread, but let them seem to be what they may, they are no bread indeed, but ashes. But Christ is the true bread, his flesh is meat indeed, and his blood drink indeed; he is the living bread which came down from Heaven; if any man eat of this bread, he shall live forever. "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst...verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." {Jn.6:32-58}

"He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" "Feeds upon ashes," this implies he hath an expectation to enjoy satisfaction from them, his going to them, application of them, contentedness with them, declares he hath satisfaction in them, and lives upon them. By "heart" is meant the understanding and will; and a "deceived heart" is a heart misinformed by Satan, darkened, being turned "aside;" that is, aside or away from Christ, in whom alone is deliverance, rest, and satisfaction. "Turned him," viz., the understanding and will, hath a power to turn the soul. By the word "soul" is meant the whole man, a principal part being put for the whole. "Deliver," escape the danger he is in. A "lie," viz., that is that which will deceive me, in not being unto me that I take it for, that which will

not be that to me which I stand in need of, that which will not perform that which it promises to be to me. "Hand," that which holds, mystically the understanding, &c. "Right hand," that is most eminent for use, viz., in those things which are most eminent, that are of greatest concernment, the soul is deceived.

Observation.

1. A natural man is sensible of the want of something he needs for his soul, therefore he saith, "herewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Mic.6:6-7. All this is ashes.

2. There is not any life or strength to be expected from ashes, they are no food fit to eat; as ashes naturally corrupts the body, and destroys it, so here they fill the soul with corruption, and will kill and destroy the soul at last, as they that have no bread must die for hunger. "And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger!" {Lk.15:17}

3. The food natural men live upon is ashes, they have no better food to live upon, bread they have none, they know not where any better is, nor do they desire any bread. "Wherefore do ye spend money for that which is not bread; and your labour for that which satisfieth not?" {Isa.55:2} Ashes is suitable to their natures, judgments, desires, affections, for they know no danger in eating of ashes, they think it is a happiness to have them, and that they shall have satisfaction from them.

Eaters of ashes are in a dangerous condition, they must die spiritually and eternally; for there be many that eat ashes, when they think and dream they eat bread, but they are deceived. "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite; so shall the multitude of all the nations be, that fight against mount Zion." {Isa 29:8} They follow vanity. "Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?" {Hab.2:13} Feed upon the East wind. "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation." {Hos.12:1} And lay out their money for that which is no bread. "Wherefore do ye spend money for that which is not bread; and your labour for that which satisfieth not?" {Isa.55:2} What dost thou eat and live upon bread or ashes, when thou art empty?

I. What dost thou eye, whether dost thou go? Goes thou to nothing but to Christ; "only we have hope in Christ." I Cor.15:19. Is thy hope only in Christ?

II. In what dost thou find peace, comfort, contentment, satisfaction in? Is it in nothing else but Christ? "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." {Phil.3:8}

III. Where lies thy life and strength? Is it in nothing but in Christ? "Without me ye can do nothing," Jn.15:5, for "Christ is all." Col.3:11. Will no peace, comfort, praise of men,

duties, ordinances, joys, ravishments, satisfy thee? Will nothing but Jesus Christ, for Christ is all in all. If it be so, it is well. Comfort to all that eat this bread, ye shall be satisfied, ye do live, and shall live forever, for "he that eateth of this bread shall live forever." Jn.6:58. Oh, you may well be thankful for this so great mercy, that ye have bread to eat, which others have not, nor know as of, they famish and die for want of bread; yet thou hast enough, and shalt ever have enough; in my Father's house there is bread enough, and to spare. {Lk.15:17}

IV. There is nothing in him that can help him; if he follow his own heart, he is misled, his heart is deceived, it turns him aside, and leads him to death; if he follow his light, his understanding, he follows darkness, as his light is darkness. "If therefore the light that is in thee be darkness, how great is that darkness!" {Mt.6:23} Surely, man in himself is irrecoverably lost; as he that walks in darkness, knows not whither he goes. "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." {Jn.12:35} "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." {Eph.5:8}

V. Consider that man's heart is not to be hearkened unto, because it turns the soul aside from Christ; what, dost thou hearken unto, and live upon, thy own heart, &c., or on Christ?

1. Many instead of living upon God, live upon a deceived heart. 2. Others live upon sense. 3. Others live upon corrupt reason. 4. Some build their hope of salvation upon other men's judgment, who if they be godly, may easily be mistaken in a close hypocrite. 5. Many live upon the report of others, which appears by this, that if men speak not well of them, they are greatly troubled, and are not able to bear it, by which it appears their life is in it; it was no wonder Laban made such ado in searching for his images, because they were his gods. 6. Many live upon their reformations, they thank God they are not so bad as they have been, therefore they have hope; it's well when men grow better, yet abstinence from evil, is no evidence of grace; for men may forbear the acts of sin for fear of hell or men, &c. 7. Others live upon duties, and as they are increased, their hope and confidence in God is increased, but if their duties fail them, their hope and comfort is gone; by which it appears, they live upon what they do, and not upon God; these count their duties, which is their righteousness gain; but if they belong to God, they must count again, as Paul did, this their gain to be loss for Christ. {Phil.3:8} 8. Some live upon their peace, they thank God, they are quiet, there are no terrors, nor fear of hell in them, therefore think they are in a good estate, which can be a most subtle delusion. 9. Others live upon groundless hope, because their sins are few or small, {as they think,} as so they have hope. 10. Many live upon their inward comforts and joy, which appear by this, that whilst they last, they have much assurance of the love of God, and are sure of salvation; but as soon as their frames and feelings, upon which they do so depend, do fly away and leave them, out goes their confidence, which leaves them in a sad condition. 11. Others upon ravishments of glory and exercises of godliness, &c. 12. Many live upon the ordinances of men, and stand ready resolved to be of any Religion the Authority will impose upon them; and the more easy it is for their persons and purses, the more it shall have of their hearts. 13. Yea and many there be that live upon the ordinances of God, without God, so these they may frequent the ordinances, and thus are satisfied, though they see not God in them, and be never the better for them. 14. Others live upon their confidence of salvation. 15. And some live upon creature comforts, and conclude, because they possess them, God loves them. 16. And many live upon the devil himself, and his word, that is, when Satan's suggestions are hearkened unto, liked, believed, embraced, obeyed, as if he should say, their sin shall never be pardoned, nor subdued, they believe him, and are ruled by him;

this is to live upon the suggestions of the enemy of our souls, as to hearken unto God. Isa.51:1-7. To believe in him, I Jn.3:23, and to submit themselves to God, Jam.4:7, is to live upon God. A false foundation and a false life go together; therefore whosoever they be that live upon anything besides God in Christ, as their foundation is unsound, so certainly it will deceive them, whatsoever their sparks be, they must and shall lie down in sorrow, Isa.50:11, they are all lying vanities, and they that hearken unto them forsake their own mercies. "They that observe lying vanities forsake their own mercy." {Jon.2:8}

A man is prone to follow the advice of his own heart, and the reason is: 1. Because he thinks his heart knows. 2. That his own heart will not deceive him, Prov.28:26; but who so trusts in his own heart is a fool. "How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart." {Jer.23:26} 3. He is ignorant of the desperate wickedness of his heart; for the heart is deceitful above all things, and desperately wicked, who can know it? {Jer.17:9} 4. He knows no better Counselor; but happy is he who is so acquainted with his hearts deceitfulness, that he will not trust to it, nor hearken unto it. 5. The heart is the source of all the errors and miscarriages of men; for out of the abundance of the heart the mouth speaks, Lk.6:45; what men think, speak, or do, is from the heart. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." {Mt.15:18-20} 6. A man by nature desires that his soul may be delivered, because he apprehends his soul is in danger, and that it is of great concernment unto him for his soul to be delivered. 7. A natural man doth endeavour to save and deliver himself; men seek deliverance for themselves from themselves.

Reasons. 1. He judges it a reasonable thing that his soul be delivered. 2. He knows no other way of deliverance, save that of his own, either wholly or in part. 3. He thinks it concerns him most, therefore it is his duty to do it, who else should? 4. He is persuaded he may deliver his soul, or that without him it cannot be delivered. Man can do no better, till God manifest to him the perfection of Christ's righteousness, then shall he see the insufficiency of his own. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." {Rom.10:3} 5. He cannot deliver his own soul, all that man can do is perish in his own deceivings, for it is impossible for man to save himself in whole or in part, it is beyond his power, he cannot do it; and until a soul be convinced that he cannot deliver himself, he rests in himself.

God hath not left it to the will and power of man to deliver himself.

Reasons. 1. That no man may boast. "Not of works, lest any man should boast." {Eph.2:9} That the pride in man might be dashed in pieces. 2. That no man might live in and upon himself, nor joy in himself, but rejoice in the Lord Jesus Christ, and have no confidence in the flesh. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." {Phil.3:3} 3. That God's power and free love might be manifested. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." {Eph.1:19} 4. That God might have all the glory, Eph.1:6, and that no flesh should glory in his presence. I Cor.1:29, Gal.6:14. "In the LORD shall all the seed of Israel be justified, and shall glory." {Isa.45:25} 5. All ways besides Christ are bypaths, aside out of the way. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by

me." {Jn.14:6} 6. Christ's way and man's way are contrary each to the other; Christ's way leads the soul to Christ; man's way leads only to himself, to deliver himself. 7. We should not be led aside from Christ by anything; hearken then only to Christ. 8. Nor say, "is there not a lie in my right hand," Isa.44:20, an idol, which his right hand hath made, a lie, a mere conceit, never to be depended upon and trusted in. 9. The means of deliverance is so hid from man, that he hath no power to use them. 10. A lie, all that man doth rest upon while he is in the state of nature, is nothing but a lie; oh, he is miserably deluded. 11. The strength and confidence of a deluded man, may be so great, that it may seem to him unreasonable once to question it. 12. Men's confidence of salvation, may be greater and stronger than the faith of some of those who belong to the Lord; and yet it is false and nothing but the delusion of a deceived heart, and Satan. 13. The greatness or strength of any man's confidence, cannot assure him that hath it, that it is not a delusion; but it is proved to be true or false by the ground of it, the cause and foundation thereof. If it be built or caused by any of man's qualifications, either abstinence from sin, doing good, or from his inward peace, comfort, joy, &c., it's delusional and false. But if it be founded upon Christ, only in his free grace, from the word and promise of God, Rom.15:4, it is true, for it is founded upon a Rock. I wait for the LORD, my soul doth wait, and in his word do I hope. {Psa.130:5} "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." {Col.1:5} "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." {Eph.2:20} Indeed, "thy word is truth," Jn.17:17; and if God did so convince thee, that thou didst become lost and fatherless in thyself, Hos.14:3, without him, hereby declaring that the Lord was the only Saviour; that there was salvation in Christ, and in no other; and that thou hast trusted in no other Salvation, but that which resides in Christ; that thou dost look to the mercy of God proclaimed in him, and communicated from and through him, and to his mercy alone for eternal life; in whom the most destitute persons, as the fatherless, who are destitute of friends, of help and assistance, of counsel and advice, find favour, kindness, and mercy, even such as are most hopeless and helpless; which is a great encouragement to look to the Lord, to trust in him, and hope in his mercy; who indeed hath persuaded thee that this mercy is thine in Christ, and caused thee to hope in him for it. "Our soul waiteth for the LORD; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O LORD, be upon us, according as we hope in thee." {Psa.33:20-22} This is no delusion!

FINIS.

NEWS FROM HEAVEN, OR A CORDIAL FOR A FAINTING HEART.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." {II Cor.5:20-21} Behold, and hearken, for here are tidings of great joy, that Christ alone doth free the soul from sin, and makes the soul to enjoy the righteousness of God in him; in which is sure, sweet, clear, full, durable and Divine Consolation, sufficient to cheer, revive, raise and ravish the sinking soul, by reason of sin, in the want of a righteousness of God in him. These words contain many divine truths, and I shall endeavour to declare some observations from them for our instruction and consolation. In that he saith, "be ye reconciled to God," you may observe; that the best estate of men by nature is an estate of enmity against God, who is the chiefest good; for if these need any reconciliation, how much more enemies? "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." {Rom.5:10}

"For he hath made him to be sin for us." God hath in his wisdom and love found out a way to save lost man, and hath sent the Lord Jesus to effect it, Zech.9:11, and manifest it, and hath sent Ambassadors, and given us his word to declare his great grace, Jn.1:17, infinite love, Rom.5:8, and the unsearchable riches of Christ. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." {Eph.3:8-9}

Be ye reconciled to God, for he hath made him to be sin for us. Herein we find strong reasons and earnest entreaties, yea the arm of the Lord being revealed, to reconcile a sinful soul to God. "Who hath believed our report; and to whom is the arm of the LORD revealed?" {Isa.53:1} "As though God did beseech you." God is more willing to pardon a sinner, yea the chief of sinners, than any soul is or can be willing to be pardoned, for this disposition of willingness in any sinful soul, is from the LORD. This appears in that God seeks to us to be reconciled; as man seeks it not. "I am sought of them that asked not for me; I am found of them that sought me not; I said, behold me, behold me, unto a nation that was not called by my name." {Isa.65:1} And in that God beseeches a lost sinner to be reconciled to God; and when we prodigals turn to God, being turned by God, we do but go, and that softly; but God who is that Father, runs to receive us, Lk.15:18-20, and as running expresses much more willingness, than an easy going, so it is here. God beseeches you by us, we pray you in Christ's stead, &c. It appears that all the doubts and fears the soul or Satan can frame, {as if God were unwilling to pardon a lost sinner,} are all groundless and false; for he prays and beseeches sinners to be reconciled, as if he should say, go tell such a soul from me, I will have him to be reconciled to me, I am not angry with him, he need not doubt of my love, which is infinite, without time or measure, I am all-sufficient, I can and I will pass by all his wickedness against me. "For the Son of Man is come to seek and to save that which was lost." {Lk.19:10}

"Be ye reconciled," we pray you; that even such sinners as God sends after, and will save, they have many hard thoughts of God, they are so foolish and so deceived by sin, that they are contented to be as they are, and stand in need to be prayed and entreated to be reconciled to God, as though God did beseech you by us. That all those into whom God hath put this word of reconciliation, when it is declared unto us by them, or in his Word,

we ought to receive it, and believe it, as if God did immediately speak unto us, for they spoke in his stead. So also it is the duty of the Ambassadors of Christ to declare nothing but the message they receive from Christ, according to the word of Christ. "We pray you, be ye reconciled to God; for he hath made him to be sin for us." The way God takes to reconcile a sinner unto himself is the discovery of his free grace and God's love in and through the Lord Jesus Christ. The discovery of this to the soul, expels ignorance, and slays the soul's enmity against God; and by his love he draws the soul to God in love again; God's way of saving man is only in a way of love; therefore he saith, "behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." {Hos.2:14} His love is free, full, and eternal, "I will love them freely," Hos.14:4, "I drew them with cords of a man, with bands of love." {Hos.11:4}

Be reconciled; for he hath made him to be sin for us. It appears that the sense and guilt of sin, doth hinder the soul from being reconciled; sin causes the soul to desire to be at a further distance from God. "When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord." {Lk.5:8} That before a sinner can be reconciled unto God, he must understand and know the cause, way, and means of his salvation, {I say not before God loves him,} therefore as it is declared; that all have sinned, and come short of the glory of God, &c., Rom.3:23, so he declares that Jesus Christ is made sin for us, and that we are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that he might be just, and the justifier of him that believes in Jesus. Rom.3:23-26, 5:10-19. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {Tit.3:5-7}

"He hath made him," God the Father hath set apart the Lord Jesus to save man. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" {Heb.9:14} There is no other name whereby we may be saved, but by the name of Jesus. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." {Acts 4:12}

"Who knew no sin," Christ knew no sin in himself personally, Lk.1:35, nor inherently, Heb.4:15, nor experimentally. And seeing Christ is so holy a Person and so qualified as he is, Col.2:3, none ought to doubt of the sufficiency, meritorious-ness and effectual-ness of whatsoever he hath undertaken to do; for by once offering the sacrifice of himself, he hath forever perfected them that are sanctified; that is, set apart, Heb.10:10,14, so that the sinful soul ought to cast away all discouragements, and to rest satisfied in this full, perfect and infinite satisfaction, and not suffer their foolish hearts to seek after, or desire any other, for as there is none to be found elsewhere, so there needs none; for be thy sins never so great, or many, this one satisfaction of the Lord Jesus is sufficient. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14}

"Made him to be sin," God hath imputed our sins unto Christ, and so laid them upon him, that they are ours no longer, but Christ's, Isa.53:5-6, who hath freed us from them, who will disannul them, and so free himself of them, so that he shall appear without sin. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." {Heb.9:28} The way and means

God hath chosen to free a sinner from sin, is only by Jesus Christ, that he might undergo the penalty of sin, or else no man could be saved, as these Scriptures declare. Jn.1:17, Jn.1:29, Rom.8:2, Eph.2:13-14, Col.1:20, Heb.9:22, Rev.1:5, &c. For sin must be charged upon Christ, or the sinner, and our happiness lies entirely in this, that our sins are not imputed unto us. "Blessed is the man to whom the Lord will not impute sin." {Rom.4:8} Our sins cost Christ dear, that they might cost us nothing. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." {I Pet.1:18-21}

"For us," the word "us" and "we" in this verse, must be understood for the "them" in the 19th verse, to whom God doth not impute their trespasses, so that they are blessed. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." {Psa.32:1-2} For these shall not miss of glory, because they have complete redemption by his blood, and total remission of sins. "In whom we have redemption through his blood, even the forgiveness of sins." {Col.1:14} "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." {Rom.5:10} Therefore by the words "us" and "we" cannot truly be understood every son and daughter of Adam. For so large as the purpose of God is of saving men, {that is, "the purpose of God according to election," Rom.9:11,} so large is the means of this salvation, so large is the declaration to be, so large is the particular application of salvation to be, and so large is the effect of salvation itself; none of these are any larger than the other. If any reply that Christ in the declaration is offered to all, therefore the particular application of salvation is to be to all. I answer, that Christ is never offered to all, nor even to any at all. True it is, that the Gospel is to be preached to every creature, and that all persons whosoever will {that is, made willing in the day of Christ's power exerted on their helpless behalf, Psa.110:3,} are called to come to Christ to drink, &c., but what Scripture saith, that Christ is "offered" to any person, much less to the entire world? God so loved the world, that whosoever believes in him, should not perish, but have everlasting life. This is a declaration of what persons God will save, {that is, the believing "world" of both Jew and Gentile alike, "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:39,} the word of God is a declaration of the will of God; now for to declare a thing, and to offer it, are two entirely separate things, for one may declare to another, the riches that he or another hath, and yet not offer any of them, for it may be that he cannot; and so a man may give that to another, which he never offered him. It's always safest to keep to the language of the Scriptures, {which form of words are sound,} especially in this age, in which men catch up expressions, and by them abuse God, and his truth, and themselves; for if one affirm, that God offers Christ to all; men reply, doth not God mean as he saith, and if God offers Christ, and man hath not a sufficient power to receive him; they are mocked, and God is unjust, &c., and that men have free-will, and such like stuff, so that you may see how one error draws many after it, and it's oft grounded upon an unsound expression.

Christ made sin, and the sinner made the righteousness of God. After what manner Christ became a sinner, after the same manner we are made just; but he became a sinner not by any infusion of our corrupt qualities, but by imputation only; therefore we are just

before God, not by infusion of any habitual grace into our corrupt natures, but by imputation of his righteousness alone. God imputes righteousness without works. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." {Rom.4:6-7} If this were well minded, it might answer and remove some corruptions, which are occasioned by apprehending the contrary.

The righteousness of God. Christ's righteousness is the righteousness of God. That righteousness which frees a sinner from the curse of the Law is a perfect righteousness. "But unto the Son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." {Heb.1:8} Therefore prize it highly. Man's righteousness is imperfect, and could never justify him before God. "Hear my prayer, O LORD, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant; for in thy sight shall no man living be justified." {Psa.143:1-2} All our righteousness is as filthy rags, &c. {Isa.64:6} God reveals to a soul Christ's righteousness, and the soul's interest unto it, Jn.16:14, to comfort the soul, and cause the soul to love Christ; he doth not comfort us in the sight of our own righteousness, before he declares and comforts the soul in the righteousness of Christ. "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies." {Dan.9:18} That righteousness which justifies us before God, as it is not ours, so it is not in us; but as it is Christ's righteousness, so it is in him. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." {Isa.45:24-25} The cause or basis of our justification, is by a reciprocal translation of our sin unto Christ, and his righteousness unto us, both which is done by God for us, that we might be made the righteousness of God in him. Whatsoever Jesus Christ hath done and suffered, was for those whose sins were laid upon him, who are stated in him, Eph.1:4, and are fully pardoned by him. Rev.1:5. By the obedience of one man {viz. Christ} many are made righteous, Rom.5:19, by his stripes we are healed. Isa.53:5. "The blood of Jesus Christ his Son cleanseth us from all sin." {I Jn.1:7}

"The righteousness of God in him." God considers his elect children to be in Christ, before they had a being in themselves, Eph.1:4, and he never looks upon his children out of him, for they are never out of him. They dwell in Christ, Jn.6:56, and thus shall ever live in Christ, Jn.14:19, and be ever found in him, not having their own righteousness, which is of the Law, "but that which is through the faith of Christ, the righteousness which is of God by faith." {Phil.3:8} Christ and all true believers are so united together, that they are but one; one body, one spirit, bone of his bone. "But he that is joined unto the Lord is one spirit." {I Cor.6:17} Oh, what union is like to this union, that is so real, full, and entire; so wonderful, glorious, spiritual, eternal, and infinite! "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {Jn.17:22-23} If our faith in Christ were as strong as our union with Christ, we should engross and possess all that is in heaven, and nothing in the earth could trouble us.

The state of a believer in Christ, as considered in him, is an estate of perfection. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." {Col.2:9-10} As Christ is, so am I; as I am, so is

Christ, "because as he is, so are we in this world." {I Jn.4:17} What is Christ's is mine; what is mine is his; Christ's righteousness is mine; therefore I am all righteous, I need no more, nor no other righteousness; as I am in Christ, I am as righteous and as acceptable as Christ. God sees no sin in me, because there is none; for, I am all fair, there is no spot in me. Song.4:7. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." {Eph.5:26-27} "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." {Isa.38:17} "As far as the east is from the west, so far hath he removed our transgressions from us." {Psa.103:12} "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." {Dan.9:24} "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." {Isa.61:10} All Saints are alike clothed with Christ's righteousness; the meanest, the weakest, as the best, and is as acceptable by it as the best. Oh they are all alike perfect, righteous, and glorious, as they are in Christ! Oh, here is strong consolation for thy fainting heart, to refresh itself withal! Drink, O friends, and make you merry, O well beloved; yea drink, drink abundantly in this fountain that is bottomless, and therefore can never be drawn dry. Song.5:1. In the most perfect Saints, as they are in themselves, there is much sin, I Jn.1:10, and God doth see it; yet God cannot condemn them to wrath for it, no more than God can condemn Christ for it, who shall appear without sin unto salvation. Heb.9:28. They being in him who hath suffered for it; and Justice neither will nor can exact the payment of a debt twice. Now it's absolute justice in God to justify, Rom.3:25; yea, God is as just in pardoning a sinner by the blood of Christ, as he is just in condemning any; and now thou hast a full pardon by justice as well as mercy, therefore drink freely.

"For he hath made him to be sin for us," for that which is spoken in general to all believers, every believer is to apply it to himself in particular; so Paul, "he loved me, and gave himself for me." Gal.2:20. "Unto him that loved us, and washed us from our sins in his own blood." {Rev.1:5} The word and promise of God, that it is for me, is that which my soul should fix its eye upon, and by faith forever rely upon, and be a full satisfaction to my soul; knowing that the word and promise of God is the only ground of my faith, and is security sufficient for my salvation. As sooner as the soul is convinced, that Jesus Christ is made sin for me, and that I am made the righteousness of God in him, all the soul's doubts, fears and objections vanish, and Christ is believed in, and lived upon, with thankfulness and joy. Jesus Christ being made sin for me, is as good for me, yea better for me, than if I had never sinned; as much better as a spiritual body is better than a natural, as much better as the image of the heavenly is better than the image of the earthly; yea, as much better as strength is better than weaknesses, and as heaven is better than earth. I Cor.15:43-55.

"But, saith a discouraged soul, I cannot believe the Lord Jesus was made sin for me." Why not for thee? "Because my sins are greater than others be; for my sins have all the aggravations upon them that can possibly be. They are so numerous!" So were theirs in the second and third Chapter of Jeremiah, yet notwithstanding God exonerated them all. "A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the LORD their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto

thee; for thou art the LORD our God." {Jer.3:21-25} "But my sins are great and heinous." So were theirs, and so were those of Manasseh, as appears, II Kings 21:4-16, and so was the woman's, Lk.7:47, and so was Paul's, I Tim.1:15, yet God pardoned them all, removed all their transgressions from them, as far as the east is from the west, Psal.103:12, as he hath done to many, who fainted for his salvation, Psal.119:81, yet hoped in his word. "I wait for the LORD, my soul doth wait, and in his word do I hope." {Psa.130:5} "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." {Col.1:5} "But my sins are against the Gospel." So was Paul's, as he persecuted them that professed the Gospel, and made havoc of the Church, entering into every house, haling men and women, and committed them to prison, Acts 8:3, and Christ died for them that slew him. Acts 9:4-5. "But my sins committed are after many mercies received." So was Solomon, who sinned grievously against God after the Lord appeared unto him twice. I Kng.11:9. "But I have sinned against God's entreaties to return." So did they, "and I said after she had done all these things, turn thou unto me. But she returned not." Jer.3:7. "But I have sinned against God's Reproofs." So did they, "thou hadst a whore's forehead, thou refusedst to be ashamed." Jer.3:3. "But I have sinned against God's corrections in not being reformed by them." So did they, "in vain have I smitten your children; they received no correction." Jer.2:30. "But I have committed the same sin repeatedly." So did they, "thou hast played the harlot with many lovers." Jer.3:1. "But I have continued sinning for a long continuance of time." So did they, "we lie down in our shame, and our confusion covereth us; for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God." Jer.3:25. "But my sins are against knowledge and Conscience." So was David's sin concerning Bathsheba, and putting to death Uriah. And so did Peter sin when he said and swore he knew not Christ, and that he was not with him. Matt.26:69-75. "But I am fallen back from what I have been." So did they, "return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you; for I am merciful, saith the LORD, and I will not keep anger forever." Jer.3:12. "But I have willingly and resolvedly forsaken God." So did they, saying, "we are Lord's, we will come no more unto thee?" Jer.2:31-32. "But I have willingly chosen sin." So did they; saying, "there is no hope; no; for I have loved strangers, and after them will I go." Jer.2:25. "But I have seduced others, and caused them to sin." So did they, "therefore hast thou also taught the wicked ones thy ways." Jer.2:33. "But they hearkened not; and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel," "and hath made Judah also to sin with his idols." II Kgs.21:9-11. And Paul compelled men to blaspheme. Acts 26:11. Manasseh a great sinner obtained mercy, II Chron.33:18-19, and yet a "lesser" sinner perishes in his sin; that all men may know that the Lord will have mercy on whom he will. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." {Rom.9:15} "But I have committed as much sin as I could." So did they, "thou hast spoken and done evil things as thou couldest." Jer.3:5. "But my sins are after many promises, vows and covenants." So were theirs, "thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot." Jer.2:20. "But I have justified myself in all my sins." So did they, "yet thou sayest, because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned." Jer.2:35. "But I despair, and have no hope of mercy." This is worst of all; yet so did they, "but thou saidst, there is no hope." Jer.2:25. "And they said, there is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart." Jer.18:12. "He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn

stone, he hath made my paths crooked." Lam.3:6-9. "My strength and my hope is perished from the LORD," Lam.3:18, said Jeremiah. And Job said, "he hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree." Job 19:10. My days "are spent without hope." Job 7:6. David said in his haste, "I am cut off from before thine eyes." Psa.31:22. Abraham believed against hope. Rom.4:18. You were sometimes afar off, without God, and without hope, Eph.2:12, yet at last they were made nigh by the blood of Christ. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph.2:13. Behold, all these were once like unto thee, and the Lord hath had mercy upon them, and so he may have mercy upon thee also, therefore poor soul, be not out of hope, mind what David found, "then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful. The LORD preserveth the simple; I was brought low, and he helped me." Psa.116:4-6. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25. Consider what the name of the Lord is. "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exod.34:5-7 Oh the unreachable riches of his grace! "And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee." Psa.9:10.

Encouragements to hope in the Lord.

And because the greatness of sin is one of the greatest discouragements to a soul under the sense of sin; consider these things which are encouragements of hope unto thee.

1. Encouragement to hope. The multitude or greatness of sin ought not to be a discouragement unto thee, because the fewness or smallness of thy sins are not any ground, or cause of thy confidence in God for pardon; but in the promise of God of pardon, in which promise the truth and faithfulness is.

2. Encouragement to hope. Because the word of God doth nowhere say, that great sinners shall not be saved, therefore to conceive so is folly, and no less than a delusion of Satan.

3. Encouragement to hope. Because the word of God saith the contrary, that Jesus Christ came to save sinners, yea and the chief sinners, and this is a saying worthy of all acceptation. I Tim.1:15. "Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa.1:18. The word of God declares many great and sweet promises to great sinners, as Jeremiah 3; Isa.55:7-9, &c. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. There be many examples of great sinners receiving great mercy, as Manasseh, II Chron.33:18-19, Paul, and one who was a sinner with a witness, Lk.7:37,47, and many others, yea the rebellious also. Psal.68:18.

4. Encouragement to hope. Because there is a fountain set open for sin and for uncleanness, Zech.13:1, and Christ is mighty to save, Isa.63:1, who will abundantly pardon, Isa.55:7, and whose compassions fail not. Lam.3:22.

5. Encouragement to hope. Because great sinners that are heavy laden with sin, are called

to come to Christ. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." {Matt.11:28} "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink." {Jn.7:37} "Ho, every one that thirsteth, come ye to the waters." {Isa.55:1} "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {Rev.22:17}

6. Encouragement to hope. The Saints have made their greatness of sin an encouragement to believe. "For thy name's sake, O LORD, pardon mine iniquity; for it is great." {Psa.25:11} How great is his goodness? Much greater than thy sins. The greater our sins are, the greater our faith should be. Lo, herein is great consolation. "Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound." {Rom.5:20}

7. Encouragement to hope. Because God doth not sell Christ or Grace, but he gives Christ, and all that is his freely. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." {Isa.55:1} "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {Rev.22:17}

8. Encouragement to hope. Because such as Jesus Christ saves, are unworthy, ungodly, and without works. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." {Rom 4:5-7} The most perfect Saint that ever hath been, did stand in need of mercy, and was unworthy. "Behold, he put no trust in his servants; and his angels he charged with folly; how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" {Job 4:18-19} And all those whom God hath revealed his Son unto, they see an exceeding transcendent beauty in him; and he is precious unto them. "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious." {I Pet.2:6-7} And so, all those whom God hath revealed his Son unto loath and abhor themselves, because they see in themselves nothing else but vileness, filthiness, and unworthiness, Ezek.16:63, and it sets out the mercy of God the more, that it is freely given unto the unworthy. "Wherefore I abhor myself, and repent in dust and ashes." {Job 42:6}

9. Encouragement to hope. It makes most for the glory of God to give great things, and is it not a disparagement for a King to do otherwise? The Lord is a great King, a mighty God, Isa.9:6, and he doth great things past finding out, Job 9:10, and wonders without number. "Fear not, O land; be glad and rejoice; for the LORD will do great things." {Joel 2:21} "For with God nothing shall be impossible." {Lk.1:37} Measure not the Lord by thyself, "for my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." {Isa.55:8-9} And those who are made wise by God, and instructed in the way of Christ's righteousness, look not so much to their baseness as unto his greatness.

10. Encouragement to hope. That which moves God to show mercy, is only in himself,

nothing in the creature. "And say, thus saith the Lord GOD unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." {Ezek.16:3-6} Not anything that the creature can do can move God to show mercy. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} God shows mercy, because of his own Sovereign Determination to do so, and this alone. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." {Mic.7:18-19}

11. Encouragement to hope. The greater our sins are, and our sensibleness of unworthiness, the more we shall love God when we know that our sins are pardoned. "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." {Lk.7:41-43}

12. Encouragement to hope. The mercy of God is infinite, it hath no part or form, and therefore it is not capable of any addition or defect; so vast and infinite, should thou need thousands of seas of mercy to pardon thy sins. God hath not the less, notwithstanding he hath given so much. If I had all sins upon me, that can be committed, or but one sinful thought, this consideration makes it all one. Oh, worlds of sin in this ocean vanish and come to nothing. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" {Rom.11:33} The unreachable riches of Christ! {Eph.3:8}

13. Encouragement to hope. The Name of God is infinite also. "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." {II Co.1:2-3} Yeah, the very nature of the LORD is that he is very pitiful, and of tender mercy. James 5:11. All mercy and pity is from him, and all that is, or hath been, is but a drop to that ocean of pity and mercy which resides in all infiniteness in him. We are ready to sin, but God is much more ready to forgive; mercy pleases him, as it is his delight. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." {Mic.7:18} "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." {Psa.86:5} The LORD is ready to forgive. "And the LORD passed by before him, and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth." {Exo.34:6}

14. Encouragement to hope. The price that is for the sins of such as believe, is infinite also; count all thy sins, and still they are the acts of a finite creature; and is not Christ's Satisfaction above them? He is God, and his righteousness is far greater than thy sins;

therefore be they great or small, he is able to disannul them all. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." {I Jn.5:20}

15. Encouragement to hope. The Everlasting Covenant of Grace, is not made with us, nor can it be broken by us, but with Christ. "If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David." {Psa.89:31-35} "My mercy will I keep for him for evermore, and my covenant shall stand fast with him." {Psa.89:28} So then the Covenant is made with Christ, and that it was not made for our good works, nor can we disannul it by our sins; for it's sure, perpetual and everlasting, Heb.13:20, as it is not founded upon a rotten and sandy foundation, as thy self and duties are. Oh wonder at God's wisdom and love, that it is not made with us, nor is it in our keeping; lo it's founded upon the word and promise of an eternal God, and whatever is in God is God, for God is unchangeable. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} Therefore the Covenant stands sure forever in Christ. "He hath made with me, {says David,} an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire." {II Sam.23:5}

But the discouraged soul still replies; I am persuaded that I have committed the sin against the Holy Spirit, and that is unpardonable. Heb.6:4. Those who have committed this sin, tread underfoot the Son of God, and count the blood of the Covenant an unholy thing, and do hate God and Christ. Jn.15:24. In that thou art afraid that thou hast committed this sin, it is certain thou hast not committed it, because such as have so sinned are past fear or feeling, being given up to a reprobate sense. Eph.4:19. I am afraid the day of grace is past to me, and so nothing can do me good. You must not give way to such a thought; who knows but the Lord may return? "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" {Jon.3:9} Is this the way in which thou thinks to enjoy the assurance of his love, to nourish jealousies against his love? Surely this is not the way. Should thou not rather say as David did, "how precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with thee." {Psa.139:17-18} The number of the sands are many, yet God's thoughts of love exceeds them all. "Be not afraid, only believe." {Mk.5:36} Christ receiveth sinners, "then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them." {Lk.15:1-2}

If thou thinks that the day of grace is past, because thy sins are great, &c., this will not prove it; for mind what the LORD saith, "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick." {Isa.65:1-3} If thou desires to return to God, is it not because the LORD hath thus inclined thine heart unto himself, and therefore thy day of grace cannot be past. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {I Jn.1:9} I do not believe I am elected, &c., so nothing can do me good. This is a secret, and you must not meddle with God's secrets.

"The secret things belong unto the LORD our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." {Deut.29:29} It is one of Satan's deceits to tell a soul that God hath no mercy for him, when the soul hath obtained mercy, or when it is not far from him. It is certain, these thoughts come from Satan, because they are contrary to God in his word. Gen.3:2-4. It's the nature of unbelief to be inquisitive and curious to find out any pretense, that it may seem to do well in not harkening to what God saith in his word.

We must not hearken unto Satan, nor yield to him, but resist him; meddle not with election, but fix thy eye upon Christ, as a suitable good for thee, who is able to save thee, and wait upon him in the use of his ordinances, till he shall give thee faith, that by it thou may know thy self to be elected. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." {Acts 13:48} But I have waited upon the Lord in the ways of his appointments, and yet I am no better, but worse, therefore God will never do me good. Are you sure that you have thus waited upon the LORD, dost thou know the number of his ways, and have your ends been all good and right placed, and have you used them in a right manner, measure, time; in sincerity, humility, which I question; and has thine expectation been only from him? "My soul, wait thou only upon God; for my expectation is from him." {Psa.62:5} Have you set God above his ordinances, and expected his blessing upon them, without which they could do no good? If thou hast not truly waited upon the LORD, with all thine expectation from him, in faith, then say not that thou hast, for what are thy expectations without faith, and without Christ as the source and substance thereof? They are as a shadow without the substance. "Now faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1} The word they heard profited them not, for want of faith. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." {Heb.4:2} It is no good reason to say, because God hath not yet answered me, and readily supplied me, therefore he never will consider. "And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him." {Isa.8:17} "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." {Isa.64:4} They "which had not obtained mercy, but now have obtained mercy." {I Pet.2:10} None shall be ashamed that wait upon the LORD. Isa.49:23. There be many that do satisfy themselves with the mere shells of an outward profession, and their diligent attendance upon Christ in his ordinances, and in all they do; yet it's only of the Lord's mercy that we be not consumed therein, Lam.3:22; yea a mercy to blast all, to show their emptiness, that we might look and long for Christ, to bless these ordinances, and be all in all unto us.

Men believe not that faith is the gift of God, and the Spirit's work, Phil.1:29, so that they go not to God in his promise for faith, but endeavour to make a faith of their own to carry to God. If thou hast a will that only Christ should save thee, God hath begun his work in thee, and he will finish it, Heb.12:2, and one day thou shall know thyself to be pardoned, and all thy sins shall be subdued. Consider that God may have mercy for thee, though thou knows it not; for men's sins are first forgiven, before they are to believe it, or can be assured of it; for if men should believe, that their sins are forgiven before they be forgiven, they should believe that which is false; neither can any man's believing make that to be which is not so; faith declares to us our pardon, but our believing neither pardons nor procures the pardon of any sin; if it could, what need was there of the death of Christ?

But I have waited a long time, and many have received mercy since, but not I. Even the

Lord's servants have waited a long time for God, or at least they thought the time long. David said, "how long wilt thou forget me, O LORD? Forever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?" {Psa.13:1-2} If God hath given thee a heart to wait upon him, thou art blessed. "And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him." {Isa.30:18} Waiting implies perseverance, patience, long-suffering, a holding out, notwithstanding the tediousness of the time deferred, courage in breaking through all difficulties that stand between waiting, and to continue waiting, though all things seem contrary, till we are brought into the enjoyment of that which our soul desires. "And now, Lord, what wait I for? My hope is in thee." {Psa.39:7}

I am now old in years, and if God had intended to have brought a manifest deliverance to my soul, to assure me and settle me into the grace of Christ, and speak comfortably to my soul, saying that my warfare is accomplished, and all my iniquity is pardoned, Isa.40:1-2, then surely he would have done it before this time, for now death is ready to sweep me away. Yea, though it be thus with thee, yet mercy, if thy portion be in Christ, will come at last, and it will be sweet. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." {Hab.2:3} The thief was saved upon the Cross, and oh, how near he was unto his end before mercy was revealed unto him! You may not set a time for God, in which he shall show mercy, for he gives what he will, and when he will, and will not be tied to thy time. It's an exceeding great grace for God to show mercy, though it be at the last, as he did to the thief upon the Cross. God hath all hours in the day to work, the last hour God uses to call some, as well as the third, Matt.20:1-10, for there is nothing too hard for the LORD.

If I were filled with qualifications, as humility of mind, and brokenness of heart, and took delight to hear and pray, as others, I could have hope, but this I cannot. Alas, poor soul, thou art greatly deluded, for these things can no way fit the soul for mercy. Why dost thou seek the living among the dead? Lk.24:5. Why dost thou look at, and rest in, such things as these? For haddest thou these in the greatest measure, they could not procure thy happiness, nor commend thee in the slightest measure towards the LORD. Oh nothing but Christ can do thy soul any good, and truly comfort thee. Consider, what qualifications had they in Ezekiel 16:3-9, of whom God was found? Surely they had none, except sinful ones. What, saith God; I was found of them that sought me not. Isa.65:1-3. Tell me, what qualifications had they who were enemies? Yet Christ died for them. Rom.5:9-10. All that are saved are saved by grace, without any cause or condition in man. II Tim.1:9. Under color of devotion, you overthrow Christ; can your duties, &c., procure Christ, or what use is there of Christ, if you can have what you need without him? You would have power, ability and enlargements before you dare believe in Christ? Oh the greatness of thy pride and folly! Doth not Christ say true, that without me you can do nothing? Jn.15:5.

As in nature none can work before they have life; so none can do anything that is spiritual, before they live spiritually. Christ must be in thee before thou canst believe; the soul must believe before it can find any sanctification, or works at all in itself, yea without any regard to works in any measure whatsoever, for there is nothing to be done by man to be a preparation to his sanctification in Christ. Rom.4:5 & 5:8-10. Thou hungerest and thirstest after a righteousness of thine own, and wouldst establish it, but it must be renounced. I confess, this self-denial is very hard; oh, how hard is it for the soul to be taken off its own bottom of works, and of self-concurrence! Strip them of all that is their own, and you take

away their lives; they must and will have something, some humbleness, and brokenness of heart, some tears, some good works, or abilities, or a good heart; something they must have, for they think it cannot be, that they should be accepted, pardoned, and saved, and they to do nothing at all themselves for it; therefore as soon as they begin to spy a flaw in what they do, {for who can say his heart is clean,} Job 25:4; they betake themselves to break their hearts, to make God amends for all, and think if they can but attain unto such a deep measure of humiliation and sorrow for sin, then they think they have an evidence for heaven; but alas, this is no evidence, save only of great ignorance, in that they see not death in their best duties. The Lord may say to you who work so hard for life, "thou hast found the life of thine hand; therefore thou wast not grieved." Isa.57:10. Thou comforts thyself in thine own sparks, but {sorrow is all the comfort such comfort can produce} you shall lie done in sorrow. Isa.50:11. When we say our good works are not the way to life, men esteemed it a grievous error, yet Christ saith, "I am the way." Jn.14:6. Are thy works Christ or no? If no, then they are not the way, for Christ saith true, and if Jesus Christ is to be unto us all in all, Col.3:11, our best works are to be unto us nothing at all, for our works make us not the better before God, nor to be more beloved of God, but declare us to be what we are made by God. The Papists do good works to be saved, but we abhor it, because it is condemned by God; therefore all those who expect and hope for mercy, because they leave their sins, as they say, and do many good works; consider what I say unto thee, Alas, poor soul, thou art still in the state of nature, in the gall of bitterness, thou art not quite plucked up off of thine own stock of self-works, and self-concurrence with Christ, and therefore art not planted into Christ, for thou art ignorant of the righteousness of God, which is the cause why thou goes about to establish thine own righteousness, and so long as thou dost so, thou canst not submit to the righteousness of God. But did you but know what a righteousness Christ is, thou couldst not but have preferred it before thine own righteousness; yea it would be esteemed by thee but dross and dung to his. Phil.3:8-9. And unless the Lord Jesus open thine eyes, and reveal his righteousness unto thee, thy righteousness {which thou are attempting to join with Christ's for salvation} will of a certain work thy destruction unto all eternity. Publicans and harlots are nearer salvation than thee, when you who work for life are Pharisees, and if you die in this estate, you must certainly perish. "Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him." {Matt.21:31-32} "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." {Lk.7:29-30}

I know many will cavil, and say, if Christ must do all, and man nothing, then men need not care what they do, but live as they list. Answer. As it is our duty, so it is our desire to do whatsoever the word of God requires, but we are not commended to do anything to procure the pardon of our sins, but in reference to service and duty, I count myself to be never the nearer Heaven for my best works, than if I had done nothing else but blaspheme God. But what saith the Scriptures, "now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." {Rom.4:4-5} We are saved, not according to our works, but according to his own purpose and grace. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9} When we were enemies, we were reconciled to God by the death of his Son. Rom.5:10. "I, even I,

am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:26-27} "I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him." {Isa.57:18} "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." {Isa.44:22} "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine." {Ezek.16:8} All unto whom the mystery of God's love and free grace is revealed, they cry grace, grace, Christ, Christ; Christ is all in all, nothing but Christ, their prayers, tears, duties, devotions, and all of theirs, is nothing to them in respect of acceptation, or justification, or salvation, they are now dead to working, they do no works in the world to attain any of these, all theirs is vanished, and is quite drowned in the infinite Ocean of God's Free Grace. It is so that God might have all the glory, Eph.1:6, and that man might not boast, but obey God freely. "Thus saith the LORD, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the LORD." {Jer.9:23-24}

But I have no work of grace wrought in me. The Spirit shall convince the world of sin, and of righteousness. Jn.16:7-10. God hath begun his work in thee, if he hath convinced thee of sin, and of righteousness. To be convinced of sin implies such a discovery of sin which causes the soul to see herself guilty and utterly lost and undone; by reason of sin, they confess themselves vile, and they abhor themselves. "Wherefore I abhor myself, and repent in dust and ashes." {Job 42:6} They loath themselves for their deeds. "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed." {Ezek.20:43} Esteeming themselves as beasts. "So foolish was I, and ignorant; I was as a beast before thee." {Psal.73:22} The soul is convinced, so as to have no hope, in anything it can do to help itself out of that miserable state of sin; he is undone in nature, he cannot do anything from whence he may expect salvation, or have any hope of it; for a man cannot expect life and salvation from Christ alone, until the soul be taken off of all other things in respect of life. This vision of God causes the soul to see themselves, and say, "there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." {Dan.10:8} That is, my best work, my righteousness is defiled, and is sin; now sinful self and righteous self are alike {if there be any difference, the last is the worst, now the creature hath nothing to procure Christ, nor no strength to believe in him} the Holy Spirit discovers to the soul, that there is nothing but darkness and death in our best duties. He is so convinced of sin, that he justifies the justice of God, if he perish in his sin. "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest." {Psal.51:4} "I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." {Mic.7:9} It is from grace to be taken so off of nature, and he that is so taken off of nature, hath grace, is begotten and born of God. For when the soul is taken off its own bottom, it must have another to rest upon, or else it sinks, therefore when God takes away the soul's false foundation,

which was her false hope, God gives the soul a better in himself.

The teaching and drawing of the Father, Joh.6:44, is this, that all men have sinned, and are in an estate of death, and that in Christ there is a ransom, in which is life and all happiness, and that this Jesus and all that he hath done is for him. When the soul hath heard and learned this, there is a power which accompanies this teaching, which power carries the soul by faith to Christ believing in him; for the teaching of the Father and faith goes together; every one that hath heard and learnt of the Father comes unto Christ. "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." {Jn.6:45} So that to convince the soul of righteousness, is to be convinced of Christ, to reveal Jesus Christ to the soul, that in him only is help, and in his righteousness alone is deliverance. "I have laid help upon one that is mighty; I have exalted one chosen out of the people." {Psal.89:19} "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." {Isa.63:1} So fix and settle the eye of the soul upon Christ's righteousness only, at least putting the soul under the hope of it; for as soon as God hath stripped the soul of all hope in and from itself, he turns the soul to Christ, and puts it under hope, Ezek.16:5-6; when the soul sees nothing but death, God saith, "Live," Ezek.16:6, and when the soul is going down into the pit, God saith, stay, hearken, "I have found a ransom" for thee. Job 33:24. Christ calls, "look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa.45:22, and the power of the LORD goes along with this call, works faith, and carries the soul to Christ as his own, having possession of him. When this is manifested to the soul, faith acts in the love of God in pardoning his sin, greatly wondering at the greatness of his goodness, or astonished with the glory of his present condition, the heart being swept away in love, though for the measure of it, it is not in all alike.

For the first, to be convinced of sin then is more than a bare notion or consciousness of sins committed, for this may be in one that rests in themselves, and in something else besides Christ, and perish in this condition; for by the letter of the Law and the light of Reason, men may see and say they have sinned, as Saul and Judas did; but those the Spirit convinces of sin, they are convinced to purpose, because it is thoroughly. Jn.16:8. The Spirit discovers to the soul that she hath chosen something else besides Christ, upon which the soul rests, and satisfies herself withal, and expects mercy and comfort from by reason of them, and that they are her best services, and other lying vanities, as groundless hopes, peace, joy, comfort, &c., telling the soul that there is nothing but death and darkness in them, and that if the soul rest in any of them, there is nothing but death and destruction for them; and there is a secret power of God which goes along with this teaching, which turns the soul from darkness, viz., self, Satan, and all lying vanities, to light, to Christ, where alone life is to be found; the Spirit reveals to the soul a sufficiency of life in Christ, and it needs seek life in nothing else; also the Spirit of God persuades a soul that this life is for him, therefore he is to look to Christ for it, and wait upon him for pardon and life, and that the soul shall not lose her waiting, and so be deceived, but shall certainly have it at last. These things must be wrought in truth, and in a measure in every soul that hath grace, though for the measure of this, it is not in all alike; for in some it is in a small measure, as it was in those who are said to be in carnal frames of mind, and not spiritual, though still babes, their standing and state being secured in Christ, and therefore safe. I Cor.3:1-3. But when this is wrought in any measure, in the same time faith is wrought, and as the measure of this work is wrought in the soul, more or less, in the same measure faith is wrought in the soul, and as it appears to the soul, so accordingly

faith appears to the soul; and when the soul sees itself to be lost by reason of sin, and sees all to be in Christ for life, and is taken off from resting upon anything else besides Christ, and to expect all from Christ, resting upon Christ, though this be but in the smallest measure wrought in the soul, now in this instant faith is wrought, Jesus Christ is formed in the soul, and the soul is converted; for this teaching of the Father and Faith are inseparable. Jn.6:45-47.

Objections Answered.

"I cannot believe." It is not in the power of the creature to believe in Christ, therefore look not upon faith as a work of thine own, nor is faith any condition of the Covenant required on thy part; for the Covenant of Grace is not made with man, but with Christ; nor is there any condition in the Covenant of Grace required on man's part, neither is there anything to be done by man to cause him to have an interest in the Covenant of Grace, or to partake of it, for the Covenant of Grace and Life by Christ is every way free and unconditional on man's part, else how doth it differ from a Covenant of works, if there were any thing to be done by us to have interest in it? And if faith were a condition required on our part to partake of the Covenant, or else not, I see not but we are now in as bad a condition as to be under the Covenant of works, it being as hard and impossible for man of himself to believe in Christ, as it is to keep the whole Law, as the Scripture declares. How hard it is to believe, the experience of many can testify; to believe is a fruit of the Spirit, Gal.5:22, and we must be in Christ, before we can bear fruit, Jn.15:4, therefore we must be in Christ, before we can believe; he that hath the Spirit of Christ hath Christ, we have the Spirit of Christ before we believe, therefore we have Christ before we believe. Rom.8:9-11. Men are ordained unto eternal life before they believe, Acts 13:48, and faith is a grace of the Covenant on God's part to be given to those who are given to Christ; faith is given to some, that by it they may know their interest in Christ, and by it live upon him. Faith is no condition of the Covenant, therefore they mistake who conceive faith to be a condition of the Covenant, either required on man's part to partake of the Covenant of Grace, or given to men, and then required of them as a condition; although the Scripture expresses, that he that believes shall be saved, yet is not faith any condition of salvation; but such expressions are to be considered as a declaration to us what persons shall be saved, viz., such as believe; it is an information to such as know not who shall be saved, and if any desire to know who shall be saved; the answer is, he that believes shall be saved. If faith did give us interest in Christ, when faith did not appear to act, it would appear to us, that we had no interest in Christ, and that we were not justified by him.

"I know not whether I am bidden to believe or no, for some shall not be saved, and if I be one of them, if I should believe I should be saved by Christ, I should believe a lie." The Gospel declares that whosoever believes in Christ shall be saved, therefore those who believe, cannot be any of them that shall perish; and the Word saith, he that believes not, is condemned already, Jn.3:18, and shall not see life. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {Jn.3:36} What God saith is truth, and truth ought to be believed, and whatsoever is contrary to truth, no man is bound to believe, therefore no unregenerate man is commanded to believe the forgiveness of his sins in any other way than God's word holds forth forgiveness of sins, which is, he that believes shall be saved, and have everlasting life. Men are commanded to believe they shall have benefit by Christ, life and salvation by Christ, if they believe, and no man is commanded to believe he shall be saved by Christ, whether he believes or no; for this is contrary to the Word which saith, "he that

believeth not is condemned already." Jn.3:18. No man is to believe that which is not true, yet this hinders not, but all that see an absolute necessity of Christ, shall enjoy him, and they ought not to distrust in him, but to cast away all their doubts and fears, and believe in him, and rest upon him forever, as Simon Peter said to Christ, "Lord, to whom shall we go? Thou hast the words of eternal life." Jn.6:68.

"But I have no love to Christ, I am an enemy to Christ, I am not fit for Christ." The reason thou dost not love Christ, is because thou sees not thy sins to be pardoned by Christ, for didst thou know he loves thee, thou wouldst love him, for the love of Christ would constrain thee to love him. II Cor.5:14. "We love him, because he first loved us." {I Jn.4:19} Dost thou apprehend thyself to be an enemy to God? So were all those once that ever did believe. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." {Eph.2:12-13} When we were enemies, we were reconciled to God by the death of his Son. Rom.5:10. Enemies cannot discern Christ, yet God gives Christ to such. Thou canst not fit thyself for Christ, and if thou sees such a necessity of Christ, as without him thou art undone, then thou dost indeed desire Christ, and goest to Christ. "Him that cometh to me I will in no wise cast out." Jn.6:37. Hearken to what Christ saith, and you shall speed, for you have the promise of Christ, which is security sufficient to satisfy thy soul; for Christ is in you, and no man can hunger and thirst after righteousness, viz., Christ, but such as are blessed, Matt.5:6, and the Spirit of God dwells in you, and Christ is in you, and they that are led by the Spirit of God out of themselves to Christ, for light, and life, and strength, are the children of God. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." {Rom 8:14-17}

"Indeed, there are many sweet promises in the Word, but they are all for believers, but I am none." I grant none may apply a promise of life, but only such as believe, yet the promises are for all the elect, thou knows not but thou art one of them, and when God shall please to give thee faith, thou shall know thy interest in them. In the meantime, stay thy self with this, that the Lord Jesus gave himself for enemies, and justifies the ungodly. Rom.4:5. "For when we were yet without strength, in due time Christ died for the ungodly." {Rom.5:6} Whilst we were yet sinners, Christ died for us. While we were enemies, we were reconciled to God by the death of his Son. Therefore be not discouraged, God may save thee also. The Lord saith, "I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, thou art my God." Hos.2:23. Oh sweet place! Therefore by no means yield to thy fears, nourish no jealousies against God, but resolve in Christ's strength to cleave to his Word, Psal.119:49, and here hold, saying, "my beloved is mine, and I am his." Song 2:16.

"I would gladly believe, but I dare not." Thou should not admit nor give way to any discouragement to hinder thy going to Christ, seeing Christ says to all thirsting souls, "if any man thirst, let him come unto me, and drink." Jn.7:37. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {Rev.22:17} The Lord takes pleasure in them that fear him, and in them that hope in his mercy. Psal.147:11. Christ will not quench the smoking flax. Matt.12:20. From whence is thy fear, sure it is occasioned or

much increased by them who bid persons believe, and forbid them again by their saying, take heed what you do, for you may be deceived? It is not so easy a matter to believe, you must first be so sensible of sin, and so humbled for it, &c., before you may believe. Now they conceit, they are not so and so qualified, therefore they dare not believe; also they are scared with the many things hypocrites may do, how far they may go, and so set them short of hypocrites; which must needs discourage them, yet the word of God requires no such teaching, for men to learn before they may believe; for when the soul sees itself lost by reason of sin, and is at a stand, not knowing what to do, the first thing they are to do, is to believe in Jesus Christ. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." {Acts 16:31} The word requires nothing of them before they may believe, therefore we may not, for none may presume above what is written.

If thou desires to believe, thy will is in part renewed, and thou dost in some measure believe, though weakly, as he did that said, "Lord, I believe, help my unbelief." Mark.9:24. God's servants are described by a desire to fear his Name. "The LORD taketh pleasure in them that fear him, in those that hope in his mercy." {Psa.147:11} "Let thy mercy, O LORD, be upon us, according as we hope in thee." {Psal.33:22} There can be no desires without faith, for a man cannot desire that which he believes not to be. Heb.11:6. Many give God their hearts, and do not know it, and so are troubled, because they do not know what is meant by the heart, nor where it is seated. I speak not of the heart of flesh, Rom.8:5-7, for there is a carnal mind and a spiritual mind in men; I speak of the heart mystically and spiritually, which is principally seated in the will, so that what it wills or desires, there is the heart, and to that which the will most wills or desires, to that is the bent of the heart unto. Now if the soul were to have its choice of everything, that one thing that the soul should choose, would any question whether they loved it, and that their hearts were not inclined unto it? For as no soul can be sensible of the want of Christ, until the soul be possessed of him, Rom.8:10-11, so no soul can desire Christ above all things in the world, if they might have their choice, unless Christ have their hearts, and they dearly love him, and believe in him; for Christ is only precious to them that believe, I Pet.2:7, and to none else. So the seat of faith is in the heart, which is in the understanding and will, but more principally in the will, so that if our wills be renewed, our hearts are renewed. Paul saith, "to will is present with me," good I would do; so then "with my mind I serve the Law of God," Rom.7:18-25, wherein it appears that the will is one with the mind, and the heart is one with them, these three are one, and always go together, and are alike spiritual. Christ saith, "where your treasure is, there will your heart be also," Matt.6:21; that is, the mind and affections; and by affections is meant the heart, for the heart and affections are one thing.

There be them that believe, and yet are uncertain as to whether or not their faith be of Divine origin, whether or not their faith be wholly and sincerely grounded in Christ; so that it is possible for them to call their faith unbelief, as the blind man did, "Lord help my unbelief," Mk.9:24, which must not be understood of unbelief, for it is not a lawful request to pray that sin may be increased, for unbelief is a sin, and the ground or cause of the souls departing from God. Heb.3:12. Many mistake faith, for some have thought that comfort, joy or ravishments of soul with God, to be faith, and so have concluded, because they had not them, they have no faith. It is not men's believing, but the object of faith, that gives faith its denomination, or name, for there be divers kinds of faith; there is a natural faith, Lk.8:13, and a divine faith, or the faith of God's Elect. Tit.1:1. Faith and its object is not to be separated, because faith and its object is one and the same, it is too strict therefore to give a distinction or definition of faith without its object.

He that believes that Jesus Christ is the Son of God shall be saved. All is included in this, for he that believes this, must know Christ to be the Anointed, the Saviour of his people from their sins. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." {Matt.1:21} So to believe in Christ is to rest upon him, to live or stay upon the Lord, to hope in him as to expect all from him. "My soul, wait thou only upon God; for my expectation is from him." {Psal.62:5} To believe in Christ is to own and confess him. "And Simon Peter answered and said, thou art the Christ, the Son of the living God." {Matt.16:16} "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." {Rom.10:9-10}

Any man may say, that Jesus Christ is the Son of God, yea the devils confess this, "I know thee who thou art; the Holy One of God," Lk.4:34, therefore this cannot be the faith of God's Elect, and so not the faith of the Gospel. There are three things to be considered in the nature of faith; first, illumination; secondly, for the soul to trust in Christ for pardon and life; and the third is the application of him. The first, is when a man consents to the Word, that it is true, and this is called faith, and this the devil doth likewise, "thou believest that there is one God; thou doest well; the devils also believe, and tremble." {Jas.2:19} The second, is to believe that Jesus is the Christ; which implies a seeing and knowing all to be in Christ for life and salvation, and so to rest upon him for it; he that thus believes in Christ, is brought by Christ over to Christ, and so centered upon him, that he will never go from him. Jn.6:58. "My soul, wait thou only upon God; for my expectation is from him," Psal.62:5, and this no devil ever did. The third, is to believe with an application of Christ as their own in particular; therefore to believe in Christ, is more than an illumination, or a saying so, or reformation; for where faith comes, old things are done away, and they are new creatures, there is a light set up in that soul, now they know all is by Christ, and that there is no way or means of life, but by Christ, and with Christ, and thus rest upon Christ.

Secondly, the Scriptures clearly prove that to believe that Jesus Christ is the Son of God, is the faith of the Gospel, for the Word of God is the ground of faith, and the souls salvation depends upon the truth of what God saith, and faith looks only to what God saith, and rests upon it and sets to its seal that God is true. And that so to believe that Jesus Christ is the Son of God, is the faith of the Gospel, I prove by these Reasons.

1. Because this is the faith which the Apostles preached and witnessed unto, and the faith which is recorded unto us in the Scriptures. "For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." {Acts 18:28}
2. Because none can say {knowingly} that Jesus is the Lord, but by the Spirit. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." {I Cor.12:3}
3. Because upon the profession of this faith, Christ builds his Church. "And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." {Matt.16:16-18}
4. Upon the profession of this faith the Baptism of Christ is dispensed. "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." {Acts 8:37}
5. They who have this faith dwell in God, and God in them. "Whosoever shall confess that Jesus is the Son of

God, God dwelleth in him, and he in God." {I Jn.4:15} 6. This faith flesh and blood cannot reveal, but God reveals it to the soul. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." {Matt.16:16-17} 7. Such are born of God; whosoever believes that Jesus is the Christ, is born of God. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him." {I Jn.5:1} 8. This is the faith that overcomes the world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" {I Jn.5:4-5} 9. Because such as have this faith are pronounced blessed, and shall never die. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" {Jn.11:25-26} 10. Because he that hath this faith shall be saved. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." {Rom.10:9-10}

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" {Jn.11:25-26} To believe this record, implies an assent that it is truth, with a resting or hoping to have interest in it, to be made one with it, is faith, though it be a lesser degree, than a full and certain assurance of life by him for himself in particular. "Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? And there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." {Isa.45:21-22} Those in Matt.5:3-5, who mourn, and hunger, and thirst after Christ are blessed, and shall be satisfied, though they want the application of Christ; therefore besides the general illumination or natural light of truth which wicked men and devils may have as well as a believer, there is a two-fold act of faith, the first is a direct act to believe Christ is, in whom is life, &c., this is to believe the record which God hath given concerning his Son, and that he came into the world to save sinners. I Tim.1:15. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa.45:22, and so trust in Christ for life from a hope of mercy, but this hope is perhaps without a certainty; though there is a state of blessedness for all those whose hope is in the name of the Lord. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." {Matt.16:17} "Turn you to the strong hold, ye prisoners of hope." {Zech.9:12}

Secondly, the reflect act of faith, which is to believe that Christ came to save them from their sins. Matt.1:21. To know that I believe; he that hath this measure or degree of faith, trusts in Christ from a knowledge of an interest in him, "we believe and are sure that thou art that Christ, the Son of the living God," Jn.6:69; he that hath this act of faith, hath the former, but there be some which have the first act of faith, but have not attained the second, yet their hearts are turned unto Christ, and fixed upon him, and they long for him, hope in him, and rest upon him alone for life and salvation; these have faith, which causes them to depend on Christ, which none can do but such as are possessed with Christ, though at present they may not know it, yet are they blessed, Matt.5:6, and in his Name they do trust. Matt.12:21. The Apostle saith, "these things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." {I Jn.5:13} So that these words

declare they did but weakly believe, and that they did not know that they were possessed with eternal life, {yet they were,} therefore they had not that particular knowledge, or assurance of the love of God, yet did believe in Christ.

Some conceive they have no grace, because they never had so deep a measure of sorrow for sin as some others have, &c., the word of God declares that those that believed had not one and the same measure of sorrow; the Scripture declares no sorrow in Lydia receiving the Word, Acts 16:14, but it is said that the Jailor trembled, being in fear. Acts 16:29. The word of God is to be our Rule, and not men's conceits. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." {Isa.8:20}

The greatest measure of sorrow, grief, fear, terror for sin, that ever any had, made them not to be loved of God, nor to obtain mercy from God; nor did sensibleness of sin ever drive the soul to Christ, but ever from Christ; as Peter's sensibleness of his sin, caused him to bid Christ to depart from him, "Lord depart from me, for I am a sinful man," Lk.5:8, therefore a deep sensibleness of sin hinders the soul in believing of Christ, and drives it further from Christ. Thou hast no cause to complain, if God deals more gently with thee, than he doth with some others; it's a great mistake to think that God delights in slavish fear or tears.

What is the greatest sensibleness of sin worth that proceeds not from faith, and flowed not from the apprehension of pardon and love; look not to sensibleness of sin, but to Christ; thy very sensibleness of sin is not free from sin, and it deserves nothing but death, but in Christ is life. If thou wert ever fatherless, which is for the soul to be stripped of all, that none of thy works, nor means, nor men, nor angels, nor nothing besides Jesus Christ can stand thee in any stead, nor satisfy thee, being resolved to wait upon Christ, until he please to manifest his free love in pardoning thy sins; this is the work of God in thee, yea this is a great and sweet work of the Gospel, and such a work as never was in any, but such as shall be saved. If thou renounces all thy own sufficiency, so as thy best duties cannot satisfy thee, certain it is there is a better sufficiency come in place.

"I fear my faith is not the faith of God's Elect, because it is attended with so much doubting." Fears and doubting are no fruits of faith, but of unbelief, and as fear and doubts increase, the stronger is unbelief in the soul; so the soul is ready to judge that where so great unbelief is, there is no faith; yet the Scriptures declare that in those who had true faith, the faith of God's Elect, yet at the same time have had much unbelief also in them, so as they have been filled with doubts and fears; and from hence it was that he in Mk.9:24, called his faith unbelief, because he was sensible of his great unbelief; and was not unbelief strong in Thomas, when he said, he would not believe? Jn.20:24-25. And seeing that a child of God may have true faith, notwithstanding they may also have many fears and doubting, thou knows not but the cause may be so with thee, therefore take heed that you deny not your selves to have faith, lest you call weak faith, no faith, and light, darkness, and grace, sin; for to do so is very evil. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," Isa.5:20, those that put faith for unbelief do so; pray to God to strengthen thy faith, as he did, Mk.9:24, and use means to remove such things as strengthen unbelief, and hinder the sight of thy faith; as ignorance is one cause of doubting, also an over sensibleness of infirmities, slighting God's ordinances, neglect of duty, or a formal performance, or nourishing sin more or less, proneness to sin, harkening to Satan, to sense, to carnal reasoning, nourishing fear and unbelief, &c. Also endeavour

to do that which is a means to strengthen thy faith, know the perfection of the state of a believer in Christ, in which the weakest and most imperfect believer, is as perfect, as much justified, accepted, and as happy as the best; live upon Christ alone, make choice of and mind the sweet promises for thee to feed and strengthen thy faith, walk with God, pray in faith, ask his Spirit, and thou shall have it; this Spirit will revive, and fill thy soul with joy and peace in believing, and make thee so wise and strong {in his time} that thou shall not cast away thy confidence any more, Heb.10:35; and as God's love {which is perfect, full, free,} is discovered to thy soul in the same measure thy doubts and fears are cast out; for perfect love casts out fear. And although you are to use means, yet means are but means, not causes of increase of grace; it's the operation of the Spirit of God in the soul, which is as God is pleased, therefore look up to God for faith.

"I fear my faith is but presumption." I fear the ground of this is thy not knowing, or not minding what faith is, and what presumption is. What faith is and concerning presumption, this word may be understood in a twofold consideration; first, for such a confidence as is without a ground; or secondly, against a ground.

For the first, he that presumes he hath a confidence of pardon, but it is without any ground, he hath no word of God for his confidence, and it may be he can give no reason at all for his confidence, much less a good reason; that this discouragement may be answered, and removed, consider wherein faith and presumption differs. He that presumes, he hath no ground, no word of God for his confidence; here confidence is fetched from their own conceits, they seek no life in Christ, his word, and promise.

1. But he that truly believes in Christ, his confidence is from the Word, "we through patience and comfort of the scriptures" have hope. Rom.15:4. "I wait for the LORD, my soul doth wait, and in his word do I hope." {Psal.130:5} "My soul fainteth for thy salvation; but I hope in thy word." {Psal.119:81}

2. He that truly believes in Christ, doth not receive any promise of life, but in and through Christ in the riches of his grace. But he that presumes if he receives a promise he receives it upon his qualifications, without respect to Christ, and he gathers conclusions of life from what they are and can do, their own righteousness was never to them as dross and dung, Phil.3:8, so they depend upon their faith, and not upon Christ by faith; the ground of their confidence is, because they are so good, or not as bad as others, as the proud Pharisee, but he was never fatherless, Hos.14:3, nor did they ever receive the sentence of death in themselves, II Cor.1:9, so they were ever confident, and it was ever very easy for them to believe.

3. He that believes, his hope and trust is only in God, and they hope in his mercy. "Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the LORD; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O LORD, be upon us, according as we hope in thee." {Psal.33:18-22} And this is the work of God to persuade the heart to rest upon the free mercy of God in Christ. "But I have trusted in thy mercy; my heart shall rejoice in thy salvation." {Psal.13:5} "Let Israel hope in the LORD; for with the LORD there is mercy, and with him is plenteous redemption." {Psal.130:7} God is rich in mercy. Eph.2:4. "Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." {Jn.6:28-29} For the second, so the confidence of one that presumes is

contrary to the word of God, the word approves of no such confidence, but protests against them and their confidence, as appears. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, we are delivered to do all these abominations?" {Jer.7:9-10} So their presumption hardens them, and makes them bold to venture upon sinful practices, as lying, stealing, drunkenness, uncleanness, cheating, and the like, as theirs was.

4. He that truly believes, abhors that which is evil, and cleaves to that which is good. Rom.12:9. "And every man that hath this hope in him purifieth himself, even as he is pure." {I Jn.3:3} The grace of God teaches godliness in the present evil world. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." {Tit.2:11-12} Christ is precious to them that believe, I Pet.2:7, and they count all things but loses for Christ, and for him they will suffer the loses of all things, as Phil.3:8; yet many there be who say they are confident, &c., and yet they dare not speak for Jesus Christ, his truth, his servants, &c., these are far from suffering the loss of all things for him; so others can hold Arminianism, and free-will, setting themselves and their endeavors above God, and his grace, in affirming that notwithstanding all the grace God affords to any man, yet unless man shall please to will and improve it well, {for as they say he may choose whether he will or no,} it shall never be effectual to him; if it be so, they may thank God for his grace, without which they can do nothing, but much more themselves, for saving themselves; for others had as much grace as they {as they say Judas had} and shall be damned, and they had been damned also, if they had not willed well, &c., and it was in their power and choice, whether they would will well or no; which is so contrary to the Scriptures; "so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." {Rom.9:16} "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." {II Cor.3:5} Surely all those who have tasted of God's free grace, cannot but admire it, and be thankful for it, and loath with the greatest indignation whatsoever shall entrench upon it, although it were but in the least degree.

"I have no grace, because I grow not in grace, my life is not holy, nor am I like unto others who belong to the Lord." Dost thou know thy age or degree in grace? What, art thou a child, or a young man, or a father? I Jn.2:12-13. There is a great difference between a child and a man in nature, so great is the difference between babes in Christ, I Cor.3:1, and a man in Christ. I Jn.2:13. Also consider if thou canst, whether if thou be a babe in the womb, or born. Heb.5:13. He is a babe, as a child is begotten and alive while it is in the womb, before it is born; so thou may be begotten from above, and alive, before thou canst be born. Christ must first be formed in us, before we can be new born babes. Gal.4:19, I Pet.2:2. And when thou art delivered out of the state of bondage, which is a place of darkness, of fears concerning thy soul, thou art not born and brought forth; and as the womb is a place of bondage, so here; and therefore canst not do that service others do; if thou be but new born, there cannot that be expected from thee, as there is from a man in Christ; as there is a difference between a child and a man in nature, so there is here; learn to distinguish between the grace itself, and the exercise of it; it's not the possession of grace, but the exercise of it, which attains to a holy conversation, by the operation of the Spirit; and when a soul is delivered from its enemies, as Satan, terrors, wrath, curse, it's born, being delivered we serve. Deliverance is before working; the time of doubting is a barren time; men cannot fight and work at the same time.

Regeneration consists in being begotten to the Lord, to have union with him, and for God to convey his power into the soul, by which it is made conformable to the will of Christ, and lives by faith on the Son of God. Gal.2:20. The first is, where the latter is not, at least in the degrees of it, as believers are of several growths and states; as, first, babes, children; secondly, young men; thirdly, fathers, &c. Can babes work? And yet if they die in that estate, they shall not miss of glory. I Jn.2:12. It is one thing to be justified, and another to be sanctified, so it is one thing to live, another to be born, and to work is distinct from both; there is as much difference between some of the Lord's, as there is betwixt willing and doing; some are termed carnal, others spiritual. I Cor.3:1. Thou may be begotten, but not born, {if in bondage,} and then it is not the season of growing, as another season is. If thou be ignorant, or in temptation, thy understanding is clouded, and thy heart being distempered with fear. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." {Job 23:8-9} Thus, thou art not fit to judge of thy growth; is a new born babe, I Pet.2:2, fit to judge of its growth? Also consider, it may be, thou art in God's way, and so thou dost not use his means, or not rightly; consider Psalm 1:3, "and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

"I am much tempted by Satan, that I have no grace." Satan tempts Christ's babes to cast away their confidence, which is forbidden, Heb.10:35, therefore if Satan tell ye, that ye have no faith, thou may reply, if I have it not in the act to my knowledge, I may have it in the grace itself; if he say that he knows, and you know you have no grace at all. Reply, the devil knows not, and if I should think so I may be deceived; as fire raked up in ashes appears not, and gives neither light nor heat, so corruption doth hide and obscure grace; and if I have no grace, why let you me not alone, as ye do others, and as ye did me when I took my fill of sin? Then ye told me I had faith, when I had none, I have found ye a liar, therefore I will not hearken unto you, and I am the more confident I have grace, because ye tell me I have none. "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." {Jn.8:44} But suppose I have no grace, there is no reason why I should despair, because every one of those that belong to the LORD were once without grace in the estate of nature; "at that time you were without Christ, being aliens from the common-wealth of Israel," strangers, &c., having no hope, and "without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ," Eph.2:12-13, "which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." {I Pet.2:10} Many are ordained unto eternal life, which did not actually believe, nor had any grace at all; I nor any do not know, but I may be one of them also, therefore I know no reason to despair, nor will despair do me any good, for it is better to wait upon the Lord in the ordinances of his grace, to trust him with my soul, if mercy come I shall be happy, and shall have cause to praise him. There is nothing too hard for God, Jer.32:17, "Lord, if thou wilt thou canst make me clean." Matt.8:2.

"I cannot pray, nor do anything to purpose, therefore I have no grace." Unbelief kills the heart, and hinders thy living upon Christ's strength. It is so with thee, that thou might see a need of Christ, and live upon him, Jn.15:5, who hath promised to be a full supply to his children. If God hath given thee a desire to obey him, say not it is nothing, because God saith it's something, for he gives this, and if this be all thou hast, it is accepted, and he will grant thy desire. "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first

a willing mind, it is accepted according to that a man hath, and not according to that he hath not." {II Cor.8:11-12} Christ will not quench the smoking flax, Isa.42:3; when we see no fire, we know there is fire by the soak; holy desires cannot be in a soul that hath no grace. "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." {Psal.145:19} A desire after grace is an act of spiritual life; an act is from a faculty, a faculty is from life and being, a dead man cannot desire, none can desire that which they believe not to be, nor that they do not love; desires if spiritual flow from faith and love, and are a part of what love and faith desire. A will to obey, may be all that a believer can find in himself at some time. "For I know that in me {that is, in my flesh,} dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." {Rom.7:18} Press after obedience to God, yet know our greatest holiness cannot justify us before God; for by grace are you saved through faith, and that not of your selves, &c., not of works, lest any man should boast. Eph.2:8-9. Even the strongest of the Lords, are but weak creatures, and the highest perfection they can attain unto in this life, is a sight of their own imperfections, and a desire and endeavour to obey, and to live upon Christ by faith. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." {Phil.2:12-13} And was not Paul one of the strongest believers, Rom.8:37-39, and yet what saith he of himself, and his words are the word of God, "I am carnal, sold under sin," Rom.7:14-15, "for that which I do I allow not; for what I would, that do I not; but what I hate, that do I," verse 18, "for I know that in me, {that is, in my flesh,} dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." The apostle had no power to do what he would, yet he lived by faith in the Son of God. Gal.2:20.

"I find no willingness to duties, I find no relish in them, so that I often omit them." Unwillingness to duties, argues much corruption, from whence omissions often flow. God may have begun his work in thee, although it be thus with thee, it may arise from divers causes, as from unbelief, doubting of acceptance of person and duty; and it's no wonder, if such have little list to obey; also eying infirmities, and not Christ also with them, and not exercising grace, especially faith; little love to Christ, loving temporal things, deadens the heart, and makes it carnal; weakness of grace, or from God's not affording present strength, sloth and ease that slays the soul, indiscreet by doing duties out of their season, ignorance of the nature of duties, and what God requires in some causes ignorance of the sweetness of spiritual duties. So the soul's sicknesses, which hinders the soul's relish of spiritual things; also weakness of body is a great enemy to action. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." {Psal.73:26}

"Surely, I am deceived, I have no grace, because I am not able to subdue my passions." This declares rather weakness of grace, than otherwise, and it's certain, it is not from a want of truth of grace, if thou dost that which thou wouldst not, Rom.7:14-25; in ourselves we are imperfect at the best. The strongest is not able to stand alone; also some of the Lord's partake more of natural temperament, which increases naturally, and as that temperament is, we are more or less hasty and passionate. A wicked man may be naturally patient, and a child of God may be sinfully passionate. Thou should not measure God's love to thee, nor the truth of his grace in thee by thy mortification of sin, for God may for ends best known unto himself, suffer corruption to be too strong for thee, it may be, to abase thee more, as Paul, {Romans 7,} that thou may see what need thou hast of a Lord Jesus to pardon, heal and keep thee; who knows but God may leave thy personal sanctification the more imperfect, that we may mind and behold Jesus Christ, and our

righteousness in him, and so live the more in him, and our joy the more in our justification by him? "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered." {Rom.4:6-7} It's one thing to have thy sins forgiven, or not imputed, Psal.32:1-2, and another thing to be cleansed from them; live in the apprehension of the love of God, and down goes sin, and all discouragements, so live in discouragements, and sin prevails. Psal.77:2-10. We ought not to fetch our comfort from our subduing of sin, but in Christ, in whom we lack no righteousness. I Cor.1:30. Christ is ours, and we are Christ's, and Christ is God's. When we are at the best, we may not live in ourselves, nor by sight, but by faith, and when we are at the worst, we are to live upon Christ by faith, and comfort ourselves in him, and in him only. Many when they want strength or comfort, they seek what they want from their duties, and comfort themselves in their abstainings from sin, but as for Christ, he is not, Psal.10:4, in all their thoughts.

"What I once felt is now decayed." The ground of our faith is God in his Word, and not our sense and sight, which is sensual. We live not by sight and feeling but by faith. II Cor.5:7. Whilst thou maintains fears and jealousies of God's love to thee, it is no wonder it is so with thee. Call to mind the days of old. "I have considered the days of old, the years of ancient times." {Psal.77:5} It's certain, if ever God manifested his love unto thee, he is still and ever will be the same unto thee, having loved his own, he loves them unto the end. Jn.13:1. With the LORD there is no variableness or shadow of turning. James 1:17. A child of God may decay in parts, sight, feelings, and exercise of grace for a time, for these are sometimes more and sometimes less, but always as God sees best that we might rest and rely upon nothing but Christ. I see and feel nothing in myself, or all is as nothing to me, save only Jesus Christ, who is all in all to me. We ought to believe what we neither see nor feel; faith is the evidence of things not seen, Heb.11:1, and to live by faith, is to walk after the Spirit; and to live by sight and feeling, is to live after the flesh. Rom.8:1.

"I am discouraged, because nothing is made good to me, as I do not seem to possess the substance of that which I desire." If thou indeed art under the promise of it, and under the hope of it, thou shall possess it. It may be made good unto thee, without thy possession of it, for we must not ground faith in the possession of what it believes; possession is suitable to sense, and there is neither faith nor hope in what we possess. To have right in it, and to possess it, are two things, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb.11:13. The possession of things gives no being unto faith, nor is essential unto it, no otherwise than as faith gives being unto it. Abraham believed he should have a son; here was his faith, yet he did not possess his son, his son had no being but in the promise of God, therefore to place enjoyment to be essential to faith, is a very great mistake. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be." {Rom.4:18}

As a man must first believe God is, before he can go to God, Heb.11:6, so a man must first believe in Christ, to have remission of sins by him, and after receive remission of sins. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." {Acts 10:43} It thou hast received grace to abandon thyself to the LORD in the truth of his Word, as Sarah did, that she should have a son, not only before she had him, but against reason she believed she should have him, thou hast

faith. But I am not assured that I shall be saved, therefore I have no faith. Faith and assurance, is not one thing, but are differing and distinct; assurance cannot be without faith, but faith may be without assurance; for assurance is not the proper act of faith; assurance is an effect of faith, and a higher measure than that is, and the greater our feeling of assurance is, the lesser our faith is. Faith in the act is an assenting or cleaving to the truth and faithfulness of God in his promise, not from anything she feels in herself but from something it apprehends in God, in his word. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." {Rom.4:20-21} The act of faith is sometimes attended with much strife and struggling, for Satan saith to the soul, it's in vain for thee to look to Christ, to believe in Christ; whereas Christ saith, "come unto me, believing that I will comfort thee." Now for the soul to rest upon the fidelity and ability of Christ in his promise, is no small measure of faith; for assurance is not from the habit of grace, nor from the direct act of faith, but from the reflect act of faith, which is for a man to see and know that he believes; which assurance is from the immediate testimony of the Spirit of God in the conscience of one who is already a believer, causing the soul to know it believes. "The Spirit itself beareth witness with our spirit, that we are the children of God." {Rom.8:16}

Now abides faith, I Cor.13:13; therefore faith doth at all times one way or other, sufficiently evidence the truth of our estates, if we did at all times truly discern the testimony or true act of faith; and the reason why we discern it not, is for want of a full measure of faith, to withstand all that is opposite to faith; for some there be, who have faith, yet by reason of their ignorance, unskillfulness and forgetfulness have not that experience of God's dealings with children, both for order and manner; so that when faith doth not so lively act, and when Christ doth not clearly appear in the soul, he begins to doubt whether he be not deceived; and when the Lord appears again, the doubt is dissolved, and the soul is satisfied, and he is armed with experience against such a time again, if he be able to judge, and neglect not to mark well, but where use and exercise is wanting, Heb.5:11-12, there is not so clear a discerning.

"I fear the opposition that is in me, is not between Christ and Satan, or the Spirit against the flesh, but from my corrupt will, and my enlightened conscience." I grant all the combats in men are not right, and many are deceived herein; yet the difference may easily be discerned; understand it thus: 1. The natural conscience {although it be enlightened} acts only in a natural way, at the most it is but moral, as not to lie, swear, steal, and such gross acts. 2. It stirs not, unless it is forced, and only unto that it is forced unto. 3. It sets one faculty against another, as the will and affections against the understanding, but the Spirit of Christ causes an opposition in the same faculty, as in the will, &c. 4. Conscience enlightened without grace, it strikes only at the branches of sin, but not in the root. Whereas in contrast: 1. The Spirit of God makes a free, full, constant, impartial resistance against all sin. 2. And discovers unto the soul her secret corruptions in their colors, and the Spirit over-powers the soul, so as it causes the soul to hate sin, and leave it. 3. The Spirit causes the soul to be gladder when sin is more discovered. 4. The Spirit of God teaches the soul effectually to oppose all sin {even the appearance of evil} equally, proportionally and orderly.

"I am so troubled with hideous temptations, as I believe no child of God is." Christ was tempted, {Matthew 4,} and I know no kind of temptation that God in his Word hath promised that his child shall not be tempted unto. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted

above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor.10:13; therefore believe and take comfort in the wisdom and faithfulness of God. If they be burthensome and hateful unto you, and you cry out to God for help against them, they shall not be laid unto thy charge; for as it was with the damsel in Deut.22:25-26, even so is this matter.

"I fear that when persecution comes, I shall not suffer, nor hold out unto the end, but dishonor God, betray his truth, shame and grieve his people." Cast all these cares and fears upon the Lord. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." {Phil.4:6} "For he hath said, I will never leave thee, nor forsake thee." Heb.13:5. God will take care for his glory, truth, and servants, his wisdom and power and faithfulness shall order all.

Others are discouraged, because they are not filled with joy and comfort, &c. Faith may be strong, when joy is absent. David had faith when he had no joy. "Restore to me the joy of thy salvation," Psal.51:12; he refused comfort, Psal.77:2, and he wanted it. Such as judge their condition to be good, because they are filled with joy, are mistaken and build upon a wrong foundation, in that they are not founded upon Jesus Christ alone, so as to look to him, and live upon him only. If some persons had joy, they would make it a Christ to them, and live upon it, and so abuse Christ, and themselves, and their joy; and it's a mercy for such to want joy, till they can better use it.

Others are discouraged, because their souls are filled with terrors. Saith one, "Oh, I feel the wrath of God in my soul, I have a hell in me, and so have had for a long time." This is a sad condition, yet thus it may be with one who belongs to the Lord; for thus it was with Heman, who said, "LORD, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness." {Psal.88:14-18} And Job cried, "he hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies." {Job 19:8-11} And David in temptation judging himself according unto the Law, to sense, and feeling, said in haste, "I am cut off from before thine eyes," Psal.31:22, "fearfulness and trembling are come upon me, and horror hath overwhelmed me." {Psal.55:5} And Jeremiah said, "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old, &c." {Lam.3:1-19} "The LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." {Nah.1:3} Some conceive that if God loved them, there should be no such tempests in their souls, but should enjoy a sweet calm, instead of wrath and terrors, sweet peace and joy; indeed it is so with many, but it's not so with all that are the Lords, as appears. Job saith to God, "I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." {Job 7:20-21}

Because it was so with Gideon as it was, for he could not be persuaded that God was with him, "and the angel of the LORD appeared unto him, and said unto him, the LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, did not the LORD bring us up from Egypt? But now the LORD hath forsaken us, and delivered us into the hands of the Midianites." {Jdg.6:12-13} Gideon was mistaken, and so must thou be, if thou judges thyself not to be the Lords, because thou art filled with terrors, &c. Comfort depends not upon any freedom from terrors, but upon the Spirit's revelation of truth, and application of it unto the soul. The greatest peace any saint doth possess, is not to be either a ground or an encouragement for their believing, so also there is no terrors any can possess, ought to be any discouragement in believing, for our happiness is not from anything we feel or apprehend in ourselves, but in that we are known of God, who loves us and comprehends us in himself, and his not imputing our trespasses unto us. Psal.32:1-2. A soul being in such a sad condition, should consider what the Lord saith in Isaiah, and to cast all their fears of hell upon God in a promise, to trust "in the LORD forever; for in the LORD JEHOVAH is everlasting strength." {Isa.26:4} When thou art in the flames of this fire, thou shall not be burnt, for with God nothing is impossible. Lk.1:37. O troubled soul, the tender mercies of our God hath visited us, and so it may visit thee also, and give light to thee that sits in darkness, and in the shadow of death, to guide thy feet in the way of peace, "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." {Lk.1:78-79} "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." {Isa.26:3}

What was that which brought thee so low, but poring so much upon thy sins, until thou wert filled with despair, and thy omissions and commissions against conscience increased thy horror? Endeavor the contrary, and first look to Christ, believe his promise, then may it lead thee to repentance, and know that which is a great cause of mourning, is no cause of despair, therefore cast not away your confidence, Heb.10:35, for yet a little while, and he that shall come will come, and will not tarry. Heb.10:37-38. Therefore say as the prophet said, "rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." {Mic.7:8-9}

"I am in great misery and want outwardly, by reason of poverty, if God did love me, I should not be so much neglected as I am." Thou should not reason so; what thinks thou of the condition of those who wandered about in sheep-skins, goatskins, in deserts, mountains, dens and caves of the earth? I fear they were more destitute of outward comfort than thee, and suffered more hunger, cold, and nakedness than thee; hast thou not a house, not a bed to lie on, the places where they wandered afforded not these things unto them; art thou indeed destitute, afflicted and forsaken? So were they whom God loved, and esteemed the world not worthy of. Heb.11:37-38. Poverty and want hath attended and kept company with many a dear child of God. Job was made poor; yea the Churches of Jesus Christ have been poor; the Church of Corinth was poor, II Cor.8:14, the Church of Smyrna was poor, Rev.2:9, the Church of Macedonia was in deep poverty, II Cor.8:1-2, and our Lord Jesus Christ himself was poor, II Cor.8:9, and thou must be very poor, and yet God may love thee, as he loves Jesus Christ. Jn.17:26. The poor receive the Gospel, and the profession of the Gospel of Christ, have made the rich poor, in that for Christ they have suffered the loss of all things. Phil.3:8. In thy greatest want be content to be like Christ in poverty, as well as in glory, Jn.17:24, for the time will quickly come,

in which you shall feel no want, nor suffer no hunger, cold or nakedness.

There is no state and condition under the sun that is free from Satan's temptations; those who have more abundance of outward things, he suggests and insinuates unto them, that these things are all they are like to have, and that seeing they have a heaven here of outward contents, they must not expect another hereafter. And to those who have greater gifts and parts, he saith, they are not given to them in love, but only for the benefit of others, and is ready to discourage them. Satan is ready to get an advantage of us, but we are not ignorant of his devises. II Cor.2:11. The Lord instructs his children to recognize the depths of Satan, Rev.2:24, to know his stratagems and to resist him. And as there is no state under the sun free from trouble, so it is a sweet comfort unto all that are the Lords, that there is no state and condition, but as God can, so he will support his in, and under it, and make it sweet and comfortable unto them, yea the best for them; for all things shall work for good, Rom.8:28, to them that love God. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." {I Cor.10:13} "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {Rom.8:35, 38-39}

"I cannot see God, so surely God hath forsaken me." Sometimes God hides himself from his elect, as the Scripture declares, "verily thou art a God that hidest thyself, O God of Israel, the Saviour." {Isa.45:15} "I opened to my beloved; but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer." {Song.5:6} "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." {Job 23:8-9} Our carnal reason, and corrupt heart, and Satan with his suggestions, are so near us, before our eyes, that we cannot see God, and we hearken so much to what they say, that we mind not the voice of the Spirit directing us to Christ.

It is one thing to know, and another thing to know that we know. Christ said, they knew; they said, they knew not; Christ said, "whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" {Jn.14:4-5} So be those that saw and spoke with Christ, and knew not that it was the Lord. "And their eyes were opened, and they knew him." {Lk.24:31} Paul prayed that they might know the hope of their calling. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." {Eph.1:17-18} When God hides his face, we are to wait upon him, and look for him, Isa.8:17, for he will return again; "but Zion said, the LORD hath forsaken me, and my Lord hath forgotten me." The LORD returns with these gracious words, "can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." {Isa.49:14-15} "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer." {Isa.54:5-8} When God absents himself from his elect, his love and care is the same unto them, as it is when he most manifests himself to them.

Another is discouraged, saying, "I thought I had true faith, but since I fell into a great sin, I am persuaded if I had been the Lords, I should not have been so left of God, as I was to sin so as I did." Say not so, but consider that even some of the children of God, hath he suffered to fall, if not into the same sins, yet as great. David sinned in adultery and murder; how greatly did Solomon sin after he obtained mercy; and Peter denied Christ with an oath, yet his faith was not void or naught, as Christ's prayer was heard, "I have prayed for thee, that thy faith fail not," Lk.22:32; therefore his faith never failed him. These examples are recorded in Scripture, to set forth the glory of the riches of God's free grace, Eph.2:4, that men may know what God can do, and that great sinners might not despair or faint under their sin, therefore Christ saith, "verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." Mk.3:28. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I Jn.2:1. "The blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7.

To despair of the mercy of God, because our sins are great, were to limit God in his mercy, which is a greater sin, and an adding sin to sin, therefore for the greatest sin a believer can commit, he ought not to moan without hope; for no sin he can commit, can never put him into a state of condemnation, or under the curse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." {Rom.8:1} And whilst we live in this world, God heals not our sinful natures wholly, nor takes it away quite; the flesh ever lusts against the spirit, yet God ever esteems his as they are in Christ, and not simply as they are in themselves. Paul saith, I myself keep the law of God, but with my flesh the law of sin. "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." {Rom 7:15-17} I Jn.3:9. Likewise consider Nehemiah 9:16-20, "but they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage; but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, this is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst." Indeed, the LORD, "he knoweth our frame; he remembereth that we are dust." {Psal.103:14}

God is never an enemy to his own elect, though they greatly sin against him. We are not beloved for our own sakes, nor anything in ourselves, but for Christ in whom God is well pleased. "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." {Matt.3:17} Therefore nothing in us, or that we do, can make us to be loved more or less. God may well say of himself, "I am the Lord, I change not." {Mal.3:6} His

love is as himself, ever the same; and Christ in whom we are beloved is ever the same, Heb.13:8; therefore a believer's hope, joy and confidence, is to be ever the same in Christ. So we are commanded to rejoice always in the Lord. Psal.5:11, 32:11. "Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The LORD be magnified." {Psal.40:16} "Rejoice in the Lord always; and again I say, Rejoice." {Phil.4:4} "Then he said unto them, go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the LORD is your strength." {Neh.8:10}

Oh there is enough in the Lord Jesus to satisfy thee at all times, he is an unchangeable object of true joy and infinite satisfaction, in him only is all our hope and happiness, whose blood hath paid all the debt of all thy sins. It is Christ that died, who now shall condemn? Surely none! Rom.8:33. Therefore let not thy fall cause thee to question the love of God, seeing thy salvation depends not upon thy repentance or holiness, but from God's free grace in Christ. Rom.9:15-16. "Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:24-25} See Ezekiel 16:1-9. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." {I Jn.2:1}

And for any to turn the grace of God into wantonness, that is, the sweet mercy and consolations of God, to encourage them in their sinning, they are led by the Spirit of the Devil, for he is their father, and his works they do. Jn.8:44. I speak to you that regard iniquity, Psal.66:18, that love sin, and delight in it, and are bold and venturous upon it, and can drink down iniquity like water, Job 15:16, you at present are in the gall of bitterness, and whilst it is so with thee, here is no consolation for you, for you may not be numbered with them who through weakness and temptation, or want of watchfulness, are overtaken, and fall into sin, which they hate, by not shunning the occasions of sin, &c. Surely all that belong to Christ have need to pray, as David did to God, "hold up my goings in thy paths, that my footsteps slip not." {Psal.17:5}

Howsoever it be, be not out of hope, although thou didst persecute the truth, as Paul did, and them that professed it, Acts 9:1-2, yet afterwards smote upon his breast, was turned, and preached that faith he once sought to destroy. Gal.1:23. Thou knows not but God may convert thee also. The servant of God having fallen into sin, is to rise by faith; for, shall a man fall, and not rise? "Moreover thou shalt say unto them, thus saith the LORD; shall they fall, and not arise? Shall he turn away, and not return?" {Jer.8:4} "Therefore I will look unto the LORD; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." {Mic.7:7-9} God subdues the corruption that is in his, not all at once, but by degrees; therefore he saith, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." {Heb.8:12} God hath nothing against those who are in Christ. I Cor.1:30. Thou art in Christ, if indeed the LORD hath begun a good work in thee!

But alas, I feel my heart is hardened. There is much hardness of heart in a child of God, and they feel it, and complain of it, and mourn under it, which is from the new heart in them. To feel hardness is from softness, and the condition of an experienced child of God.

"Look down from heaven, and behold from the habitation of thy holiness and of thy glory; where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? Are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O LORD, art our father, our redeemer; thy name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear?" {Isa.63:15-17} Their hearts were hardened, yet they were the children of God.

Motives or Encouragements to Believe in the LORD.

Notwithstanding faith is the gift of God, Eph.2:8, Phil.1:29, it flows from the Spirit's Divine Operation in the heart, and therefore our believing is said to be the work of God. Jn.6:28-29. The operation of God, Col.2:12, and the Spirit of faith, whereby our capacity to believe proceeds. II Cor.4:13. The Spirit enlightened our understanding, and bowed our hearts to believe, so that without the Spirit of Christ, we can do nothing. Jn.15:5, Eph.1:19. It is through grace that men believe, Acts 18:27, yet men are to wait upon the LORD in the ways of his ordinances; for when in the preaching of the Word, we bid persons to do so and so, we expect the Holy Spirit of God to put power to the words spoken, to make them effectual to enable the creature to obey; as, "he said unto me, son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." {Ezek.2:1-2} "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." {Jn.5:25} Else it were in vain to speak to dead men, I Pet.4:6, for to believe, &c., is a spiritual work, and all men by nature are spiritually dead, Eph.2:1, 5:14, and only they believe whose hearts God opens. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." {Acts 16:14} None can believe but they to whom it is given, therefore such words as these, "believe in the Lord Jesus, and thou shall be saved," Acts 16:30-31, in this sense are to be understood; for it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy," Rom.9:16, "for it is God which worketh in you both to will and to do of his good pleasure." Phil.2:13.

Encouragements to Believe.

1. Because the Gospel is to be preached to every creature; he that believes shall be saved. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." {Acts 2:21} There is no precept or command for any to doubt, for none are exempted or forbidden to believe. Acts 16:30-31. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." {I Jn.3:23} Men are commanded the contrary, and to follow after faith, and to lay hold on eternal life. I Tim.6:11.

2. By believing we come to know our interest in Christ, and of our salvation by him, "that whosoever believeth in him should not perish, but have everlasting life." Jn.3:16. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {Jn.3:36}

3. By believing, we honour God, "he that hath received his testimony hath set to his seal that God is true," Jn.3:33, therefore none can believe too soon, or too confidently, or too

constantly.

4. "If ye will not believe, surely ye shall not be established." Isa.7:9. There is no true quietness and settlement of soul, without believing; also thou stands by faith; thou falls into sin by unbelief. "Well; because of unbelief they were broken off, and thou standest by faith." {Rom.11:20} The word preached {is precious and powerful, yet it} profited them not, because it was not mixed with faith. Heb.4:2.

5. It is faith that rids the soul of all its distempers, doubts, fears, discouragements, Rom.5:1, and we may never separate the Spirit from faith, nor faith from the Spirit.

6. By faith in Christ, thou shall be kept in perfect peace, it will sweetly, transcendently refresh thy soul, "thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." {Isa.26:3} "Being justified, by faith we have peace with God. Rom.5:1. By faith we apprehend Christ our justification, the fruit of which is joy and peace.

7. By unbelief, we add sin to sin in the highest nature, if we believe not what God saith, our act of unbelief accuses God to speak falsely, "he that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." {I Jn.5:10} It is impossible for God to lie; "the strength of Israel cannot lie," I Sam.15:29, nor can it be any dishonor to God, nor hurt to thy self, to hope in his mercy, and to believe in him; therefore when thou art tempted to unbelief, set before thee the evil of unbelief.

8. As bad as thou canst be, have been received to mercy. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I Tim.1:15. "Now when I passed by thee, and looked upon thee, {"polluted in thine own blood," verse 6,} behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine." {Ezek.16:8} Christ justifies the ungodly. Rom.4:5. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." {Rom.5:8} Therefore have hope, "fear not; believe only," Lk.8:50, "the LORD will command his lovingkindness in the daytime, and in the night." {Psal.42:8} "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God." {Psal.42:5} "Be not afraid, only believe." {Mk.5:36}

9. Unbelief straitens thy heart, and stops thy mouth, hinders thy thankfulness and praising of God; thou shall be dumb, because thou believes not. "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." {Lk.1:20}

10. Unless we believe, we can never glorify God. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." {Rom.4:20}

Question: From whence is it that many of the Lord's children have so many doubts and fears?

Answer: It arises from many several causes; as, from ignorance of the fullness and freeness of the promise, Isa.55:2; or mindlessness and heedlessness of the promise, Heb.2:1-3; and from corruption in the heart, opposing grace, Rom.7:5; and from the

bodies distemper with melancholy; or from the conscience {being enlightened} which sides with the Law against itself, Rom.7:24; or from unskillfulness in the word of righteousness, Heb.5:13; and from unbelief, which takes the Law and applies it to itself, which occasions fears, and fear producing doubt; and from loose and careless walking with God; or from the Spirit of the LORD not operating in the soul; the Spirit when it acts, speaks peace, Rom.8:16, and causes faith to act more strongly.

Means to quiet and settle a troubled soul in assurance of the love of God; God gives peace to his children by means. "Now the Lord of peace himself give you peace always by all means." {II Thes.3:16} "I commune with mine own heart; and my spirit made diligent search," Psal.77:6, to find out what it is that troubles thee. Ask a reason of thy soul, "why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." {Psal.42:11} Examine from whence all thy discouragements come, they come not from God, for his voice is only comfort unto his people, he hath declared himself to be merciful, and gracious, and slow to anger, and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according unto our iniquities, Psa.103:3-14, &c., the Lord's voice is one of comfort to his people. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." {Isa.40:1-2} "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end." {Jer.29:11} Nor come they from Christ, he doth not trouble nor discourage any; for he binds up the brokenhearted; he proclaims peace, liberty, he comforts all that mourn, he gives beauty for ashes, the oil of joy for mourning, and garments of praise, for the spirit of heaviness, &c. Isa.61:1-3. The LORD is gracious and pitiful, he will not quench the smoking flax, nor break the bruised reed. Isa.42:3. His voice is full of love and tenderness, all his words are sweet words; as, "let not your hearts be troubled," Jn.14:1; "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lk.12:32. "Casting all your care upon him; for he careth for you." {I Pet.5:7} Christ's voice is "open to me, my sister, my love, my dove, my undefiled." Song.5:2. Oh, sweet words of Christ to his little flock! Nor come these doubts and fears from the Holy Spirit of God, for he is the greatest and most sweetest Comforter, causing no discouragements, but removing them all, by revealing and applying to the soul the love of God, and carries the soul by faith from all discouragements to God, who is love and peace, where the soul is to rest, Psal.116:7, and to be filled with his sweet peace.

Therefore all our discouragements do proceed from the Devil, who is an enemy to faith; for he takes the word out of men's hearts, lest they should believe, Lk.8:12; and our own skeptical hearts by nature, so disposed to discrediting the truth of the Gospel, and thereby dishonoring Christ, Jn.8:49; "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," Heb.3:12; and the lying vanities we have chosen, thereby forsaking our own mercy.

Give no way to any discouragement at all, though it do seem never so just and reasonable, &c. This was David's sin to admit of a parley with that which might tend to discourage him; saying, "will the Lord cast off forever? And will he be favourable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies," Psal.77:7-9, but as soon as the LORD showed him his infirmity, he had other thoughts of God, saying, "who is so great a God as our God? Thou art the God that doest wonders; thou hast declared thy strength

among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." {Psal.77:13-15} If God in his greatness were known, and the wonders he doth known, and his footsteps, the way he goes known, men would admire him, and rejoice at that for which they now mourn. "Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, &," Jn.4:10, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, &c." Lk.19:42. When thou art tempted to unbelief, set before thee the evil of this sin in itself, and the effects of it.

Learn to know and distinguish between the voice of Christ, and all other voices, that thou may say, "it is the voice of my beloved that knocketh," Song.5:2, and hearken unto it. Christ's voice is peace to his own, Lk.24:36; "thy sins are forgiven," Lk.7:48; "I will remember them no more." Heb.10:17. Therefore that voice that tends to hinder the peace of the Saints, suits more with Satan, and is not the voice of Christ. "I will hear what God the LORD will speak; for he will speak peace unto his people, and to his saints." {Psal.85:8} Satan also speaks in the soul, saying, "is not this a delusion; is it likely to be from God; hast thou a heart fit for Christ?" And because this last voice is more suitable to reason, the soul is ready to close with it, and to conclude against God, and his own soul, that the voice was not from God, but a delusion of Satan, mistaking Christ's voice to be the voice of Satan, and Satan's voice to be the voice of Christ, which is a miserable mistake. Therefore learn to know the several colors, sounds, and voices, which are for God, and which are for Satan, I Cor.14:7-11; or else you will mistake and come unprepared to the battle.

Learn to know and distinguish between the voice of the Gospel, and the voice of the Law; the Law saith, "cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal.3:10. When there is any work required to be done upon pain of punishment, or upon promise of eternal life, it is the voice of the Law; for the Law requires a doing of something for life. "Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." {Rom.10:5} But the voice of the Gospel is otherwise, that "Christ hath redeemed us from the curse of the Law, being made a curse for us," Gal.3:13, and "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," Rom.4:5; and that his mercy is above what we can ask or think, Eph.3:20; so that the promise of life, they are free without condition, and the Gospel declares what God works in us, and freely gives unto us. "I will love them freely." Hos.14:4. If some persons did listen more to the promise, which is the voice of the Gospel, and not unto the voice of the Law, or the voice of corruption, they should enjoy more peace, and less trouble.

Meddle not with the threatenings in the Word, so as to apply them to thy self, because they belong not unto thee, they are no part of thy portion, they have nothing to do with a believer, nor hath he anything to do with them; the threatenings are for them that are under the Law, but we are not under the Law, but under Grace. Rom.6:14. A believer having sinned, through weakness, applies the threatenings against that sin to himself, not considering that Christ hath satisfied for the sins they commit; Christ being made a curse for us. Gal.3:13.

Be sure you judge not your state by false principles; as, to be bad for the want of that, which if thou haddest it, would not prove thy state good, as knowledge, memory, sensibleness of sin, &c., nor judge thy state bad for the having of that which if thou wert freed from, would not prove thy estate good, as passion, temptations, discontentedness, &c. If this Rule were observed, some should not be so troubled as now they are.

Take heed you be not overwhelmed with sin, therefore eye not so much thy infirmities. Beware of such a minding of sin, and such a complaining of it, either to God, or man, as may discourage, oppress, and trouble thy soul, for this is sinful. David's experience might teach him this, for he saith, "I complained, and my spirit was overwhelmed," "I am so troubled that I cannot speak." {Psal.77:3-4} Therefore hearken not to thy failings, corruptions, doubts, fears, for as they are all against God, so they are all against thy soul. There is no grace, no mercy from them, therefore what thou sees and feels, see not, consider not, forget, and what thy sense sees not, see. Faith is the evidence of things not seen. Heb.11:1. Walk by faith, not by sight. II Cor.5:7. Eye Christ only, mind him, meditate upon him, and his rich and free grace, fetch all thy comforts from him, who is made to thee, wisdom, righteousness, sanctification, and redemption. I Cor.1:30. If thou attends only to God in his promise, thou shall find rest, Psal.116:7, for thy soul. O believer, eye not so much thy self, or thy sins, as Christ's full and perfect Satisfaction, which was offered and accepted for all thy sins. Heb.10:14-18. Oh therefore live, and rest thy soul upon thy sweet Lord Jesus Christ alone, and place all thy confidence in him. Dost thou not hear God say to thee, "cast away all thy fears, and come to me, I will settle thee, comfort, quicken, uphold thee, and be better to thee than thy self can be; I will be all in all unto thee?"

Know the happiness and perfection of the state of a believer in Christ, as he is clean from all sin by the blood of Christ. I Jn.1:7. They are removed from us, Psal.103:12, as far as the east is from the west. A believer in Christ is accepted of God in him, as perfect, righteous, and comely, as Christ is; for Christ saith to his, "thou art all fair my love, there is no spot in thee." There is not any sin a believer can commit, which can be a ground sufficient to question the love of God; nor ought they to cast away their confidence in God, for anything they do, or can befall them, nor ought they to cause any uniqueness of spirit in them. Heb.10:19-25. For now there is none that can lay anything to the charge of God's Elect. Rom.8:1. Oh meditate on this truth, until thy heart be over powered with it, and thou enjoy the sweetness of it, and ever mind it seriously, thy full freedom and sweet liberty thou hast in Christ. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." {Gal.5:13}

Learn to distinguish between thy Justification and thy personal Sanctification; the first is perfect and complete in Christ; the latter is in ourselves, and is weak, and imperfect, and uncertain. Let us look off our sins, and look upon God's sweet promise, who saith, "their sins and iniquities will I remember no more," Heb.10:17, so that now we may draw near with a true heart, in full assurance of faith, verse 22-23, for he is faithful that promised. Let not thy comfort depend upon thy personal Sanctification, because from it there can no sure selected constant comfort flow. To seek comfort from Sanctification, and not from their Justification in Christ, is a cause of much trouble in many a weak believer; for Sanctification hath nothing to do with Justification, nor Salvation, as any cause of it. Also Sanctification admits of degrees, but Justification admits of neither rules nor degrees, and is more glorious than Sanctification. Our Justification depends not upon our apprehending of it, nor in our receiving of it, but upon the effectualness and merit of what our sweet Lord Jesus hath done for us. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} So that now we may well have boldness to enter into the Holiest by the blood of Jesus. Heb.10:19. Justification is apprehended by faith. Rom.5:1, Heb.11:1, Jn.8:56. Faith doth evidence to us our justification; for the Scripture saith, all that believe are justified. Acts 13:39. It is possible to have a full assurance of faith, Heb.10:22; therefore faith is an unquestionable evidence; and when faith is hidden and doubtful, Justification is not apprehended; and when faith is hidden and doubtful,

Sanctification is not evident but doubtful, and so cannot evidence to us our Justification. The effects of Sanctification cause men to question their Justification, therefore no effect of Sanctification can evidence to the soul its Justification; and that soul that by Faith apprehends his Justification by Christ, not only knows it, but may live upon it, enjoying the sweet fruit of it, peace, joy, strength, without any consideration of the effects of Sanctification in himself. And seeing Christ is made Sanctification to a believer, I Cor.1:30, why may not a believer live upon his own, and say, I have Sanctification in Christ, which is perfect, my actual righteousness doth often fail me, but Christ's righteousness endures forever, Psal.111:3, therefore I will fetch all my comfort from Christ, and my Justification by him; and as we are not to conclude our Justification from any effect of Sanctification, so we are not to conclude that apprehension of Justification to be from God, as shall take men off the means and rules of Sanctification, because it is to the dishonor of God for men not to walk in a way of holiness, according to the word of God. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {Tit.2:14} Prize and preserve the peace of thy conscience.

Be sure you allow your selves in no sin, but in the power and strength of Christ, to hate and abhor with the greatest indignation all sin, and the appearance of evil; it is better to die than to sin; there is that which accompanies every sin, which strikes at a believers peace and comfort, and will damp, straiten and oppress their comfort, joy, and peace in God, unless God doth wonderfully strengthen their faith in him. And such as live by faith, and enjoy sweet peace in him, have found sin to be an enemy, and a let to their faith and comfort, it having often unsettled, and disquieted, and clouded their soul's peace, though indeed it ought not so to do, for we are to remember that sweet place, Heb.10:17, "their sins and iniquities will I remember no more." This alone is able to settle a soul, it being full of sweetness and life.

Do not trouble thy self with anything that may befall thee; in case thou wert certain great troubles shall befall thee, be not troubled at any trouble, much less for future trouble, nor think not to encounter with and supply a future trouble, with a present strength; if many and great troubles come, God is all sufficient, and will remove them, or give strength to bear them when they come. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." {I Cor.10:13}

Mind seriously those promises of God that are suitable to thy condition, separate thy self to meditate upon them, "I will meditate also of all thy work, and talk of thy doings," Psal.77:12; hide them in thy heart. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." {Matt.13:44} There is strength and sweetness in the promise, thou may venture thy soul upon God in his promise, and live upon it, thou knows not but God may reveal his promise to thee, and settle it sweetly and fully upon thy soul by his Almighty Power. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." {Eph.1:17-19} Therefore let not God's promises be strange to thee, but feed upon them, eat them, "eat, O friends; drink, yea, drink abundantly, O beloved." Song.5:1. Leave not the promise, until thou be refreshed, revived, raised,

ravished with God's rich grace and infinite free love, and thy heart enlarged with thankfulness and obedience unto God again for the exceeding riches of his mercy in Christ. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." {Eph.2:7} The Lord's redemption is full and plenteous in Christ. "Let Israel hope in the LORD; for with the LORD there is mercy, and with him is plenteous redemption." {Psal.130:7}

Treasure up experiences of God's goodness unto thy soul, but "who among you will give ear to this? Who will hearken and hear for the time to come?" Isa.42:23. Remember the days of old, "I have considered the days of old, the years of ancient times. I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search." Psal.77:5-6. "Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?" {Psal.89:49} Keep thy heart calm and quiet from all passions, as fear, grief, &c., the still soul can best hear and know Christ's voice, his still voice; but where fear, vexation, and distempers dwell, they are not aware of Christ, nor themselves, and commonly they that fear most have least cause, as they who had the angel of the Lord come upon them, "and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy," Lk.2:9-10, for when the soul is troubled with any passion, it is not at the command of faith; as the disciples, who "while they yet believed not for joy," Lk.24:41, and wonderment, the ferocity of their joy hindering their faith, until the LORD himself, Lk.24:45, opened "their understanding, that they might understand the scriptures." Indeed, "let not your heart be troubled; ye believe in God, believe also in me." {Jn.14:1} Quietness is the stay of the soul to do or receive. Be contented with thy present estate, and fill not thy head, heart, or hand, with any more business than thou must needs. Consider, Heb.13:5, "let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Take heed of the cares of this life. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." {Lk.21:34} Trouble not thy self with needless supposed fears, if thou dost, thou draws upon thyself real sorrow, and unnecessary discontent; for there be many that are possessed with bitter sorrows from supposed sufferings.

Order thy conversation aright, "whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." Psal.50:23. Want of wisdom to dispose of, of diligence to dispatch, what necessity requires to be done in the right time and place, hath produced such inconveniences, as hath unavoidably caused trouble, a disquieted and an unsettled spirit. Walk with God in his ways, ordinances, for they are for thy comfort, strength, joy and peace in him; for there is no quiet to those that worship the beast. Rev.14:11. Use God's means, but live not upon ordinances, but upon God in them, for means alone are not sufficient to do us any good.

Do not sleight, nor refuse God's consolations, let them not seem small unto thee. "Are the consolations of God small with thee?" {Job 15:11} O soul, own that comfort God gives thee, if it seem small to thee, its thy own, own it, lest ye live to complain, saying, as David did, "my soul refused to be comforted," Psal.77:2, and to wish ye had that ye despised; be thankful to God for what thou hast received, and hold that fast, and let nothing go that may tend to thy peace; rest satisfied in Christ's righteousness, and add nothing unto it. "My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord GOD; I will make mention

of thy righteousness, even of thine only." {Psal.71:15-16} "Thy righteousness is an everlasting righteousness," Psal.119:142, "in those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the LORD our righteousness." Jer.33:16. The perfection of Christ's righteousness is held forth unto us, and doth always lie before us, for us, that we might ever be comforted with it, and rejoice in it, with thankfulness for it, seeing it so perfect, and full of divine consolation.

Oh here is enough to refresh and satisfy all those that belong to Christ for all eternity, so that we have enough, we need no other, nor no more righteousness. Meditate on God's goodness unto thee, let his loving kindness be ever before thy eyes. "We have thought of thy lovingkindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness." {Psal.48:9-10}

Belief in God, faith in Christ, want of faith, or lack in faith, is the cause of much trouble in the soul. "Let not your heart be troubled; ye believe in God, believe also in me." {Jn.14:1} Faith in Christ quiets and settles a troubled soul. Thou canst not be too confident in resting upon Christ in his free grace, therefore come boldly to the throne of grace. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {Heb.4:14-16} Those who know God, will trust him with their bodies and souls, and that upon his word, "and they that know thy name will put their trust in thee," Psal.9:10, but a fool neither will, nor can do so. "O fools, and slow of heart to believe all that the prophets have spoken," Lk.24:25, but those who are made wise by God will trust in the word of the Lord, Isa.26:3-4, and say continually, "I wait for the LORD, my soul doth wait, and in his word do I hope." {Psal.130:5} When the Lord pleases to settle a soul in the assurance of his love, he causes the soul to trust in his word, "remember the word unto thy servant, upon which thou hast caused me to hope." {Psal.119:49} God by his word conveys that to the soul, which is suitable to its wants, and by his power and authority settles it upon the soul. Above all, take the shield of faith, Eph.6:16, "fear not, believe only," Lk.8:50, yea, cleave to God in his promise, even then, when thou art in thy greatest fears, and most sensible of thy unworthiness, "trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." {Psal.62:8} If at all times, then at the worst times also; yea even then believe, and hear nothing against thy believing God in his promise. Abraham believed against hope, Rom.4:18, and so should we do. Oh, believe God intends thy good; Christ came to seek and to save the lost, Lk.19:10, "lost," viz., in the sight and sense of thy own sin and misery, and in thy own sufficiency.

Improve thy doubts, fears, temptations against believing, to encourage thee in believing; for hast thou not by experience found, that it is but in vain to hearken unto any of them? Consider often and well these places, "and the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you." {Rom.16:20} "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." {Heb.10:35-37} "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." {Rev.3:11} "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." {I Pet.4:19}

"Casting all your care upon him; for he careth for you." {I Pet.5:7} Therefore search the Scriptures; and search some more. Reading helps men's judgments, memories, and affections; confirms our faith, and fits us to answer the temptations of Satan. Renounce all lying vanities, hearken unto none of them.

First, hearken not to the voice of thy heart, it is a lying vanity, it will deceive thee. "Trust in the LORD with all thine heart; and lean not unto thine own understanding." {Prov.3:5} Secondly, hearken not to Satan. Thirdly, hearken not to sense; Thomas said, he would not believe, unless he might see and thrust his hand into his side, Jn.20:24-25, but this sensual practice is to be abhorred by us; for this is to consult with flesh and blood, which cannot discern spiritual things, I Cor.2:14, and is condemned by God, Gal.1:16, so some persons will see such a holy frame of spirit in themselves, and feel such a sin subdued, &c., before they will believe, yet faith looks not to such things as these, but only to God in his word; therefore we must not live by sight, but by faith, II Cor.5:7, and blessed are they that have not seen or felt, yet have believed. "And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." {Jn.20:28-29} Fourthly, hearken not to carnal reason, if it be hearkened unto, thou canst not believe, nor submit to God, nor be settled; for doth not reason say, that a virgin cannot bring forth a child, and a woman of ninety years is past conceiving a child, therefore reason saith it cannot be, and so contradicted God himself? Also can reason believe, that by faith the walls of Jericho fell down, and that the saints stopped the mouths of lions, and quenched the violence of fire by faith, yet faith prevailed and conquered all. Heb.11:30-34. Or is it likely or possible to reason for a man to walk upon the Sea as Peter did? Matt.14:29. And did not Christ's command seem vain to Peter's reason, that he should cast in his net into the Sea, seeing he had cast it in so often, and fished all night, and caught nothing? Lk.5:4-10. Can reason conceive how the dead, who are eaten with beasts, or fishes, or turned into dust, can be raised to life? Or that the sea can be divided, the sun go backward, or the rocks yield water in abundance; surely there cannot be any reason given for them. And seeing sense and corrupt reason is so contrary to God in his word, why should we hearken unto them, when they say the soul hath no grace, because sense sees none, and that God will not pardon their sins, because there is no reason to reason why he should, nor no way to reason which way it can be, yet it may be, for with God all things are possible. Matt.19:26. "They that observe lying vanities forsake their own mercy." {Jon.2:8} Therefore, live not upon duties; nor upon good report; nor upon groundless hopes; nor upon peace; comfort; joy; raptures; ravishments; though they all be true or false, live upon God alone, and upon nothing else besides God in Christ; for if thou dost live upon anything else, thy foundation is unsound, and so it will deceive thee; and whatsoever their sparks may be, they must and shall lie down in sorrow. Isa.50:11. "Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the LORD, and stay upon his God." {Isa.50:10}

Let not thy comfort depend upon God's actions or dispensations to the inward or outward man, if thou dost, thou canst not be settled, for they are oft changeable and contrary one to another; one day thou may have peace, joy, strength; another day, none of these; today God may show himself to thee, and in a moment of time he may hide himself; today rich and enjoy many friends with health, tomorrow sick, and poor, and friends all gone, &c. God's acting in us, and upon us, is not always as he is unto his; as God is in himself unchangeable, ever the same, so he is to his elect ever the same, however he may seem to be. "I form the light, and create darkness; I make peace, and create evil; I the LORD

do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it." {Isa.45:7-8} Thus, "wait upon the LORD, that hideth his face from the house of Jacob," Isa.8:17, and look for him. Make a good construction of all that God doth do to thee, his actions in us, or upon us, is the accomplishing of his will, for his glory, and the good of his chosen; that which I think worst for me, may be best for me, however it be, God is good, and good to me. "Alleluia; for the Lord God omnipotent reigneth," Rev.19:6, for "our God is in the heavens; he hath done whatsoever he hath pleased," Psal.115:3; yea, all things "whatsoever thy hand and thy counsel determined before to be done." {Acts 4:28} This I see and say, and enjoy in all the Lord's ways unto his people. "It is the LORD; let him do what seemeth him good." {I Sam.3:18}

Pray to God, that he may give unto thee the spirit of wisdom and revelation in the knowledge of him, that ye may know what is the hope of your calling. Eph.1:17-19. "Say unto my soul, I am thy salvation," Psal.35:3, "I beseech thee show me thy glory," Exod.33:18, "cause thy face to shine; and we shall be saved," Psal.80:3, "and now, O LORD God, the word that thou hast spoken," "establish it forever, and do as thou hast said." {II Sam.7:25}

Avoid sadness of spirit, and rejoice evermore. I Thes.5:16. Sadness of spirit hinders us in thankfulness to God, also it breeds uncomfortableness and unsettledness in us; an uncheerful spirit is unfit for duty, for what we go about uncheerfully, we are soon weary in it, if not of it. When our spirits are calm, united and cheerful, then we act more comfortably; and such a frame of spirit is fittest to praise God; sadness of spirit fits us to yield to discouragements; if we be sad, we enjoy not the comfort of anything; cheerfulness is as it were the life of our spirits, cheerfulness enlarges our spirits, and fits us to receive happiness, and to express it. Frequent and wisely improve those whom God hath settled, who are able to direct thee, and inform thee in the knowledge of the grace that is revealed, in which is fullness of joy. "And these things write we unto you, that your joy may be full." {I Jn.1:4}

Mind and remember that which makes for your peace and joy; for if ye forget your resting place, Jer.50:6, it is no wonder if ye be troubled. "Ye have forgotten the exhortation that speaketh unto you as unto children," Heb.12:5, that we have no present actual comfort further than we have remembrance. Know, no means of themselves are sufficient to quiet and settle thy soul, it's the work of the Spirit to answer all discouragements, it is God alone that creates the fruit of the lips, "peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him." {Isa.57:19} It's God which established us in Christ. These things I write unto you, "that your faith and hope may be in God." {I Pet.1:21} "Now the Lord of peace himself give you peace always by all means. The Lord be with you all." {II Thes.3:16}

Use of Exhortation to all that Believe.

1. To admire the greatness and sweetness of God's love in his free grace to thee, it is a mercy to hear of it, how much more to have interest in it, and to enjoy it, being possessed of it.
2. Take thy own portion and treasures provided for thee in Christ, Col.2:3, and ever live in the eternal love of God in Christ to thee, this object is sweet, full, durable, sufficient to

satisfy thee at all times; rest satisfied in Christ.

3. Dedicate thy self, and all thou hast freely to him, who gave himself fully and freely for thee, who suffered, yea died so freely for thee. Oh, how should this love engage our hearts to walk with God, to be holy as he is holy, &c., yea do all, and suffer for him; for the ways of the Lord are right, and the just shall walk in them. "Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them." {Hos.14:9}

4. Declare to others God's goodness unto thy soul, use means that others may enjoy the same mercy with thee. Be ye merciful, as he is merciful, forgive and give unto the souls and bodies of others freely; for so thou hast received.

5. Be content with thy estate, inward or outward, though many crosses and miseries attend thee; for if God be enough {as he is} thou hast enough; oh let not many, nor great troubles, inward or outward, dismay thee, I Cor.10:13, for though they may seem long, yet they cannot last long, for "the God of peace shall bruise Satan under your feet shortly." {Rom.16:20} "Surely I come quickly. Amen. Even so, come, Lord Jesus." {Rev.22:20}

6. As Christ is all thy happiness, so let him be all thy comfort, and the supply of all thy wants, expect all you need and can desire, yea that God can give, that is for thy good, it is certain thou shall have all thou needs, Psal.34:10; seeing he hath freely given us his Son, how shall he not with him give us all things freely? Rom.8:32.

7. Watch and pray, lest ye fall into temptation, and abuse this favor, and turn this grace into wantonness. "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." {Mk.14:38}

8. Stand fast in this liberty of Christ, in which he hath made you free. Gal.5:1.

9. Rejoice always, evermore, and let thy joy be full in God thy portion, "they shall rejoice in their portion," Isa.61:7; in Christ their portion, and in all those spiritual blessings they will see themselves blessed with in him.

10. Be wonderfully thankful to God for all his exceeding grace and mercy unto thee, in that he hath given thee beauty for ashes, and everlasting joy shall be to thee. "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." {Isa.61:1-3}

Use of Comfort and Consolation to all that Believe

Oh dear, yea most dear and precious souls, who can express your happiness and glory? For the Lord have done great things for us, whereof we are glad. {Psal.126:3} Oh, now the great work of your Redemption is finished to your hands by him whose works are all

perfect. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} So that there is nothing of this work left for thee to do. Now thou mayest come unto the throne of grace boldly, for now all is paid; it is God that justifies, who shall condemn? Surely none! Rom.8:38-39. It's not sin, nor Satan, nor anything else shall hinder thy interest in Christ, or enjoyment of him, for thy union with the Lord Jesus shall never be dissolved; Christ lives forever, Heb.7:25, and seeing Christ lives, "ye shall live also," Jn.14:19; therefore thou art not only happy now, but thou shall be so forever, thou shall receive the end of thy faith, the salvation of thy soul. I Pet.1:9. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." {Jn.5:24} Christ is enough to comfort us in the sight of all our sins, and to make us happy in all our miseries. There is a day a coming, which will make amends for all; in the meantime, make mention of the loving kindness of the Lord, and the praises of the Lord, according to all the Lord hath bestowed on us, &c., according to the multitude of his loving kindnesses, Psal.51:1, for "who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein." {Hos.14:9}

THE PERFECTION AND HAPPINESS OF A BELIEVER IN CHRIST.

Some brief Observations or Meditations on some part of the Sixteenth Psalm, which Psalm is a Prophecy of Christ, as appears, Acts 2:25 - 36.

"Preserve me, O God; for in thee do I put my trust. O my soul, thou hast said unto the LORD, Thou art my Lord; my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips. The LORD is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel; my reins also instruct me in the night seasons. I have set the LORD always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." {Psalm 16:1-11}

In this Psalm appears the wonderful goodness of God in Christ, to all the sons and daughters of Christ, and the exceeding great and happy estate of all that are in him.

Verse 1. "Preserve me, O God," there is no preservation in anything, but God. Christ in the days of his flesh put up strong cries and supplications to his Father. "For in thee do I put my trust," there is no trust to be put in anything but in God. "I put my trust," Christ as he was Man had faith, and it was in God. "Thou art my Lord," Christ honours the Father in acknowledging him only; yet Christ and he are one.

Verse 2. "My goodness extendeth not to thee, but to the Saints that are in the earth." "My goodness," Christ's goodness was from himself, therefore his own. Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge," Col.2:3, is full of goodness.

Therefore all that Christ hath done is wonderful, excellent, and meritorious; in this is our happiness and comfort. "Extendeth not to thee," viz., God. God is perfect and infinite, therefore he is not capable of any addition of goodness. Oh admire his perfection!

Verse 3. "But to the Saints," &c., those who are Saints, had no goodness of their own, "their righteousness is of me, saith the Lord," Isa.54:17, Christ's goodness was for the Saints, they stood in need of it. "Extendeth," it reaches the Saints, they shall enjoy the fruit of it; there is no place of the earth that is out of the reach of Christ. This goodness of Christ was not for every person in the world, but to the Saints that are in the earth. "Saints," Christ's goodness made them Saints; Christ found them no Saints, but wicked sinners. Oh, Saint admire the riches of Christ, and his love to thee; the Saints goodness is in Christ. O soul rest satisfied in Christ's goodness, which is thine, rejoice in it, and admire at it, be thankful for it, walk suitably unto it, and improve this goodness against all thy doubts and fears, &c. "To the excellent," the Saints are excellent to Christ, yea, all of them are alike excellent, beautiful, glorious, unspeakable, infinite, excellent, with the excellent beauty of Christ. "And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD." {Ezek.16:14} They are more excellent than the whole creation of heaven and earth. Christ calls them excellent, and he esteems them so, by virtue of his own perfection accredited to their account. Eph.5:27. Oh Saint esteem thy self as Christ doth to be excellent in his Excellency; for thy beauty it is perfect through my comeliness I have put upon thee, saith the Lord God. Ezek.16:14. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." {Isa.61:10} O glorious saint, the world knows not thy worth, therefore it esteems thee not, yet sleight not thy self, because Christ hath made thee excellent. "In whom is all my delight;" Jesus Christ is fully pleased and contented with his. "All my delight," an infinite delight Christ takes in his. "All," one Saint is esteemed by Christ to be of more worth, than the whole creation of heaven and earth, those things have none of his delight, the Saints have it all, the quintessence of all fullness. "All," infinite is the love and contentment that Christ takes and gives to them. O precious Saint, delight thy self in God, rest satisfied with him, in his love, and the delight he takes in thee.

Verse 4. "Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips." As for the wicked, it is not so with them, they are not in so happy a condition, they shall find the contrary from Christ, he will not once name their names to God, nor offer their offerings to his Father. "Their offerings of blood," their costly services shall be rejected, they shall find no entertainment, no acceptance from Christ, they shall have no peace, nor comfort, no cessation of sorrow, their sorrows shall never have an end; their sorrows shall increase and be multiplied, therefore they are in a miserable condition.

Verse 5. "Mine inheritance and lot," Christ's lot and inheritance is his people. "For the LORD'S portion is his people; Jacob is the lot of his inheritance." {Deut.32:9} "Mine," Christ lays claim to his people, to have an interest in them, Christ is not ashamed to own them to be his. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." {Heb.2:11} The Saints are not their own, but Christ's. I Cor.3:23, 6:19-20. Seeing the Saints are Christ's, they are to do all for him, to serve him, to be at his disposing only, and not at their own. "Inheritance of my cup," Christ's people are his by purchase, "let this cup pass from me;" they cost a

great price, even "the precious blood of Christ." I Pet.1:19. He that paid so much for his, and will not lose them, nor leave them. "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." {Heb.13:5-6} "The Lord is the portion of mine inheritance," the Saints have God for their portion. "The LORD is my portion, saith my soul; therefore will I hope in him." {Lam.3:24} "Thou art my portion, O LORD." {Psal.119:57} The portion of a child of God is infinite, because God is infinite. The LORD esteems nothing too much for his, in that he declares himself, and all that is his to be theirs. The Saints are infinitely happy in having such a portion. Jer.10:16. "Happy is that people, that is in such a case; yea, happy is that people, whose God is the LORD." {Psal.144:15} A Saints portion can never be spent, nor lost, "God is the strength of my heart, and my portion forever." Psal.73:26. None are so rich as a Saint; the poorest Saint shall never want, "the Lord is my Shepherd, I shall not want. {Psal.23:1} "There is no want to them that fear him...they that seek the LORD shall not want any good thing." {Psal.34:9-10} Oh, rich and happy Saint, admire free grace, which doth abound to thee; be content with thy portion, and well thou may, for more thou canst not have; rejoice in thy portion, for it will be a full supply to thee, "they shall rejoice in their portion." {Isa.61:7} Be thankful for thy portion, for it was freely given thee. "I will love them freely." {Hos.14:4} Esteem not anything too much for him, who esteems nothing too much for thee. Be content if outwardly poor, because richer thou canst not be, in that thou art an heir of glory; magnify thy portion, and live upon it richly. "Thou maintains my lot," God hath undertaken to preserve the Saints, and he doth it; Christ's inheritance can never be lost, because it is maintained by God. The Saints safety and perseverance depends not upon themselves, nor anything below God, but upon God, who maintains and upholds them. Therefore all Christ's sheep are sure to persevere, for it is impossible they should fall finally, or miss of glory, because they are maintained by the LORD himself. 1. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." {Jn.10:28-29} 2. For they are in the love of God. Jn.17:26, I Jn.3:1, 16. "And we have known and believed the love that God hath to us." {I Jn.4:16} They shall unavoidably and irresistibly be brought unto Christ. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." {Jn.6:37} 3. God hath promised to preserve them. "For he hath said, I will never leave thee, nor forsake thee." {Heb.13:5} 4. The LORD is faithful. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." {I Cor.1:9} "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." {I Thes.5:23-24} The LORD is immutable. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} 5. And only wise, Rom.16:27, he knows how to preserve them. 6. He hath power enough to preserve them. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {I Pet.1:5} 7. Because they are in Christ, Eph.1:4, who shall ever live; "because I live, ye shall live also." {Jn.14:19} 8. Because they are so united to God, that God and they are but one, "I in them, and thou in me, that they may be made perfect in one." Jn.17:23. Oh sweet and happy union that is so entire, real, full, and eternal! 9. Because God dwells in them, and they in him. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." {I Jn.4:13} Therefore they are secure and safe enough, being out of the reach of all the devils in earth or hell.

Verse 6. "The lines are fallen unto me in pleasant places, yea I have a goodly heritage," Christ's lot and inheritance is his Saints, who are delightful and precious unto him. "For

the LORD'S portion is his people; Jacob is the lot of his inheritance." {Deut.32:9} "I have a goodly heritage," for Christ is wonderfully taken with the Saints comeliness, it is a main part of the excellency of Christ's inheritance, that it cannot be taken from him, nor spent, nor lost. "Goodly heritage," Christ hath a high esteem of his elect, "thou art all fair, my love; there is no spot in thee." {Song.4:7} They are without spot or wrinkle. Eph.5:27. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." {Rev.19:8} Oh happy Saint, have thee a high esteem of Christ, he is satisfied in thee, and be thou satisfied in him, rejoice in nothing else but him, Psal.33:21, and sing praises to him alone.

THE SAINT'S COMMUNION WITH GOD BY FAITH.

The life of Faith in Effectual Calling, Justification, Sanctification, Infirmities, in Graces, in Means, in Time Past, in Prosperity and Adversity, in Glorification, and to Die by Faith.

Wherein the life of Faith consists. It is in the communion the soul hath with God in Christ, and the soul's enjoying of Christ in his promises, both spiritual and temporal.

Faith in Effectual Calling.

It is the soul's cleaving and depending upon Christ in His promise for pardon and life. "Faithful is he that calleth you, who also will do it." {I Thes.5:24} "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." {Phil.1:6} "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9} "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus." {I Pet.5:10}

Life of Faith in Justification.

The Lord having spoken peace to the soul, that Jesus Christ hath fully satisfied for all his sins, so as they are all done away, and shall be remembered no more, Isa.53:5-6, Jer.31:34, &c., and that as the soul is happy, so it enjoys the comfort of it, and is filled with joy and peace in believing, and now the soul lives a life of comfort, cheerfulness and holiness, I Pet.2:24, Rom.5:1, so that no sin, nor Satan, {and if corruption increase, and God hides himself, or seems an enemy,} not anything can cause this soul to let go the Lord, and cast away its confidence, "though he slay me," saith Job, "yet will I trust in him." {Job 13:15} Rom.8:38-39, Isa.54:7-8. Some hold the act of faith is that which God accepts to Justification, but this is a mistake, because it makes Christ inferior to faith, and in ascribing such an honour to faith, they dishonor Christ, for although they do not exclude Christ wholly, yet in the act of Justification, it gives all to faith. They say, as the act of Adam's sin condemned him, so our act of faith justifies us. Adam's sin was enough to condemn him and us, but our faith cannot save others, nor ourselves. They reply, that we are justified by faith.

Answer: Christ is called faith. "Before faith came," Gal.3:23, which must be understood of

Christ. We are justified before God in his sight only by Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} "My righteous servant {Christ} shall justify many." {Isa.53:11} We are not justified before God by faith which is in us, but by Christ, by his blood; justified by his blood alone. "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} That which saves us is the blood of Christ; Jesus Christ hath loved us, and washed us from our sins in his blood. Rev.1:5. Also we are said to be justified by faith, because it is the instrument whereby we apprehend and apply Christ our Righteousness; by faith we know our selves to be justified. Rom.5:1. Though faith be a grace of God, yet as it is an act, it is a work, and to be justified by it, is to be justified by a work of our own; for with the heart {man} believes. Rom.10:9-10. That which justifies us, must be perfect, and so it is no act of ours; for all our righteousness are as filthy rags, &c., Isa.64:6, not of works, lest any man should boast. Eph.2:9.

But these object, that before we had faith, it seems, we were not in Christ, or in him and not justified; for we were in him before the world was, Ephes.1:4, and that at one time God should be angry with us, {as he is with all unjustified persons who are out of Christ, Heb.12:29, for the LORD hates all the workers of iniquity, Psal.5:5,} and that our believing should make him to be at peace with us; but this is to make God changeable like man, which is contrary to the Word; for with him is no variableness. {Jam.1:17} "I am the Lord, I change not." {Mal.3:6} Nothing can be charged upon God's elect, Rom.8:33, therefore they are justified, the LORD reconciling them unto himself, not imputing their trespasses unto them, II Cor.5:19; yea, before faith, and apart from faith. Those who have no sin upon them are justified, but Christ hath taken away all the sins of the Elect, Jn.1:29, Rom.3:24, I Pet.2:24, Rom.5:17-19, "and thou shalt call his name JESUS; for he shall save his people from their sins," Matt.1:21, and this was accomplished when he laid down his life for the sheep, Jn.10:15, not when they believe. And to say, we are not justified before God until we believe, is to say Jesus Christ hath not justified us, which is contrary to the Scriptures, which saith that Christ "hath made us accepted in the beloved," and that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7-8. "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} Jesus Christ hath loved us, and washed us from our sins in his own blood. {Rev.1:5} "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:10. "For by one offering he hath perfected forever them that are sanctified," Heb.10:14, a full satisfaction has been made, and in this God is well pleased before we believe. "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." {Matt.3:17} "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Isa.53:11}

Also to say that we are not justified before God, or in His sight, until we believe, is to say that we must add our work to Christ, to make up our justification before God, and if it be so, then we in part save ourselves; and if we do join with Christ in this work, why may we not join with him in the glory of it? For that may be esteemed one of the greatest parts of our justification, without which we cannot be justified. But this derogates from Christ, and all such tenets we are to hate with execration. For, saith Christ, "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." {Isa.63:3} We rather say, "if we believe not, yet he abideth faithful; he cannot deny himself." {II Tim.2:13}

What the Lord Jesus Christ hath done for us, is perfect, and is by God imputed to us, so as it is really ours, though it be inherent in another, and by believing it, we know it to be ours. Rom.4:24.

First, not any shall be saved by Christ, but those who were predestinated in him, according to God's eternal purpose, Eph.1:4-5, 3:11, and that there was not any foreseen faith or works in any kind why he chose these rather than others; the will of God was the cause one was chosen and not another; all was according to the good pleasure of His will, to the praise and glory of his grace. Eph.1:5-6. "What then? Are we better than they? No, in no wise," &c., Rom.3:9, it was from His great love "wherewith He loved us." Eph.2:4. This love of God was the cause of God's sending Christ, Jn.3:16, and the chief cause of man's election and salvation. I Jn.4:10, Eph.1:4, Jn.17:23. And that it is impossible for this great love to decrease or increase, because it is infinite, Isa.45:17, Psal.103:17, God being perfect and infinite, Isa.40:28, knowing and understanding all things that ever were, are, or shall be at once; his purpose being infinite and everlasting, in and of himself. So one pure act of Grace, therefore when we were chosen in Christ, we were justified and complete in Christ, God looking upon the Elect to be in Christ before the world was, Eph.1:4, and so the LORD ever looks upon the Elect; inasmuch that they ever appear to Him perfect and righteous as Christ; for they are one, and are in Him. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {I Cor.1:30} You are in Christ Jesus, and ever shall be in him, being justified freely by his grace in his sight. Rom.3:24. God properly was never wroth with Christ, nor the elect, {as subsisting in Christ,} and therefore Christ could not suffer God's wrath, Heb.2:9; so that in respect of their justification, God sees no sin in any of the Elect, even before their calling and after. And as it is God's will, so it should be ours, to set His glory above our salvation, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." {Eph.2:7}

Secondly, in time the Elect did break a holy and just Law, and so lay under the curse and wrath thereof, which was death. Rom.3:23. Christ in our nature, and for our persons suffered death, Heb.2:9, {the penalty,} to free all the Elect, so that they are now actually justified by the Justice of God, "that he might be just, and the justifier of him which believeth in Jesus." Rom.3:26. If God should have justified us, without this propitiation, after he had made this Law, and we breaking it, he could not have been just, but having received this propitiation at the hands of a Surety, Heb.7:22, he could not be just, if he did not justify all the Elect. "Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? And there is no God else beside me; a just God and a Saviour; there is none beside me." {Isa.45:21} "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation." {Zech.9:9}

Thirdly, the soul by faith doth apprehend and apply Christ, and what he hath done, to be for him, by which it knows itself to be justified in the sight of God, and in the Word, and in his own conscience. Whence flows joy and peace in believing, Rom.5:1, because all that believe are justified, Acts 13:39, "and as many as were ordained to eternal life believed," Acts 13:48, so that by believing, I know that I am ordained to eternal life, because God's word saith so, and that we are justified in his sight without the deeds of the Law, Rom.3:20,28, viz., by faith we apprehend ourselves to be freely and fully justified by Christ, without any works of our own, Gal.2:16, without any addition of inherent goodness in us, &c.

Fourthly, by our works in our outward subjection to Christ, to his word, we declare to men {as far as they can judge} that we by grace, are in possession of "the faith of God's elect, and the acknowledging of the truth which is after godliness." Tit.1:1. Thou, O Lord, knows the hearts of all men; but faith without works is dead to men, and buried also, Jas.2:18, 20, for if there be no works, they can see nothing of it; "show me thy faith by thy works;" we see then how by works a man is justified in the sight of men. Jas.2:24.

In the first place we are justified in respect of the knowledge and purpose of God in his sight. Secondly, we are actually and virtually justified in Justice by the blood of Christ, which paid the debt; now the full price, the full debt being paid, is it justice in law by God or man, to require it again? Surely no! Thirdly, by faith we are justified in our Consciences, by the Holy Spirit's manifestation and application of Christ's righteousness unto us. And lastly, we are justified before men, or unto men, by such good works which bear testimony to our union to Christ.

Objection: If indeed it be so, that men are loved of God, &c., before they repent and believe, then men may live as they list, &c.

Answer: We are to own and confess the truth, and not what men of corrupt minds, and base spirits, will say, and will do; the Apostle saith, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous," I Jn.2:1, but what if one say, it seems the Apostle encourages men to sin, to tell them there is an Advocate, who is always heard. And the Apostle saith, "where sin hath abounded, grace did abound much more." Rom.5:20. By the Apostle's answer, {for it appears some did say, they might continue in sin that grace might abound,} "what shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein," Rom.6:1-2; but this is an old cavil and slander cast upon those that teach the truth, as the Apostle saith it was then in his days, "we be slanderously reported, and as some affirm that we say, let us do evil, that good may come, whose damnation is just." Rom.3:8. Their exception is against the truth of God, and therefore we leave them to God to answer and satisfy them; and though all the Elect are freed from the curse of the Law, yet we establish the Law, Rom.3:31, as we receive the Law from the hand of Jesus Christ to be a rule for us to walk by; and herein is our Father glorified, that we bring forth much fruit, Jn.15:8; and the Saints enjoy sweet privileges by walking close with God, I Pet.4:14, for "whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." {Psal.50:23} God sheds his love into the hearts of his children {in his time and measure} which love so constrains them that they cannot choose but love God again for his great love, Rom.5:5, II Cor.5:14, which love as it is apprehended by them, so it constrains them to obey him; and there is no faith true, but that which works by love, Gal.5:6, and to all that love God, his commandments are not grievous, Jn.14:15, I Jn.5:1,3, and God hath chosen us that we should be holy and without blame before him in love. Eph.1:4. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." {Eph.2:10} But this doctrine hath ever been slandered and opposed by Papists, Arminians, and such as they are; but let those that can see, judge whose lives are most according to the Word, they that hold with it or against it.

The Life of Faith in Sanctification.

This consists in two branches. The first, is the souls cleaving to God in Christ our Sanctification, which is for my pardon, and peace, and assurance of glory. "But of him are

ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {I Cor.1:30} The second, is the soul's cleaving to Christ in his promises, to transform my nature, cleanse and renew my heart and life, and to work all our works for us, and be a quickening Spirit in us. I Cor.15:45. "He will subdue our iniquities." {Mic.7:19} "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." {Deut.30:6} "For sin shall not have dominion over you; for ye are not under the law, but under grace." {Rom.6:14} "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:26-27} This was Christ's prayer, "sanctify them through thy truth; thy word is truth," and, "for their sakes I sanctify myself, that they also might be sanctified through the truth." Jn.17:17-19. There is much unevenness in us, it should be a great grief unto us, that we cannot honour God no more in our conversation, and that our spirits are so much estranged from him as they are, and unto holy and divine things, which should be familiar, and more delightful unto us. All that belong to the LORD have received great love from him, which should greatly engage their hearts, to walk as becomes saints, in a holy course and conversation, according to the Word of God, every day, and all the day long to enjoy God, and obey him according to his word.

The Life of Faith in Infirmities.

Now, regarding our infirmities, it should be noted that an infirmity is such a weakness, as when the heart is upright, yet by reason of some impediment it cannot do the good it would, and doth the evil it would not. Infirmities are the imperfections of good actions. There is an infirmity which arises from some impediment which a man would fain remove but cannot. There is an infirmity that arises for want of growth in grace. A sin of infirmity is always with grief and sorrow, and where there is no grief for it, it is no infirmity. It is a sin of infirmity in him who desires to be informed of it, and to be reprov'd for it, and to know how to leave it, when he is ashamed of it, and will not plead for it, but complain to God against it, and is grieved and humbled for it, and uses means against it. There is no child of God that is wholly free from infirmities, therefore every believer is to live by faith in all their infirmities.

This consists in two things. First, it is the soul cleaving to God in Christ that he will be to us according unto his promise, a God of love and mercy unto us forever, notwithstanding all our omissions and commissions, excesses and defects. Secondly, and that he will supply all our wants for soul or body, as if we had never sinned, according to his Covenant with Jesus Christ, and us in him, that it shall stand fast forever with him. Psal.89:28-35.

For the first, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous," I Jn.2:1, "who forgiveth all thine iniquities," Psal.103:3, and those whom he loves, he loves unto the end, for "having loved his own which were in the world, he loved them unto the end." Jn.13:1. "I am the Lord, I change not." Mal.3:6. "Jesus Christ, the same, yesterday, and today, and forever." Heb.13:8. "I will make an everlasting covenant with you, even the sure mercies of David." {Isa.55:3} Which is confirmed by two immutable things, Oath and Covenant, &c., that we might have strong Consolation, Heb.6:17-18, through the blood of the everlasting Covenant. Heb.13:20. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake

my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David." {Psal.89:28-35} "But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey...but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, this is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst." {Neh.9:16-20} In our greatest falls, when the soul is subject to doubt of pardon, consider that our God will abundantly pardon, &c., Isa. 55:7, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa.43:25, "I that speak in righteousness, mighty to save." {Isa.63:1} "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "Let Israel hope in the LORD; for with the LORD there is mercy, and with him is plenteous redemption." {Psal.130:7} "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." {Isa.44:22} "For he knoweth our frame; he remembereth that we are dust." {Psal.103:14} "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." {Psal.130:3-4} "But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." {Psal.103:17} "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." {Psal.86:5} "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." {Psal.103:10-12} "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." {Isa.53:5}

God hath in wisdom and love left sin in his, to keep us humble in the sense of sin, and that we may know what we are, and our strength, that we might plead the Spirit to work efficaciously, in separating us from all evil, and granting faith, faith for pardon, wisdom, watchfulness, self-denial, &c., which we could not do, if we had no sin, and that we might long to be in heaven, where we shall enjoy a full freedom from all sin; and that we might love and praise Christ more, seeing we stand in such need of him to pardon and heal us, and that we might daily depend upon Christ against sin, and live upon the fullness of Christ, which we should have no need in this kind, if we did not sin, and that we might not scorn nor insult over any, and that God's power may appear in preserving a little grace in a soul so full of sin; and also the power of his grace in subduing so many and so strong sins, and that we might admire that rich grace, that can love such as we are, and pardon our so many and great sins.

The use of this is, if it be so, first, expect not full freedom of sin here, as some dream; secondly, do not sin that grace may abound, God forbid, Rom.6:1-8, but in obedience to God, and love to him, use all means against it; all thy days strive against it in the strength of Christ, the love of Christ will teach thee, and cause thee to do so. Thirdly, be not over-

pressed and sunk under sin, but live by faith in all infirmities; say as Paul, "I glory in my infirmities," not as they are sins, but because by them God's power and goodness is the more seen, in pardoning, cleansing, healing and fortifying the heart and mind of the believer against sin. "And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." {II Cor.12:9} "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." {Rom.5:20-21}

What if I should say that all those who belong to the LORD are the more happy they were sinners, else how could they have been capable of mercy, and heaven, and union with Christ, &c., if there were not evil, it would not be known what is good; justice and mercy had not been known, therefore how could God be known? The Lord's infinite wisdom in drawing good out of evil, nor his infinite love in sending Christ to die, could not have been known, and man could not come to that full happiness in Christ, if there had not been sin. Sin should not hinder our faith; it is hard to believe the pardon of seventy seven sins in a day, Matt.18:22, yet faith is able to believe it, and also to keep a penitent sinner from being excessively perplexed in his spirits with any sin or trouble, so as to hinder the soul from rejoicing in God all the day long; faith looks to Jesus Christ, his blood, intercession and obedience, who hath paid all our debts, I Jn.2:1, for now we are not under the Law, but under Grace. Rom.6:15. "For the law was given by Moses, but grace and truth came by Jesus Christ." {Jn.1:17} So that the weakest believer may say in the midst of all, my imperfections have as much of the love of God, and union with Christ, acceptation, reconciliation, full and perfect righteousness in Christ, to cover all my defects, as the best saint ever had, and my state shall be as happy as any of theirs, and were it not for Christ, all their holiness could not help them, and they might cry they are unprofitable in all, and had also perished in their sins. Can a man be profitable to God? Surely not! "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous, or is it gain to him, that thou makest thy ways perfect?" {Job 22:2-3} What shall hinder me of having as much happiness and glory in heaven, as the best Saint? Oh, who can express the sweetness that is in this doctrine of free grace to a humbled soul, and it is wonderful sweet, and it is a strong tie to God in all holiness. I know men of base spirits, unbelievers will catch at what I say, but if they do, who can help it? The children must have bread, and if such dogs will snatch it, to their peril be it; as for you who love sin, so as you are not willing to part with your sins, that you desire to make Leagues and Covenants with sinners, hell, and death, and the devil, you take encouragement to sin, because God is rich in grace, &c. Oh consider, if you have hearts, you are those who turn the grace of God into wantonness, you are still in your sins, you are the dogs, touch it not, it is not for you. Christ saith, Matt.15:26, it is not meet to cast the children's bread to dogs. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." {Matt.7:6}

A child of God is described by a desire to fear the Name of the LORD, Neh.1:11, and a heart that "crieth out for the living God." {Psal.84:2} "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" {Psal.42:1-2} "Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." {Isa.26:8} "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." {Matt.5:6} 1. Those that live the life of faith

in Christ, though oft in infirmity and weakness, eye Christ's sanctification, and enjoy comfort therein. 2. There is a beautiful harmony between that soul, and the commandments of the Lord. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." {Jn.15:10} "Speak Lord, for thy servant heareth." {I Sam.3:10} 3. A child of God is not offended at Christ, or at anything he requires, "blessed is he that is not offended in me," Matt.11:6, "for this is the love of God, that we keep his commandments; and his commandments are not grievous." I Jn.5:3. 4. Such a one looks at the word of God for his rule, and his desire is entirely to be governed and controlled thereby; he will trust God, and rely upon his word. "My soul breaketh for the longing that it hath unto thy judgments at all times." {Psal.119:20} 5. He eyes Christ's strength in his promise for help, and by faith makes it his own. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." {Isa.45:24} 6. He will with courage encounter against whatever opposes God, and contend earnestly for the faith once given to the Saints. Jude 3. 7. He is sensible of good and evil, and lays to heart his own sins, and is troubled and mournful on account of sin in general, and sin in others. Acts 20:31. "And he said, I have been very jealous for the LORD God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." {I Kng.19:10} "My zeal hath consumed me, because mine enemies have forgotten thy words." {Psal.119:139} 8. No sin he commits doth so discourage him, and sink him, but he can joy and rejoice in Christ; his joy and sorrow is not legal, but evangelical and spiritual, and therefore {such sorrow and joy} may be in one saint both at one and the same time.

The second branch of this life of faith in infirmities, it is to live upon Christ in his promise, to help us against all our infirmities, upon such places as these; for if thou be in deadness of heart, consider, "behold my servant shall sing for joy of heart," Isa.65:14, "in thy name shall they rejoice all the day." Psal.89:16. In dumbness, consider that "the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." {Isa.35:6-7} This is that "river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." {Psal.46:4} In forgetfulness, the Spirit shall bring all things into your remembrance, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." {Jn.14:26}

When thou art in fear of want, consider that there is no want to them that fear him; therefore "taste and see that the LORD is good; blessed is the man that trusteth in him. O fear the LORD, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the LORD shall not want any good thing." {Psal.34:8-10} "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." {Psal.37:3} "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." {Matt.6:33} "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither

do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? Or, what shall we drink? Or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things." {Matt.6:25-32} "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." {Phil.4:6} "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." {Heb.13:5} In thy ignorance, consider that we have such a High Priest "as can have compassion on the ignorant," Heb.5:2, if we lack wisdom let us "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given." {Jam.1:5} Having fallen into passion, to keep thee from sinking under it, consider what the Apostles said, "we are also men of like passions with you," Acts 14:15; and so "Elias was a man subject to the like passions as we are," &c., Jam.5:17; and so of all other infirmities, "who forgiveth all thine iniquities; who healeth all thy diseases," &c., if we did live in Christ by faith more, our infirmities would not be so devastating to our spirits. For a supply of all wants, "my God shall supply all your need according to his riches in glory by Christ Jesus." {Phil.4:19} Christ is able, and will supply all our wants.

The Life of Faith for Graces, and in the Exercise of them.

To believe, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD." {Zeph.3:12} "Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." {Jn.6:29} "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3} To increase in faith, "we are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." {I Thes.1:3} "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." {II Pet.3:18} To live by faith, "the just {or justified,} shall live by faith." {Rom.1:17} To continue in the faith, "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." {Col.1:23} "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {I Pet.1:5} In exercise of faith, "thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." {Isa.26:3} "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." {Jn.7:38} "As for God, his way is perfect; the word of the LORD is tried; he is a buckler to all those that trust in him." {Psal.18:30} "He that trusteth in the LORD, mercy shall compass him about." {Psal.32:10}

To know God, "I will make known my words unto you," Prov.1:23, "but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." {Jer.31:33-34} To love God, "and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." {Deut.6:5} "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." {Deut.30:6} "And we have known and believed the love that God hath to us. God is love;

and he that dwelleth in love dwelleth in God, and God in him." {I Jn.4:16} In loving God, "he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." {Jn.14:21-23} To seek God, "that they should seek the Lord," Acts 17:27, for "blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD." {Prov.8:34-35} "Seek ye the LORD while he may be found, call ye upon him while he is near." {Isa.55:6} In seeking God, "blessed are they that keep his testimonies, and that seek him with the whole heart." {Psal.119:2} "And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee." {Psal.9:10} "Your heart shall live that seek God," Psal.69:32, for "the meek shall eat and be satisfied; they shall praise the LORD that seek him." {Psal.22:26} "They that seek the LORD shall not want any good thing." {Psal.34:10}

To fear God, "and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." {Jer.32:39-40} "Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days." {Hos.3:5} In fearing God, "the LORD taketh pleasure in them that fear him, in those that hope in his mercy." {Psal.147:11} "What man is he that feareth the LORD? Him shall he teach in the way that he shall choose." {Psal.25:12} "O fear the LORD, ye his saints; for there is no want to them that fear him." {Psal.34:9} "He will bless them that fear the LORD, both small and great." {Psal.115:13}

To hope in God, in hoping in God, "the LORD taketh pleasure in those that hope in his mercy," Psal.147:11, "we are saved by hope," Rom.8:24, "happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God," Psal.146:5, "be of good courage, and he shall strengthen your heart, all ye that hope in the LORD." {Psal.31:24} To wait on God, "wait on the LORD; be of good courage, and he shall strengthen thine heart; wait, I say, on the LORD," Psal.27:14, "thou shalt know that I am the LORD; for they shall not be ashamed that wait for me," Isa.49:23, "and therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him," Isa.30:18, "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," I Cor.2:9, "for him that waiteth for him." {Isa.64:4}

To delight and rejoice in God, "blessed is the people that know the joyful sound; they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted," Psal.89:15-16, "thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel," Isa.41:16, "but there the glorious LORD will be unto us a place of broad rivers and streams." {Psal.33:21} To praise God, "the living, the living, he shall praise thee, as I do this day," Isa.38:19, "whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God," Psal.50:23, "because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." {Psal.63:3-5}

To enjoy peace with God, "or let him take hold of my strength, that he may make peace with me; and he shall make peace with me." {Isa.27:5} To love the Saints, "and this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment," I Jn.3:23, "let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God," I Jn.4:7, "a new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." {Jn.13:34-35} To love enemies, "but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven," Matt.5:44-45, "love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." {Lk.6:35} To judge ourselves, "then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations," Ezek.36:31, "that thou mayest remember, and be confounded, and never open thy mouth anymore because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD," Ezek.16:63, "for if we would judge ourselves, we should not be judged." {I Cor.11:31} To mourn for sinning against God, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," Zech.12:10, "ye shall be sorrowful, but your sorrow shall be turned into joy," Jn.16:20, for "blessed are they that mourn; for they shall be comforted." {Matt.5:4} In poverty of spirit, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word," Isa.66:2, "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," Isa.57:15, for "blessed are the poor in spirit; for theirs is the kingdom of heaven." {Matt.5:3} In desires after Christ, &c., "ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price," Isa.55:1, "if any man thirst, let him come unto me, and drink," Jn.7:37, "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely," Rev.21:6, "blessed are they which do hunger and thirst after righteousness; for they shall be filled," Matt.5:6, "a bruised reed shall he not break, and the smoking flax shall he not quench," Isa.42:3, "delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass." {Psal.37:4-5}

To be meek, seek meekness, "the meek will he guide in judgment; and the meek will he teach his way," Psal.25:9, "for the LORD taketh pleasure in his people; he will beautify the meek with salvation," Psal.149:4, "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." {Isa.61:1} To be sincere, "behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom," Psal.51:6, "but the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart," I Sam.16:7, "but

this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," Jer.31:33, "who hath put wisdom in the inward parts; or who hath given understanding to the heart," Job 38:36, "blessed are the pure in heart; for they shall see God." {Matt.5:8} To confess our sins, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I Jn.1:9, "wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." {Psal.51:2-6} To forgive others, "if ye do not forgive, neither will your Father which is in heaven forgive your trespasses," Mk.11:26, "for if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt.6:14-15, "and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." {Eph.4:32} To be a peace-maker, "blessed are the peacemakers; for they shall be called the children of God," Matt.5:9, "if it be possible, as much as lieth in you, live peaceably with all men." {Rom.12:18} To devise good, "do they not err that devise evil; but mercy and truth shall be to them that devise good," Prov.14:22, "but the LORD said to David my father, forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart," II Chron.6:8, "but the liberal deviseth liberal things; and by liberal things shall he stand." {Isa.32:8}

To self-denial, "then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." {Matt.16:24} To watch, "therefore let us not sleep, as do others; but let us watch and be sober," I Thes.5:6, "behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," Rev.16:15, "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." {I Pet.5:8} To be patient, "be patient therefore, brethren, unto the coming of the Lord," Jas.5:7, "and so, after he had patiently endured, he obtained the promise," Heb.6:15, "the LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD." {Lam.3:25-26} To be contented, "let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." {Heb.13:5} To resist the Devil, "neither give place to the devil," Eph.4:27, "submit yourselves therefore to God. Resist the devil, and he will flee from you." {Jas.4:7} To resist sin, "for sin shall not have dominion over you; for ye are not under the law, but under grace," Rom.6:14, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {Tit.2:14} Not to be afraid of the world, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world," Jn.16:33, "ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." {I Jn.4:4} To subdue the flesh, "for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." {Rom.8:13} To be merciful, "blessed are the merciful; for they shall obtain mercy," Matt.5:7, "he hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." {Mic.6:8} To give to the poor, "is it not to deal thy bread to the hungry, and that thou bring the poor

that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward," Isa.58:7-8, "cast thy bread upon the waters; for thou shalt find it after many days." Ecc.11:1. See that you abound in this grace also. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." {Prov.22:9} He that gives to the poor shall not lack. To give cheerfully, "but this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." {II Cor.9:6-7} To give bountifully, for he that sows bountifully, shall reap bountifully, and "the liberal soul shall be made fat; and he that watereth shall be watered also himself," Prov.11:25, "and whosoever shall give to drink unto one of these little ones {because he belongs to Christ} a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." {Matt.10:42}

The Life of Faith in the Use of Ordinances.

It is the soul's cleaving to God in Christ for a blessing upon his Ordinances, or the means he hath appointed, that we may receive strength from them, and profit by them. "The way of the LORD is strength to the upright," Prov.10:29, "thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." {Isa.48:17} Faith believes God will bless his own ordinances, seeing he hath appointed them all to this end, therefore all must needs be effectual. So it is the duty of a believer to use all constantly, closely, wisely; despise not them, because they seem weak and silly to flesh and blood; know by their use {under God} a holy life is preserved, and observe how thou thrives by them. Use all, if by any means thy wants may be supplied; and honour not any of them, as to exclude or sleight another. Some there be that are guilty herein, as men only praise that which themselves like. But oh, you sons and daughters of God, love you and use you all God's ordinances, for they are all for his glory, and thy good; let not any of them be a stranger to thee, the neglect of one may hinder the fruit of another; the command is to all that belong to Christ to use all, and if we be weak in the use of means, what should we be if we used them not at all? Let not the difficulties of any dismay thee, consider seriously the sovereignty of God in all his commands, and what obedience to God means, and what God requires, for matter, manner, measure, time, and end.

To pray; consider such places as these. "Pray without ceasing," I Thes.5:17, "and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications," Zech.12:10, "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him," Matt.7:7-11, "and all things, whatsoever ye shall ask in prayer, believing, ye shall receive," Matt.21:22, "and it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." {Isa.65:24}

To read the word, "till I come, give attendance to reading, to exhortation, to doctrine," I Tim.4:13, "blessed is he that readeth, and they that hear the words of this prophecy, and

keep those things which are written therein," Rev.1:3, "blessed are they that hear the word of God, and keep it," Lk.11:28, whose "delight is in the law of the LORD; and in his law doth he meditate day and night." {Psal.1:2}

To meditate, "this book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein," Josh.1:8, "meditate upon these things; give thyself wholly to them," I Tim.4:15, "my meditation of him shall be sweet; I will be glad in the LORD," Psal.104:34, "let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my Redeemer." {Psal.19:14}

To holy conference, "they that feared the LORD spake often one to another," Mal.3:16, "the mouth of the righteous speaketh wisdom, and his tongue talketh of judgment," Psal.37:30, "come and hear, all ye that fear God, and I will declare what he hath done for my soul," Psal.66:16, "my mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." {Psal.71:15-16}

To hear Christ and his Ministers, "incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," Isa.55:3, "blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors," Prov.8:34, "to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity." {Prov.1:2-3}

To be baptized, "and as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him," Acts 8:36-38, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." {Mk.16:16}

For Saints to receive the Lords Supper, "for I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." {I Cor.11:23-26}

To be prepared for duties, "LORD, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear," Psal.10:17, "that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." {I Tim.6:18-19}

To obey God, "and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them," Ezek.36:27, "that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days," Deut.30:20, "for the grace of God that

bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." {Tit.2:11-14}

To be fruitful in season, "blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit," Jer.17:7-8, "his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." {Psal.1:2-3}

For ability to obey God, "the righteous also shall hold on his way," Job 17:9, and he shall be stronger and stronger; they go from "strength to strength every one of them," Psal.84:7, "surely, shall one say, in the LORD have I righteousness and strength," Isa.45:24, "I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only," Psal.71:16, "he giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," Isa.40:29-31, "I can do all things through Christ which strengtheneth me," Phil.4:13, "the God of Israel is he that giveth strength and power unto his people. Blessed be God." {Psa.68:35}

In all temptations, "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor.10:13, "finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." {Eph.6:10-13}

To know the truth, "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," Jn.7:17, "when he, the Spirit of truth, is come, he will guide you into all truth," Jn.16:13, "now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual," I Cor.2:12-13, "what man is he that feareth the LORD; him shall he teach in the way that he shall choose." {Psal.25:12}

For direction in all our ways, "I have raised him up in righteousness, and I will direct all his ways," Isa.45:13, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye," Psal.32:8, "for this God is our God for ever and ever; he will be our guide even unto death." {Psal.48:14}

To reprove others, "thou shall not hate thy brother in thy heart; thou shall in any wise

rebuke him, and not suffer sin upon him," Lev.19:17, "and have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph.5:11, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." {II Tim.4:2}

To correct thy children, "correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul," Prov.29:17, "foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." {Prov.22:15}

For husbands to love their wives, "husbands, love your wives, even as Christ also loved the church, and gave himself for it," Eph.5:25, "let every one of you in particular so love his wife even as himself," Eph.5:33, "likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." {I Pet.3:7}

For wives to obey their husbands, "therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything," Eph.5:24, "and the wife see that she reverence her husband." {Eph.5:33}

For children to obey their parents, "children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." {Eph.6:1-3}

For servants to obey their Masters, "servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." {Eph.6:5-7}

To obey God's commands, "in keeping them there is great reward," Psal.19:11, "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev.22:14, "blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." {Psal.119:1-7}

To leave false worship, "be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," II Cor.6:14-18, "but I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." {I Cor.10:20-21} "Shouldest thou help the

ungodly, and love them that hate the LORD? Therefore is wrath upon thee from before the LORD." {II Chron.19:2}

To dwell in Zion, and to enjoy the privileges thereof; to be fruitful there, "and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads," Isa.35:10, "those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing," Psal.92:13-14, "and their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the LORD hath blessed," Isa.61:9, "they go from strength to strength, every one of them in Zion appeareth before God." {Psal.84:7}

That God is present there, the LORD dwells in the midst of his assembled people, "for where two or three are gathered together in my name, there am I in the midst of them," Matt.18:20, walking "in the midst of the seven golden Candlesticks," Rev.2:1, "in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ." {I Cor.5:4}

For the acceptation of their services there, "but unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks; and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. {Deut.12:5-7}

For his blessing there, "for the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread," Psal.132:13-15, "they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures," Psal.36:8, "how amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD; my heart and my flesh crieth out for the living God...blessed are they that dwell in thy house; they will be still praising thee." {Psal.84:1-4}

For protection there, "the LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." {Psal.27:1-5}

For Saints to agree in the truth, "and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them," Jer.32:38-39, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in

the same judgment." {I Cor.1:9-10}

To have joy and gladness there, "for the LORD shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody." {Isa.51:3}

In reproaches for Christ, "blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." {Lk.6:22-23}

In persecution for Christ, "yea, and all that will live godly in Christ Jesus shall suffer persecution," II Tim.3:12, "for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." {I Pet.3:12-15}

In losses for Christ, "there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." {Mk.10:29-30}

In imprisonment for Christ, "fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." {Rev.2:10}

In death for Christ, "he that findeth his life shall lose it; and he that loseth his life for my sake shall find it," Matt.10:39, "in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain," Phil.1:20-21, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." {II Tim.4:7-8}

For the calling of the Jews, "arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." {Isa.60:1-6}

For the destruction of Antichrist, and all the enemies of the sons of Zion, "so Jeremiah

wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, when thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah," Jer.51:60-64, "standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come," Rev.18:10, "for the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness," II Thes.2:7-12, "and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." {Rev.19:20}

The Life of Faith Concerning Protection from Dangers, and for a Supply of all Wants.

For protection, "for he shall give his angels charge over thee, to keep thee in all thy ways," Psal.91:11, "the LORD shall preserve thee from all evil; he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore," Psal.121:7-8, "I will preserve thee." Isa.49:8. Christ prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jn.17:15.

To be delivered from the wicked, "and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil," II Thes.3:2-3, "faithful is he that calleth you, who also will do it." I Thes.5:24.

To be delivered from the harlot, whoso pleases God, shall escape from her, "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness; and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her." Ecc.7:25-26.

To be delivered from unreasonable creatures, "and that we may be delivered from unreasonable and wicked men; for all men have not faith," II Thes.3:2, "notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." II Tim.4:17.

If in war, the LORD shall "redeem thee from the power of the sword," Job 5:20, "though

an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Psal.27:3.

If in famine, in famine he shall redeem thee from death, Job 5:20, "behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine." Psal.33:18-19.

To find pity in captivity, "he made them also to be pitied of all those that carried them captives," Psal.106:46, "for we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem." Ezz.9:9.

If in water or fire, "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa.43:2.

If in sickness, "the LORD will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness," Psal.41:3, "who forgiveth all thine iniquities; who healeth all thy diseases," Psal.103:3, "and ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Exo.23:25.

To be preserved from all evil, "he shall deliver thee in six troubles; yea, in seven there shall no evil touch thee," Job 5:19, "but the Lord is faithful, who shall stablish you, and keep you from evil, II Thes.3:3, "the LORD shall preserve thee from all evil; he shall preserve thy soul." Psal.121:7.

For clothing, "therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment...if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt.6:25-30.

For food in famine, "trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," Psal.37:3, "O fear the LORD, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the LORD shall not want any good thing." Psal.34:9-10.

For dwelling, "he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa.33:16.

To be hid in a time of danger, "and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof," Eze.9:4, "the LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zep.3:17.

God will remember his, "I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me," Isa.44:21, "can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually

before me." Isa.49:15-16.

For success of our labour, "and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper," Psal.1:3, "for thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee," Psal.128:2, "and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them." Isa.65:21-23.

If thou be falsely accused, consider to, "commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psal.37:5-6.

For a good name, consider that, "the memory of the just is blessed; but the name of the wicked shall rot," Prov.10:7, "at that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD." Zep.3:20.

For children, "thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." Psal.128:3.

For sleep, "it is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep," Psal.127:2, "thou shalt lie down, and thy sleep shall be sweet," Prov.3:24, "also thou shalt lie down, and none shall make thee afraid," Job 11:19, "they shall feed and lie down, and none shall make them afraid." Zeph.3:13.

For a supply of all we need, "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil.4:6-7, "but my God shall supply all your need according to his riches in glory by Christ Jesus." Phil.4:19.

If in prosperities, consider, "build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished," Jer.29:5-7, "and they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God." Ezek.28:26. These things you may have, and use them while they last, and while God sees good we shall not meet with any change, but change or no change, God will never change, but be to us ever the same. "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb.13:5-6.

The Life of Faith in Adversities.

Which is for the soul to submit to God, and to be contented to be in a hard or low condition, if God so order it, and to be fitted to say, as Jesus Christ did, "the cup which my Father hath given me, shall I not drink it?" Jn.18:11. See also, Phil.4:11-13. And as Jesus Christ had not any trouble, nor not an hour sooner than God predestinated, Jn.8:20, so ought we to believe, that all trouble of what kind so ever, shall not, nor cannot come unto us, until the Lord see fit to send it, and that as Christ did pass through all, so certainly we shall, and that quickly, Jn.7:30, 16:33, in every affliction and cross that comes upon thee, believe and say, it may be the Lord will do me good by this cross, Rom.8:28, it is appointed of my Father for my good, I stand in need of it; "if need be you are in heaviness for a season," I Pet.1:6, and while it continues with me, the Lord will be both light, peace, and strength unto me, until the time come {which cannot be long} that afflictions, crosses, and troubles, shall be no more, when I shall rest from all labour, pain and sorrow. That God will be with his children in trouble, "because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him," Psal.91:14-15, "the LORD also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee," Psal.9:9-10, "but the salvation of the righteous is of the LORD; he is their strength in the time of trouble." Psal.37:39. That the trouble shall not be above our strength, "for I am with thee, saith the LORD, to save thee...I will correct thee in measure," Jer.30:11, "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor.10:13. To gain by afflictions; God afflicts us for our profit, "that we might be partakers of his holiness." Heb.12:10. For deliverance out of trouble, &c., "many are the afflictions of the righteous; but the LORD delivereth him out of them all," Psal.34:19, "but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim.3:11-12. For speedy deliverance, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Isa.46:13.

Every Day to Live the Life of Faith Concerning the Time Past.

Which is to consider and call to remembrance, and to see God in his dealings to us, ours, and others, both for soul and body. "I have considered the days of old, the years of ancient times. I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search." Psal.77:5-6. This is to enjoy time past, as present. David made this a part of his meditation; and oh, how sweet is it to muse of God's mercies unto us from our birth; that I should be born of such as feared God, and so enjoy better instruction than others, or else that I should be born of haters of God, and instead of good education had bad, and was brought up in complete ignorance and open profaneness, and how I have been tempted to desperate sins, and blinded to my desperate state of self-destruction; and how strangely God brought us to better places unexpected or undeserved, and how near {and often} we have been to be cut off by death, by sickness, casualties, desperate practices by others, and even by ourselves, and how great bondage we have been in by sin, being filled with despair, terror, and wrath, without hope of ever being pardoned, Eph.2:12-13, and yet for God to fill my soul with joy and peace in

believing, Rom.5:1, and in how great bondage I was unto sin, not able to restrain myself, and out of hope of ever having strength against such strong lusts, and yet God hath subdued them. {"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ," Eph.2:12-13, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph.4:18.} Oh great change, and also how we were convinced of our state of death we are in by nature, and by what means. But if we had been born in India, or Turkey, or Rome, we should either have never heard of a Jesus, or seen no light, or to no purpose. Also, how God hath preserved us in Babylon, and brought us out of it, {if thou be so delivered,} and preserved us from the errors of the wicked, such as the rotten tenets of Pelagianism and Arminianism, as if man with his free will may choose whether he will be saved or not, and so under pretense of enlarging God's grace, robs him of all, to grace himself in his own endeavors, and sets the crown upon his own head. So some deny God's Law and Word to be a Rule to them to walk by, and so are lawless; {and where there is no Law, there can be no transgression,} and now these are the last times, in which iniquity and abominable errors do abound; {and shall more abound; that which God hath said shall be, must be, no man nor men can hinder it,} some deny Election and Original Sin, &c., the Lord in mercy open their eyes. I was once wrapped up and sunk in Arminianism, and had so continued, but the Lord in mercy pulled me out. Oh, how sweet should that love be to us, which keeps us from these errors, or brings us out of them; and the Lord will in his time be full Redemption to all his elect.

Also consider how we have been freed from many sorrows and sicknesses, which others endure, having little or no rest day or night; and what means we enjoy for our souls, which others want, {and it may be never heard of,} and the LORD oft blessing these means unto our souls. Also in what straits we have been in, and how the Lord hath helped us in them, and delivered us from them; and how God hath provided, and doth provide for us, means of living, friends and comforts, strangely and unexpected, and how strangely God hath given us good wives or husbands, or so orders it that bad ones send us to God, or weans us from the world, &c. These mercies with a thousand more to us and ours, requires our meditation, to strengthen our faith, and to endear our hearts to God exceedingly, and to be more enlarged in thankfulness, and to suck sweetness in the remembrance of such experiences. Mercies forgot, are as nothing to us, and we cannot be thankful to God for them, though they were never so many or great. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD." Psal.107:43. "Who is wise, and he shall understand these things; prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them." Hos.14:9.

Every Day to Live the Life of Faith in Glorification.

Which is to behold the rest, peace, glory and happiness, &c., in heaven which is provided for us, and also to believe that God will give us after this life all these things with himself, which he hath promised us in his word. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I Pet.1:4. "Then shall the King say unto them on his right

hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34. For the resurrection of my body, "and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:40. To have a spiritual body, "it is sown a natural body; it is raised a spiritual body." I Cor.15:44. Our bodies shall be more glorious than the Sun in the firmament, because that is but a natural body. To have a powerful body, "it is sown in weakness; it is raised in power." I Cor.15:43. To have a glorified body, and like Christ's, "it is sown in dishonour; it is raised in glory," I Cor.15:43, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil.3:21. To have fullness of knowledge, "and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," Eph.3:19, "for now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." I Cor.13:12. To have fullness of joy and pleasures, "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psal.16:11. Joy inward, pure, spiritual, full in heaven; we shall have no misery, no hunger, cold, nakedness, pain, grief, weariness, but pure rest in Christ, and with Christ, II Thes.1:7, without labour. In this Rest, tranquility; in this tranquility, contentment; in this contentment, joy; in this joy, variety; in this variety, security; in this security, eternity. To have life, "if we be dead with him, we shall also live with him," II Tim.2:11, "your life is hid with Christ in God," Col.3:3, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col.3:4. To have everlasting life, "and in the world to come life everlasting," Lk.18:30, "and shall inherit everlasting life." Matt.19:29. Then shall I never die, nor end, being for continuance eternal. To enjoy the presence of God with Saints and Angels, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col.3:4, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." Jn.17:24. To see the Lord as he is, "beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is," I Jn.3:2, then we shall see him face to face. I Cor.13:12. To behold his glory, "that they may behold my glory." Jn.17:24. Sight is higher than presence. To be transformed into glory, we are "changed into the same image from glory to glory," II Cor.3:18, this shall be more full in glory, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col.3:4. To have full communion with God, we shall be filled with the fullness of God. Eph.3:19. Union is higher than sight, communion is higher than union, as it flows from it, full communion is more; we shall have as much as we shall desire, we shall be filled with it, we shall enjoy the quintessence of all sweetness, fullness, goodness in God, and shall be raised, inflamed, and ravished with him, and be wholly taken up with admiring and praising him, without any intermission or weariness; this is our greatest good and blessedness, and the end of our being. To be forever with the Lord, "so shall we be ever with the Lord." I Thes.4:17. Eternal communion with God. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor.2:9. It transcends the utmost expectation of the most enlarged heart, "wherefore comfort one another with these words." I Thes.4:18.

Faith believes the promises of glory, and so lives comfortably in expectation of fruition, when faith shall end in vision, our eternal joys draws on apace; in the meantime, lay hold on eternal life, let faith believe it, and hope expect it, and patience wait for it, to make this life tolerable; be patient, endure all, it will not be long ere glory come and continue forever, "for which cause we faint not; but though our outward man perish, yet the inward

man is renewed day by day." II Cor.4:16. He that lives by faith in glorification, lives a sweet comfortable life in Christ his righteousness, and is fruitful, sincere, and content.

To Die by Faith.

Which is to resign up our souls to God, believing death shall be a passage to glory, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col.3:4, "these all died in faith," Heb.11:13, desiring "a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city," Heb.11:13-16, "the righteous hath hope in his death," Prov.14:32, "blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," Rev.14:13, "as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Psal.17:15. Why should I fear that I would not escape? What hurt will it be to me to enter into glory? I cannot have my happiness, unless I go unto it. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Cor.5:8.

THE SAINT'S DAILY DUTY AND DESIRE

The several Branches of the Saints daily duty and desire to walk with God every day.

1. When I awake, to think on GOD, and to be thankful to him for rest, and sleep, and preservation, from sin, Satan, and dangers, satisfying my soul with the Lord, craving his strength to walk with him all the day long, reverently and seriously to mind him and obey him. "When I awake I am still with thee, Psal.139:18, "I shall be satisfied when I awake with thy likeness." Psal.17:15. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts 11:23. "That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days." Deut.30:20. Commune with your heart upon your bed, and be still, Psal.4:4, it is good to season, strengthen, and perfume our spirits {if time will permit} with some sweet thoughts of God, as that Jesus Christ is the same yesterday, and today, and forever, Heb.13:8, he is not changed. {"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6.} Here is strong consolation in this sweet meditation, "my meditation of him shall be sweet," Psal.104:34, "it is good for me to draw near to God," Psal.73:28, to make him the object and end of all my actions. O that my understanding had a more full, clear, and glorious sight of him, and a more perfect, inward, eternal, and full communion with him, for then should my will and affections be more satisfied and more inflamed with unwearied desires, high and restless aspirations after fresh additions of intercourses and communion with him. The sight of God to a Saint is glorious, and the knowledge and often meditation of him will raise and enlarge the soul. Every child of God hath in him an earnest desire to have communion with him, to enjoy his blessed presence, and to see his glory. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Psal.42:1-2. "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, to see thy power and thy glory." Psal.63:1-2. Nor will a seldom communion satisfy them, it must be frequent and full; it is a contempt of God to be willing to live without him, and so much he enjoys God as he seriously minds him, and so much

as we desire God, we follow after God, for desire is the soul's following of God; and as God draws we follow. "Draw me, we will run after thee." Song.1:4. "I beseech thee, shew me thy glory." Exo.33:18. Unless the Lord fix and fasten the heart upon himself, it will be fixed on things below, and wander after vanities, and fill both head and heart with them; he that knows what it is to enjoy God, is sensible of the want of him, and thinks he can never have enough of him, his soul will faint for him, because nothing less than God can content him. Psalm.119:81-82, Psalm.13:1, Exod.33:13-18. So the soul lives where it loves, and where it loves it lives, and there is nothing more active and stronger than love; for love is as strong as death, the coals thereof are coals of fire, which hath a most vehement flame. {"Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned." Song.8:6-7.

2. A desire to live by faith in Christ. Every day to live by faith, {in all estates and conditions,} the communion the soul hath with God is by faith, in justification, in sanctification, in infirmities, in graces, in means using, in duties, and for a supply of all wants, every day to live the life of faith in Christ. "For to me to live is Christ." Phil.1:21. "Christ, who is our life." Col.3:4. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:20. "He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:12.

3. Watch heart. That every day I watch my heart, to keep it continually still, clean, spiritual, content, and that I observe cautiously the first and secret motions of my heart, lest I be unawares caught and ensnared in sin, and that I do not receive anything without it be warranted in the word of God. "Keep thy heart with all diligence; for out of it are the issues of life." Prov.4:23. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Deut.4:9. Thy heart is deceitful, take heed of it, and consider. Jer.17:9, Heb.3:12, Lk.6:45. If we cease to watch our hearts, they quickly become vain. Consider how it was with David, II Sam.12:9, and Peter, Matt.26:72, our experience might teach us, that our hearts are worse than we took them to be, when we are crossed or tempted, we show what metal we are made of; the best have cause enough to look to themselves; if one sinful thought be admitted concerning the sweetness and pleasure of sin, the will is ready enough to accept the motion, consent, forecast the accomplishment, the affections add heat and strength, the heart travels with iniquity, and in time by opportunities sin is brought forth, and delight and custom wraps a man up in sin, that he cannot get out; such carelessness may cost dear, though the Elect shall "obtain the salvation which is in Christ Jesus with eternal glory." II Tim.2:10. "Hold up my goings in thy paths, that my footsteps slip not." Psal.17:5. "Uphold me according unto thy word, that I may live; and let me not be ashamed of my hope. Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually." Psal.119:116-117. "My soul followeth hard after thee; thy right hand upholdeth me." Psal.63:8.

4. Watch thoughts. Every day to watch that my thoughts may be holy and pure, and seasonable, to rank, order, and confine them within an holy compass, that I may gaze and meditate on God, his immeasurable goodness, greatness, beauties, glory, and to bring under and destroy every wicked and vain thought and desire, &c. It is no burden to fix our minds and thoughts on things above, where our life, and joy, and treasure is. "For

where your treasure is, there will your heart be also." Matt.6:21. The more wisdom leads us on high, the more is our joy, and the more we avoid the snares below, and the more we enjoy God in the invisible workings, intentions, desires, elevations of heart, with thoughts of sweetest raptures, in which is peace, joy, triumph, searching into the mysteries of grace, in which is light, is truth in its clearness, pureness, fullness, in gazing upon the most glorious object, admiring God in his infinite attributes, to contemplate on God's boundless mercy in Christ. Such as are exercised herein, enjoy great sweetness and delight, they see and say, as David, "how precious also are thy thoughts unto me, O God," &c., Psal.139:17, "many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." Psal.40:5. Such thoughts raise the heart, and make it spiritual, joyful, and thankful, willing and serious in all duties, and holy services.

5. Harken unto conscience. Every day to watch and hearken to the noise of conscience, that I may praise the peace of it, endeavour to inform it, and to do nothing that shall offend it, "and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men," Acts 24:16, "for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward," II Cor.1:12, "holding the mystery of the faith in a pure conscience," I Tim.3:9, "and herein do I exercise myself, to have always a conscience voided of offence towards God, and towards man," Acts 24:16, "holding the mystery of faith in a pure conscience," I Tim.3:9, "let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb.10:22.

6. Watch affections. Every day to watch that my affections be set right, and that they move not without or contrary to my judgment, and that they be set upon right objects, and that they soar not too high, nor descend too low, but according as the object deserves; meanly affecting mean things, and not affecting corrupt reason, as passion, &c., that my delight be not set immoderately upon any earthly things, though never so excellent, desirable or amiable, and so to enjoy them, as expecting every day or hour to lose them. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col.3:1-2. Affections are the pulses of the soul, and show the state of it; the affections are the motions of the will, and the will is the principal seat of grace; grace hath its birth in the understanding, but her seat is more principally in the will actually and formally, therefore the will is much to be observed in its tempers, inclinations, motions, which are the affections of the soul. All affections may be comprehended in love and hatred; the first comprehends desire, delight, joy, hope, these are the acts of love, and these are chiefly to be given to God, we must make him our trust, love, joy, delight, and our all in all, esteem and affect all things else under him and for him; he is all-sufficient, therefore we may well content ourselves with him, and to love him dearly; only then are the affections set right, when with God we are sick of love. "I am sick of love." Song.2:5. Forsake not God, who is a living fountain, Psal.36:9, for broken Cisterns, Jer.2:13, for love is the sweetest affection; and therefore it's a pity that it should be spent and lost upon vanities. And when we set our affections strongly on things below, it's a mercy for God to take them from us, to teach us and cause us to take more delight in God himself, and those true, unspeakable, and everlasting delights, prepared for the Saints with himself. Surely we have cause to lament, that we are so ready to set our affections on things below, that they are so strong and unruly, and so hardly subdued, that it is not an easy thing to

master our wills and appetites, they so rage and dote so vehemently after vanities. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Eccl.1:2. "LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee." Psal.39:4-7.

7. Watch time. That every day I watch and endeavour to redeem time, because it is precious, to improve it, to know truth, to enjoy and obey God, and to serve others in love, "redeeming the time because the days are evil." Eph.5:16. Also our time is short, it is but as a thought, a shadow, a dream, a span long; it is our duty and wisdom to preserve and redeem time for every purpose and action. Paul improves his time, "therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears," Acts 20:31, yet we lose many hours needlessly, in sleeping, in trifling, in idle visits, &c., in which time good might have been done to many. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecc.9:10.

8. Watch senses. Every day to watch the windows of my soul, my senses, as ears, eyes, from unlawful objects, and lawful, when I perceive they would suck evil from them, and shutting my eyes and ears, if need be. He shall dwell on high, &c., "that walketh righteously, and speaketh uprightly... and shutteth his eyes from seeing evil," &c. Isa.33:15-16. Thus we are commanded, to take heed, watch, and pray, Mk.13:35, so take heed what you hear. It was David's desire to God, "turn away mine eyes from beholding vanity; and quicken thou me in thy way." Psal.119:37. Job saw a necessity to make a Covenant with his eyes. "I made a covenant with mine eyes; why then should I think upon a maid." Job 31:1. For Satan is ready to convey much evil insensibly through these flood-gates of sin; bad discourse inflames lust; David's roving eye caused him to fall foully, and procured him much vexation and grief; who could have thought an idle glance could occasion so much mischief? Expect no better fruit in suffering your hearts to run after your eyes; fancy will take fire before we be aware; but a fool will take no warning, he will have his eyes in every corner of the earth. Prov.17:24. "Turn away mine eyes from beholding vanity; and quicken thou me in thy way." Psal.119:37. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." I Jn.2:16-17.

9. In outward things. Every day to watch to make some good use, and draw instruction from the creatures and passages of God's providence, so to mind heavenly things by natural. So did Christ upon mentioning of bread. Mat. 16:5-11. These things below make themselves wings, and fly away; but fly thee, by them, from them, before them.

10. Watch in lawful things. Every day to watch narrowly with care and heedfulness in the use and enjoyment of things lawful, viz., meat, drink, sleep, apparel, marriage, visitations, and recreations, &c. Our nature is prone to excess herein, and we oft sin more, and are in greater danger, by lawful things, than by unlawful, because we fear grosser evils more than we do the secret ensnarement that attend lawful things, so that many are deceived, and ensnared, and insensibly drawn into many excesses, before we be aware, to the dishonor of God, and grief of ourselves, and others. The fool's mind was all for his ease

and his belly, meat and drink. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Lk.12:19. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Lk.21:34. "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." I Thes.5:6-8.

11. Watch in things indifferent. Every day to watch that I use not indifferent things securely and carelessly, but to have regard to other's weaknesses, endeavoring that my actions be such as I may defend with a good conscience. All things are pure, but it is not lawful to do things with offence, "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." Rom.14:21-22. These words do prove that we ought to forbear the doing of that which is in itself lawful {if it can be omitted without sin} in case another is not persuaded of the lawfulness of it, and so is offended at it. I grant he takes offence when none is given, for if I do that which is lawful, I give no offence; therefore in being offended it is his fault and weakness, yet if I know he is offended with it, and yet shall do it, and he therewith is grieved, &c., I in so doing sin against God and him; though otherwise I might do it, yet in this case it is condemned in the Word, and it cannot be defended with a good conscience.

12. Watch against sin. Every day to take heed and watch against every sin, and that I defend no sin in myself, nor lessen it under no pretense of corruption, temptation, or for the sweetness or smallness of it; nor inwardly favor it, but to resolve against all sin, with the occasions of it, and the appearance of it, to be jealous against it, and fearful of falling by it, and ever to show some hatred of it. Look we to sin at the first motion of it, consider we the root of it, and the end of it, and presently look up to God for strength against it; believe and pray against it, and avoid all the occasions of it. "Avoid it, pass not by it, turn from it, and pass away." Prov.4:15. "Abstain from all appearance of evil." I Thes.5:22. "And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever." Matt.6:13. First, we should be afraid to sin, because we are commanded to do otherwise by God; secondly, lest by it we dishonor God, his truth, and servants; thirdly, lest by it we encourage others to sin; fourthly, and fill our souls with sorrow, because we have sin against so great, and gracious, and loving Father. A sensibleness of sin, and a heart easily touched with remorse for it, may stand with the assurance of pardon of it, and when any hath by reason of frailty sinned, though it seems to be in the least measure, abhor it with the greatest detestation, and cover it not with any excuses or pretenses whatsoever. "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD." II Chron.34:27.

13. Every day watch the tongue. To watch that my speech be not vain, and idle, and frothy, but powdered with salt; to take heed of speaking against others, especially such as are the Lords; that I disgrace none, nor insult over any, remembering my own weakness, and that I wrest not men's actions and words, but take them in the best sense, so far as I can, with a good conscience, and without prejudice of the truth. Idle words are forbidden, "let your speech be alway with grace, seasoned with salt, that ye may know

how ye ought to answer every man," Col.4:6, "neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph.5:4. "My tongue also shall talk of thy righteousness all the day long." Psal.71:24. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt.12:35-36. If you love to find fault, lay on there where you see most, which will be yourself, if you have been given eyes to see. Consider, hast thou no unbelief, pride, secret hypocrisies, atheism and thoughts of blasphemy, self-love, self-seeking, self-confidence, unprofitableness, hardness of heart, blindness of mind, ignorance, unruly passion, false security, lukewarm-ness, abusing lawful things, unthankfulness for mercies, want of mourning for the sins of others, want of courage for the truth, deadness, dullness, heaviness, weariness, undevotion, distractions, and indisposedness of heart in holy duties. Hast thou no forgetfulness, inconstancy, &c., do you walk comfortably in thy Christian course? Art thou never cast down, &c.? The secret evils in us, might put us in remembrance of ourselves, and silence us from insulting and disgracing others for their weaknesses.

14. Observe the frame of my spirit. Every day to observe the passages of my spirit before God in my actions and duties, and expect strength from Christ in the use of means to act, and whether I be suitably and inwardly affected with a sensibleness of what I want of God, or from God, or thankful and humble, eying my defects, and with what faith and fervency I seek God, and observing how God answers my prayers, and wait upon him for an answer of them.

15. Watch to do others good. Every day to desire and endeavour to do my duty, according to my relation and station, to give a good example, religious instruction, loving admonition, seasonable reproofs, &c., using means to do all the good I can to the souls and bodies of others, with an earnest intention, with all care and dear affection. {"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ, and he brought him to Jesus." Jn.1:40-42. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb.13:16.} If a husband, if thou art a father, or a master, or a wife, or a child, or a servant, be a friend to friends, and to enemies do good; be thou an example, I Tim.4:12, in word, in conversation, in charity, in spirit, in faith, in purity. "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I Tim.6:18-19.

16. Watch to prevent evil. Every day that I stand upon my watch, every moment to prevent evil, and to prepare and receive good, having an eye to observe, and a heart bent to resist all Satan's assaults, either from the world or flesh, alone or with others, knowing Satan watches to do me a mischief; and to consider that my Father's eye is upon me, who hath commanded us to keep his precepts diligently. "Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments." Psal.119:1-6. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt.26:41. Watching keeps the soul awake, it is to have grace in a readiness for action.

17. Watch against every occasion of sin. Every day that I decline watchfully all occasions of falling from my first love, fervency, heavenly mindedness, as dead company, formalness in religious duties, coldness, or neglecting the ordinances, praise of men, profit, outward pomp, mirth, pleasure, ease, outward contentment, that I exceed not, nor sink not under any of them, but set light by others favors and frowns. Seek not yourself out of yourself, in the conceits of other men, for he that is little in his own eyes, will not be troubled if he seem so to others; he that is troubled because the words of others answer not his desires, he shall never live quietly, and he that prizes the praises of others, he enjoys neither God nor himself.

18. To sympathize with others. Every day to take notice and sympathize with the sorrows and sufferings of those that belong to Christ, and to be content to stand or fall into any sorrow or sufferings with the Church of Christ; to part with estate, friends, liberty, life, &c. "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ." Phil.1:20-21. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Rom.14:7-8.

19. To meditate. Every day to meditate upon God in his goodness unto me, and mind what God hath prepared for me in heaven, and how I may be preserved from sin, self, &c., and order my conversation aright. Isaac went out to meditate in the field at eventide. Gen.24:63. "My meditation of him shall be sweet; I will be glad in the LORD." Psal.104:34. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." Jos.1:8. "O how love I thy law! It is my meditation all the day." Psal.119:97. Meditation is wonderfully sweet and profitable, by it we wind up our minds from things below, Col.3:2-3, and enjoy God, and live a heavenly life, even whilst thou art in the earth, refreshing thyself with the great variety of those invisible comforts in heaven, the interest, joy, rest, that thou shall find at last, &c. We might meditate of the miseries, frailty, and shortness of the time we have to live here, and how we may prevent sin, bear the cross, deny ourselves, live by faith, be contented in want, grow in grace, escape temptations, keep a good conscience, and what is my duty to God and man, and wherein I come short; what mercies I enjoy, and how I live by faith in everything, how I profit by afflictions, or am thankful to God for his sweet mercies to my soul or body, and a thousand profitable things, in which the soul may find sweetness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col.3:1. By faith and meditation, keep thy heart above, to view thy everlasting portion, filling thyself with joy, enjoying the joys of heaven, which I shall certainly and quickly enjoy, unutterable, unconceivable, and infinite, bottomless, boundless and endless. Oh, the ocean of the joys of heaven, the greatness of sweetness in so great confluence of all joys, pleasures and delights, which shall be forever, and never have an end! "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." I Cor.2:9-10.

20. Watch to deny self. That I daily deny my self, wit, wisdom, carnal reason, learning, favor of men, applause, passion, ease, liberty, and all things for God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father

is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." I Jn.2:15-17. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt.16:24-26. It is good thus to cross ourselves, if we could deny ourselves, everything would be easy for us to do; for all things are so sure under us, as we are above ourselves; in the same measure we are spiritual, or live by faith, so much we deny ourselves, such as cannot deny themselves, are not able to endure the troubles and indignities of this world, but will shrink and fall off in the day of battle. Lk.14:28-31.

21. To be humble. That in all my actions, I be humble, and meek, sincere, serious, fervent and cheerful. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt.11:29. Without faith and sincerity all is nothing worth! "Grace be with all them that love our Lord Jesus Christ in sincerity." Eph.6:24. Fervent in spirit, serving the Lord. Rom.12:11. Cheerfulness, "rejoice evermore," I Thes.5:16, a cheerful and a willing spirit is most suitable and acceptable; we oft look not so much what is done, as from what affection it is done; an uncheerful spirit is soon weary, for if we be overwhelmed with sorrow, fear, &c., and if we be filled with lightness, vanities, we are unfit for any service of God.

22. Watchfulness in attending upon Christ in his Ordinances of Grace. That I use such means to enjoy and increase in holy resolutions, desires, purposes, &c., to enjoy Christ, and the things of God for God. "With my whole heart have I sought thee; O let me not wander from thy commandments." Psal.119:10. If resolution be wanting, if thou be forgetful, slothful, thou art like to be a poor Christian. Oh the strong and restless desires, and the fervency thereof, of a heart after God, of a heart touched with his love, and one that has partaken of his sweetness! "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Psal.42:1-2. "God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psal.63:1-2.

23. Watch to joy in God. That every day I rejoice in God, my union with him, and interest in him, and privileges, and happiness by him, &c., and in the exercises of his graces, and his word, and saints, as the temptations, chiefest joy, and greatest advantage. I was in his love before the world was, love was the cause he shed his blood for me, it is his love that preserves me, and crowned with it I shall be to all eternity. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O LORD God of hosts." Jer.15:16.

24. That I scorn none. That I sleight none, nor check any with their deformity of body, dullness, or weakness of wit, or memory, meanness of outward estate, birth, or smallness of gifts, parts, &c., and to pity those who are still in their sins. Consider, who made the difference between him and thee. "For who maketh thee to differ from another; and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor.4:7. "But by the grace of God I am what I am." I Cor.15:10. "For his God doth instruct him to discretion, and doth teach him." Isa.28:26. "Who hath saved us, and called us with an holy calling, not according to our works, but

according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9. The Free Grace and Love of God only makes the difference, and if God should convert him, he may soon become better than thee or me.

25. To know the vanities of the creature. Every day to consider the vanities of these outward things, and the hurt we receive by them, how we exceed in our affections unto them, notwithstanding they are not ours, and may in a less time than an hour be taken all from us, or us from them, and that we are often distracted and unsettled by them, to the end I may with more content want them, and be weaned from them in my enjoyment of them, and so to use the liberties of this life soberly, so as to be bettered by them. All things below are full of transitoriness, mortality and change; vanities of vanities, &c., all is vanities. Eccl.1:2. These things are under the Sun, {but above is constancy, and eternity of all excellencies, perfections, and pleasures,} and we have no certainty of anything below. "And he said unto them, take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Lk.12:15. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Lk.21:34. Experience makes it appear, the more men possess of outward things, the less many use and enjoy, the more we love them, the more we are crossed with them, and the more they have, the more they are in want, because of their insufficiency, uncertainty, and perishing nature. Religion oft pays for men's getting riches, and oft suffers most by them.

26. Watch in solitariness. That every day I be well employed, especially in my retiredness, and solitary seasons, to prevent needless fears, thoughts of the pleasures of sin, past, present, or to come, lest such thoughts cause sin upon supposition. Experience may teach some, that Satan's temptations have come more frequent and stronger, when alone, and that they have then sinned more freely in their imaginations; oh cursed contemplation, that pollutes soul and body with sensual filth, and renewed guilt, Tit.3:3; nor is it good for a weak believer to affect solitariness, Satan is more bold when thou art most solitary, and his temptations then take a deeper impression.

27. Watch to speak for truth, &c., every day, as occasion is offered, "earnestly contend for the faith which was once delivered unto the saints," Jude 3, own it, maintain it, and those that are unjustly accused, and count it a glory to be reproached and disgraced for Christ and his truth. I Pet.4:14. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." I Tim.6:12.

28. Watch to do duties. Every day to catch at all opportunities of receiving and doing good, shunning evil, and with constancy nourishing all good and holy desires, and consider what times we live in, and what they afford, and how I may be most useful and fruitful, that I may finish my course with joy. Our sloth, and our corrupt self, love, ease, carelessness, inconstancy and unsettledness hinders us more than we are aware of, of going to our Beloved.

29. Watch against covetousness. Every day to take heed, and beware of covetousness and earthly mindedness. Consider, "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil.4:6. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were

fire. Ye have heaped treasure together for the last days." Jas.5:1-3. "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov.23:5. To avoid covetousness, meditate on such places as these. Covetousness deceives and hurts all; if we had riches, we cannot keep them, they shall soon be taken from us, or us from them. Let such as think they cannot be happy without outward riches, consider if earth be better than heaven, where there is none of this thick clay to load themselves withal. "Wherefore do ye spend money for that which is not bread; and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa.55:2.

30. To look for trouble. Every day to expect trouble and crosses, and look upon all that befalls me, as wisely and lovingly appointed and ordered by God for my good in his wisdom, love, and mercy, that so I may be thankful for them, and not fret, knowing nothing can befall me without the will of God, and that it is sent in love, and is best for me, and that God will supply with his all-sufficiency whatsoever I shall need; and that I desire not freedom from trouble, but a free spirit, and an enlarged heart to God in it; and to express in every form trouble and concern, much wisdom, patience, humility, comfort, willingness, contentedness, thankfulness, and faith in God, and that I endeavour to comfort others in their trouble. We should not look to be exempted from troubles, the whole course of a saint in this life is a life of trouble and suffering, yea, more than other men. {"For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment, &c." Psal.73:4-6.} All our crosses, &c., are Christ's servants, as they are under Christ, and they come and go at his command, and they are sent to do them good, and are called back when they have done what they come for; therefore be not impatient at them, fret not. {"I was dumb, I opened not my mouth; because thou didst it." Psal.39:9. "It is the LORD; let him do what seemeth him good." I Sam.3:18.} A saint should be so fixed upon Christ, that nothing below should move him, so as to disquiet him; for to say they cannot endure and bear such a cross of trouble, is an expression as is unfit and unsuitable for a child of God. {"Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Phil.4:11-13.} Our spirit should be above, and rule and over-rule things below, and not be ruled by them; a Saint should be under nothing beneath itself; if we should rejoice in trials, &c., inward, outward temptations, desertions, conflicts, outward troubles, and death itself, {is to make us capable of a fuller enjoyment and communion with God, &c.,} how much more should we be content and patient? "Lord, I will bear anything, because my sins are forgiven me," is the voice of one whose conscience is so set at liberty, and can with ease undergo a great burden. Bees gather honey of bitter flowers as well as sweet, and cannot we do so from bitter conditions? Outward bondage is not much to an enlarged and free spirit; what can do much hurt, when all is well within? All is light and easy to him that can deny himself. What God takes away one way, he can give it in another, which will be better; however it be, yet God is good and good to me, who will ever remain so to be, and be the same to me. We have his promise, that we shall not want anything that is good for us, Psal.34:10; therefore when I think I want, I will not believe I want, and that I have what I want, when I do not see it; when I see not outward things, I see God can give, and I may have the comfort of them without them, esteem God above all, and set him against all; what God may of conveyed before by means, he can instill immediately from himself, for the Lord's immediate comforts are the strongest. And when all forsook

Paul, II Tim.4:16, yet God stood by him; and so it was with Christ. Jn.16:32. {"Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." Psal.69:20.} Saints that are poor, and under abasement, may be richer in faith, Jam.2:5, and have more experience of God's faithfulness, care, and love, and see more of their own hearts; be more humble, more spiritual, and live more upon God, and more weaned from the world, than those saints who are richer; the meanest are as happy, and as free from cares as the richest, and their sleep is as sweet; therefore take we heed of sin, and then let come what can. Sin not, to avoid trouble, for that is the way to bring greater trouble upon thee, for sin defiles, distracts, ensnares, and straitens a soul; where the spirit is enlarged, it is not much troubled at outward bondage, if it be lightsome, outward darkness will not be burdensome; if the spirit be sound, it can bear troubles, sicknesses; nothing can be very ill, when all is well within, what can be grievous to him, whose eye is fixed in heaven, and knows it to be his own? {"For he looked for a city which hath foundations, whose builder and maker is God." Heb.11:10.} We should not look so much at trouble, or freedom from it, as to God for profit by it, comfort in it, strength to bear it; oh let no trouble thee, for when God seems to leave thee, he is near to help thee; when he hides himself, he sees and will provide help for thee. "And Abraham called the name of that place Jehovahjireh; as it is said to this day, in the mount of the LORD it shall be seen," Gen.22:14, it shall be seen; that is, God, in the greatest difficulties, when all human assistance is vain, will make a suitable provision for the deliverance of those who trust in Him. "The LORD appeared to Abram, and said unto him, I am the Almighty God." Gen.17:1. "For all things are yours, whether...the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." I Cor.3:21-23. "O fear the LORD, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the LORD shall not want any good thing." Psal.34:9-10. The same faithfulness will make it good; therefore I shall not want whatever can come, should each saint say.

31. Watch to show mercy. Every day as occasion is offered, to show mercy and pity to others in their misery, to supply their necessities, freely and willingly, according to my ability; and that I be more industrious, and more moderate in expenses, to supply others wants, especially the saints, if it be within my abilities, with an open heart, hand, house, joyfully and compassionately to supply the necessity of the saints. Consider to "give to him that asketh thee, and from him that would borrow of thee turn not thou away," Matt.5:42, "therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt.7:12. They that have no money must sell something to give, "sell that you have, and give alms," &c., Lk.12:33, "as we have opportunity, let us do well to all men, especially to the household of faith." Gal.6:10. Surely we should desire and endeavour to ease as many men's burdens as we can, it is our duty to be helpful, and helpfulness includes mercy and tender compassion, love, goodness, and such like virtues. In lending, and suretyship, men must not be rash, or hard-hearted. It is a duty to lend to such who make conscience, and are careful and industrious to pay at the time. I am sorry when I hear how many have suffered in this kind, for it is a sin to lend to such as have no care and conscience to pay; men had need to have good experience of men's faithfulness and carefulness, before they trust them with much; the experience of many have taught them this; notional knowledge in this is best.

32. That I grieve not the Holy Spirit. Every day to watch that I quench not, nor grieve the Holy Spirit. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of

redemption." Eph.4:30. We quench and grieve the Spirit, when we neglect the motions thereof, and sleight the comforts of the Spirit, and seek comfort from the flesh, and feed upon lusts; when we spend our thoughts to content the outward man, and use spiritual things for carnal ends, or father the work of the flesh upon the Spirit, or sleight God's way, allowance of any sin in myself, or others, to plot or contrive sin, or cavil against any truth, or do duties in my own strength, omit duty, or slightly perform it, to neglect or sleight the graces of the Spirit in any, or despise a saint for his infirmities, and the like.

33. To take notice of God's mercies. Every day to take notice of God's mercies to us, and others, and to acknowledge God's goodness for them. "In everything give thanks; for this is the will of God in Christ Jesus concerning you." I Thes.5:18.

34. To be thankful. "Every day will I bless thee; and I will praise thy name for ever and ever." Psal.145:2.

35. To grow in grace. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever." II Pet.3:18.

36. Present condition is best. Every day to believe my present state and condition of soul and body to be best for me. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

37. To cast my care upon God. Every day to cast all my care upon God. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil.4:6.

38. To look for death. "All the days of my appointed time will I wait, till my change come." Job 14:14.

39. To know myself. Every day to observe my profiting in Religion, "but unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal.4:2.

40. To take notice of our failings. Every day to take notice of my sins, omissions, and commissions, to be humbled by them, and more watchful for the future against them, and to live the life of faith in all infirmities, as if I had never sinned, living all the day long in the sweet enjoyment of the love of God, and so to lie down in the apprehension and sweet enjoyment of it. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Phil.4:8-9.

Some Considerations against Sin, which are Necessary to Prevent Sin.

1. Consider, it's God's command that we avoid sin, and subdue it. The command of God ought to be wonderfully effectual and powerful in us, and over us, and did we know the majesty and authority of the command of an Infinite and Eternal God, we neither could nor would do that he forbids to be done.

2. Know, that it is the work of God to subdue the least sin, we cannot do it of ourselves, therefore Christ saith, "without me you can do nothing," Jn.15:5, yet we are to use the means he appoints against sin, and to strive against it in his strength, and always resist sin and Satan.

3. Consider sin in the nature of it, and in the root and fruit of it; the want of a true sight of sin, is a cause why men love sin, and sleep so securely in it.

4. Consider, sin is the price of blood. Matt.27:6.

5. Consider, there is nothing in sin why we should desire it, there is no true sweetness in sin, no true contentment and satisfaction there; the fruit sin bears is miserable destruction at the best, it is but wounds, sorrow, bitterness, shame, &c. I appeal to your experience, what fruit have you ever found come of sinning? Did it not fill you with horror, or rob you of peace, or disable you for the service of God, &c. "What fruit had ye then in those things whereof ye are now ashamed; for the end of those things is death." Rom.6:21. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Rom.7:5. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal.6:8. Sin fights against your souls, I Pet.2:11, it disgraces the truth, grieves the saints, and by it we do what we can to destroy others, harden their hearts, and hinder them of receiving the truth, encourage men in sin, and open their mouths against God, and his truth and servants.

6. Be sure you avoid the occasions of sin, as evil company, places and provocations of sin, idleness, carnal joy, excess in apparel; shut your eyes, stop your ears, take heed to thy tongue, take heed of excess in eating and drinking, and pampering the body. Some have so pampered their bodies, that they could not rule them, their want herein hath caused them to want no sorrow, and such as avoid not the occasions of sin, let them not look to be preserved from sin. "See then that ye walk circumspectly, not as fools, but as wise." Eph.5:15. "I am a companion of all them that fear thee, and of them that keep thy precepts." Psal.119:63. "Depart from me, ye evildoers; for I will keep the commandments of my God." Psal.119:115. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov.13:20.

7. Ask advice of fit persons, and crave the prayers of such as are the Lords, that thou may withstand sin, and Satan, and get others to watch over you, that you order your steps by his Word. Receive reproof willingly, and profitably, and thankfully. "Order my steps in thy word; and let not any iniquity have dominion over me." Psal.119:133.

8. Endeavor to know Satan's stratagems, be not ignorant of his enterprises, he doubles his assaults when he is resisted, that so he might persuade men, the more he is resisted, the more they shall fall into sin, as if it were in vain to resist him, but resist and give no place to the Devil. Eph.4:27. "Resist the devil, and he will flee from you." Jas.4:7. If you yield to Satan now, it will be the harder to deny him the next time. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of

the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph.6:11-16.

9. Consider your relation and station, art thou a partaker of the promises of Christ, Eph.3:6, an heir of Christ, a fellow-Citizen of the saints, and of the household of God. Eph.2:19? Oh then do not so dishonor Christ, to take a member of Christ and make it a member of Satan, to serve sin, this is a great wrong to Christ, a great dishonour to his Person. "Ye do dishonour me." Jn.8:49. "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." Eph.5:8. And seeing we are the sons and daughters of God, Gal.4:6, kings and priests to God, Rev.5:10, it is wonderful unsuitable for such to sin, for that were to serve Satan, and do his drudgery. "But ye have not so learned Christ." Eph.4:20. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph.4:17-18. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14. "And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor.6:15-18. We were chosen to be holy, Eph.1:4, therefore I may not sin.

10. Consider the eye of God is ever upon you. "For the ways of man are before the eyes of the LORD, and he pondereth all his goings." Prov.5:21. "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." II Chron.16:9. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." I Pet.3:12.

11. Let the love of Christ constrain you to hate and oppose every evil way.

12. Nourish the motions of the Spirit, quench not the Spirit, walk in the Spirit, and you shall not fulfill the lusts of the flesh, Gal.5:16; nourish zeal and hatred against every sin.

13. Examine your selves and ways daily. "Keep thy heart with all diligence; for out of it are the issues of life." Prov.4:23. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Deut.4:9.

14. Consider the shortness of time we have here to live, our time is short, also the pleasures of sin are but for a season. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." Heb.11:25-26.

15. Know your interest in Christ, and profit by affliction, both which destroys sin.

16. Harken unto the noise of conscience, if conscience saith, do it not, hearken unto it,

do it not, lest conscience be silent, and you hardened. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." I Tim.1:19. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov.29:1.

17. When the pleasure of sin is presented unto thee, present to thy thoughts the sting sin will leave behind it, with the many evils that attend it; also present to thy self, a greater and better pleasure and sweetness, which is thine, and that thou, if thou be the Lord's, shall enjoy forever with him. Oh, mind home, and what is there, even pleasures for evermore; set your affections on things above, where your crown of glory is, and where Christ your treasure is. Such as think on the supposed pleasure and sweetness of sin are deceived and ensnared by it; but, child of God, give no ear to the lying noise of sin and Satan, they have fair pretenses for a fool, as that you may be saved notwithstanding, or resist it the next time, but oh the deceitfulness of sin. "And put a knife to thy throat, if thou be a man given to appetite." Prov.23:2.

18. Pray to God earnestly and constantly for strength against sin, with thankfulness for any preservation from sin; watch and pray at the first approach of sin, change thy object and fall to prayer. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil.4:6.

19. Believe that God will give thee strength to subdue all thy iniquities; in his time thou shall overcome them, be not discouraged; if thou be sometime too weak, give not over, continue resisting, in due time thou shall prevail, believe your prayers shall be answered, and that as there is strength enough in Christ to subdue sin, and that you shall enjoy it; we are never overcome by sin, but by reason of the weakness of faith; therefore above all, take the shield of faith. Eph.6:16. "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand, stand." Eph.6:13-14.

20. Apply suitable promises against sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom.6:11. The LORD hath said that sin shall not reign over you, for "sin shall not have dominion over you; for ye are not under the law, but under grace." Rom.6:14. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21. "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Mic.7:19. Do as Matt.17:21, "howbeit this kind goeth not out but by prayer and fasting." The Lord will preserve you from every evil work, and preserve you till he bring you to glory.

The Necessity, Excellency and Benefit of Prayer.

The Lord our God hath commended Prayer to be a help to us in all our necessities, and that we might love it, and improve it to his glory and our good, saying, "ask and it shall be given you," Matt.7:7, "and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psas.50:15. Prayer hath great promises annexed unto it, Jam.5:14-18, Matt.7:7-11, it procures wisdom, Jam.1:5, &c. The Spirit of grace is given to such as pray, Lk.11:13, prayer quickens the graces of God in us, and is a remedy against all evils, Psal.107:6, prayer is a means to fit us for those good things our souls desire, Jonah 2:1 with verse 10, prayer hath healed the sick, and raised the dead, unloosed chains, and unlocked prisons, and delivered the saints of old, Acts 12:5, 7, 11, and even of late hath

placed persecutors in their places. It hath set free the Lambs, and shut up the Wolves; we may truly say, the Lord hath slain Og, the king of Bashan, "so the LORD our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining," Deut.3:3, for his mercy endures forever. And Prayer caused the Sun to go back, yea to stand still, Josh.10:12; by prayer we bear great burdens, and are made better by them; we understand of the prayer in faith, that by it Jacob prevailed with God. Gen.32:28. God delights to hear his pray, for "the prayer of the upright is his delight," Prov.15:8; by prayer we draw near to God, and have communion with him, and in a sort are familiar with God, and know his mind; prayer engaged God's power and truth. Prayer is the most universal help, it is good for all, and at all times, in all things, and is most easy and ready to the Lords, in all places, in all times. Would you do well to your brethren, friends, enemies, frequent and improve this spiritual and heavenly duty.

Concerning the Duty of Prayer.

To prayer, three things are necessary, a spiritual disposition before; a spiritual behavior in; and a spiritual carriage thereafter. The first includes preparation to this duty. That preparation is a duty God requires, for consider. 1. God commands it. God saith, "I will be sanctified in them that come nigh me, and before all the people I will be glorified," Lev.10:3, "prepare to meet thy God, O Israel," Amos 4:12, "prepare your hearts unto the LORD," I Sam.7:3, "prepared unto every good work." II Tim.2:21. 2. The Saints have practiced it, Jehoshaphat prepared his heart to seek God, "nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God," II Chron.19:3; Ezra prepared his heart. Ezra 7:10. "My heart is fixed, O God, my heart is fixed; I will sing and give praise." Psas.57:7. Objection: This is God's work. Answer: True, "LORD, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear," Psal.10:17, "thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them," Ezek.36:37; yet, so oft in accordance with his own prescribed means, which are in perfect alignment with his glory. 3. There are promises annexed to preparation. "If thou prepare thine heart, and stretch out thine hands toward him," Job 11:13, "acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart," Job 22:21-22, "nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." II Chron.19:3. "If thou prepare thy heart," &c., see Job 11:13, for see what is promised verses 15-19. It is an evil not to prepare thine heart, so king Rehoboam "strengthened himself in Jerusalem, and reigned...and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And he did evil, because he prepared not his heart to seek the LORD." II Chron.12:13-14.

What Preparation is in General?

Preparation, it is a holy consideration of God, with whom we have to do, and how unfit we are to have so near communion with him, that our spirits may be composed, and our whole man rightly disposed, craving his strength to enable us to a right performing of this holy duty.

In particular. 1. For the person to be accepted, must be a son. Rom.8:15. Also, all that pray, ought to put away all wrath, strife, envy, &c., for God esteems so highly of peace,

that he will have his service stay till it be accomplished, Mk.11:25, Matt.5:24, therefore we should take heed, that there be no such distempers found in us by him who knows our hearts, for it will choke conscience, and weaken our boldness with God, "if I regard iniquity in my heart, the Lord will not hear me," Psal.66:18; for such as love their sins, God loathes their prayers, as the prayer of the wicked is abomination to God, Prov.28:9, the LORD looks at the heart. Christ saith, "when thou prays, forgive," for such as forgive not others, pray without life.

2. Prize prayer, have it in that esteem which God puts upon it, for God hath honored prayer, so that everyone that uses it is the better for it; for every one that asks receives. Matt.7:8.

3. Set times apart for to pray, and separate thyself to some place where thou may be alone, and out of the hearing of others, if thou canst, that so thou may freely pour out thy soul to God without hypocrisy; for a man's desire he will separate himself, Prov.18:1, Christ chose a time before day, early in the morning, and one of the places he chose was a solitary place, Mk.1:35, sometimes a mountain, and a garden, and when that cannot be had, he saith, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matt.6:6, thus, we should so pray and worship God, as men set free from all other things. So we need avoid all occasions of hypocrisy; hypocrites stand in corners of the streets, because they love to be seen of men.

4. Before thou prays, spend a little time, some thoughts concerning what God is, and that may raise thy heart, and encourage thee to draw near to God. Consider what be thy chief wants, lets, temptations, corruptions, also to consider the suitable promises of a supply fits the soul to pray; also to consider what mercies we have received above others, and what cause we have to be thankful to God.

5. Prayer requires our ends to be holy, and right placed, as to enjoy God, and for grace to obey him; and last and least of all, for such things as chiefly concern ourselves, as peace, &c. If the end be naught, or good, and not right placed, we ask amiss. Jas.4:3.

6. Deny thy self and come empty headed, hearted, handed, of all that is thy own, that God and his grace may be all in all; emptiness raises our hearts in prayer.

7. Mind thy own inabilities to do anything that is spiritual, and look up to Christ by faith for strength, eying his promise; we are no more able to pray or do any spiritual work of ourselves, than to remove a mountain at once.

8. Consider God in his Attributes, that he is great, gracious, merciful, slow to anger, &c., and that he is so to thee, and that he is near thee, yea present with thee; all in God is ready to help his; his ocean of grace cannot be exhausted, spent; his fountain doth nothing decay, though multitudes draw from it.

9. When thou comes to God, think thou canst not have too high thoughts of God, nor too low ones of thy self, "dust and ashes," Gen.18:27, a worm, corruption, so Job, "man, that is a worm; and the son of man, which is a worm." Job 25:6. {The original is degradingly expressive, "how much less *enosh*, miserable man, who is a worm; and the son of Adam, who is *toleah*, a maggot."} Thou canst not set God high enough, or thyself low enough; if we could see our own filth, we should stink worse than the filthiest carrion in our own

nostrils.

10. Come to God with a heart that is large and cheerful, by faith in assurance of person and prayer accepted, hate suspicions and jealousies of God, "O thou that hearest prayer," Psal.65:2; ask cheerfully, for such as go not cheerfully to God, know not what a God they go to; say to thy soul, "come, O soul, rejoice, be cheerful, for thou art a going to thy God."

11. Be abased under thy pride, formality, coldness, dullness, deadness, and break through all impediments to go to God in prayer.

12. Empty thy self of all distractions, cares, and clogs of spirit, that thou may be free when thou comes to God, hold thy heart close to God, in love, zeal, meekness, &c.

13. Observe fit times and seasons to go to God in, yet prefer that season wherein God and thy own heart sends thee to prayer before a set time, embrace it gladly and quickly, so sweet a motion of the Spirit, put it not by till another time, "yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life," Psal.42:8, "and in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mk.1:35.

14. Be sensible of the wants of others, especially for such as belong to Christ, that you may pray with a feeling of their necessities.

15. Pray for grace to stir thee up to pray, and fit thee with suitable matter, suitable to the occasion, either for the Church, thy self, or others, and to enliven us in all; abhor form and fashion, pray not in print, they are deadly enemies to spirituality; pray from an inward feeling and sensibleness of thy wants; book-prayers is such a crutch, as it makes them that use it quite lame; we are not so much to regard a set order of words, as a well ordered heart; weak expressions in uprightness of heart, the Lord likes well, but if there be nothing but well framed sentences, God abhors them.

16. Above all come to God in faith, for "how then shall they call on him in whom they have not believed?" Rom.10:14. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb.11:6, "therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mk.11:24. This is the most spiritual grace to come to God with above all others, for no other save this can fasten upon a promise, as thou canst not see God without faith; whatsoever thou needs, believe that promise, "every one that asks receives." Matt.7:8. Christ's incense perfumes the prayers of the saints, "and another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand," Rev.8:3-4; so, may our prayers be set before the LORD "as incense," Psal.141:2. Faith gives force and life to prayer; it troubles not Satan to make a thousand prayers full of tears, if they be without faith; according to our faith, so is our prayer. Faint faith, faint prayers; prayer without faith is but beating the air; according to thy faith, be it unto thee. Consider that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive," Matt.21:22, "Jesus said unto him, if thou canst believe, all things are possible to him that believeth." Mk.9:23. "But let him ask in faith, nothing wavering," Jam.1:6; that is, in a certain assurance to be heard, and that his request shall be granted.

17. Read and meditate before prayer, if time will permit, for the better preparing our hearts thereunto. The graces of the Spirit, uprightness, pureness, thankfulness, integrity, soundness of heart, and the like, these will enable, enliven and fit thee to pray. These well observed, and God blessing them, will fill thee with heavenly affection, and rid thee of thy own inventions, manner, and ends, &c. Oh, all you sons and daughters of the Most High, in this fullness go forth to meet your God with joy and full assurance of a supply of what you need.

Concerning a Right Manner, and Spiritual Behavior in the Duty of Prayer.

1. Fix thy mind and faith upon God in the Person of Christ, who is God with us, and near us, else he cannot be comprehended by us; eye the flesh of our Advocate, united to the Deity, and hold the eye of thy faith upon it, {all the while thou art in prayer,} which gives life and strength to prayer, else thy prayer is but a moral devotion, a mere shadow; by the flesh of Christ so united, we have union with God, and access to God, which else we could not; and the more our faith lays hold upon this flesh of Christ so united to the Divinity, and we also by it, the more the ordinance imparts God's goodness unto the soul, for whatsoever virtue there is in anything, it's conveyed by application, and touching of it; that whereby we touch God is our faith, which never touches him, but it draws virtue from him; but that in which our happiness consists, is our union with the Divinity, by Christ's perfect Humanity, which is full, and admits not of any degrees. 2. Pray in knowledge, and not in ignorance. 3. Watch and pray against Satan's discouragements; against sloth, ease, and vanity of mind; that if it were possible, no vain thought might come in all the while. 4. Pray as thy present state, condition, and frame of spirit requires. 5. Strive for the best affections thou canst in prayer, and those ravishing, which may carry thee furthest from thy self, and nearest to communion with God, and look to the bottom upon which thy affections stand, as faith, and inward grace, and eying a promise; serve God with all thy might, courage, and strength, with frequency and fervency, for time, zeal, and intention; long prayers oft dead others affection; it's good to pray briefly, and often, as Christ. Matt.26:39. Consider what others can bear, mind the time, occasion, and season; in long prayers, we must take heed of custom, superstition, and ambition, and in short, of profaneness and carelessness; whether long or short, you must pray with affection, as joy, desires and grief. 6. When thou prays to one in the Deity, mind all Three, and sever them not, the object of our worship must be the union of the Human Nature of Christ in the Trinity. 7. Give God all thy heart, and see that thy heart and tongue go together all the while, and observe when, and in what the heart draws back, &c. 8. If thou canst, observe God's order; first, express God's greatness, next his goodness, and his goodness to thee, his large love, and thy ill requiting him; be thankful for former mercies. "And said unto them, ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order." I Chron.15:12-13. Seek and ask spiritual blessings before earthly, &c., if time will permit, confess thy sins freely to God, with inward grief, and in faith beg the spirit of grace and of supplications, Zech.12:10, and let all mourning flow from faith of thy person accepted in Christ, and sins forgiven, or else all thy mourning and tears are worth nothing, and no better than the howling of a dog, but that mourning which flows from faith of pardon, is a sweet grace, and an acceptable sacrifice to God. In thanksgiving, it is fit we should be as much and as large in it, as in requests, be as ready to be thankful for mercies thou hast

received, as to ask new ones, spiritual, temporal, &c., be thankful for all, to thee, thine, and others, and thou shall not be barren; for either matter or manner; we ought to be more ready to be thankful, than to crave what we want; we should prefer God before ourselves. In supplication, ask the Spirit of prayer, to pray in the Holy Spirit, and in understanding, &c., and ask all graces, and temporal things in faith, and a blessing upon all, and be content to be at God's disposal in all, and wait God's time, know if God hears thee not in that kind thou desires, he intends that which is better for thee instead thereof; God hath not absolutely promised thee measures of grace, and temporal things in particular, and so sometimes denies them in love to his, because not fit for them, therefore ask with submission. Add fervency and importunities, as one loath to be sent away empty, and let thy earnestness be according to the degrees of goodness of things prayed for, or of thy necessity of them. The life of prayer consists in the heat of earnest and fervent desires, Rom.15:30, Psal.143:6, 63:1; of a cold prayer, expect not more than a cold answer; if a righteous man's prayer be not fervent, it will not prevail, Jam.5:16; Oh Lord, give me what I come for, cease not knocking till ye speed; what we need we have in God, and this that we possess in Christ is ours, which turn fears into hopes, complaints into prayers, and thy lamentations into supplications, and Christ will turn thy darkness into light, and thy deadness into life, thy bondage into liberty, and thy weakness into strength. Covet the best measure of grace, and rest in that measure God thinks best for thee; pray often, Acts 6:4, and be thankful to God in prayer for what thou obtains from God by prayer, and in prayer use that gesture that most befits the duty, and most befits thee for the duty; weigh it well, consider the weakness of thy body, yet abhor irreverence in prayer, both in soul and body.

Concerning a Spiritual Carriage after Prayer.

1. As soon as this privilege of prayer is ended, especially if enlarged and before others, eye some one or more of thy defects {in prayer} to keep thy soul humble, and also eye what was of God in this duty, to the end thou may be thankful, and not dejected and overcome in viewing thy weakness and distemper; view all the parts of thy prayer, how it was performed {if thou canst} both for matter, manner, heart and affection, and consider what feelings, desires, comforts God gave thee in prayer; take heed thou dost not over-like thy prayers, nor think that God dislikes them, because thou sees not what thou should in thy prayers. 2. Renounce all that is our own in prayer; feelings, hopes, affections, zeal; as they are the ordinance of God, so I praise them, but as they are acts of mine, they stink in my nostrils, yet the Lord's fire shall heat me, his power perfected in my infirmity, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor.12:9. 3. Watch that Satan wound thee not with thy prayers; if thou be in any measure sensible of sin, thy defects in duty, Satan is ready to tell thee, if thou had the Spirit of God, then should thou have the Spirit of prayer, and if thou had it, it should be otherwise with thee than it is, but if the soul consent to what he saith to be true, ye both agree to wound thy faith and confidence in God, not only for an answer of thy prayer, but of thy person's acceptance. Nay, rather charge all upon thy corruption and want of preparation, and exercise of grace, and be the more careful and watchful for time to come, and learn to distinguish between a nullity and a defect; and in a word, if thou art sensible of thy sin in praying, and art sorry for it, thy imperfection is passed by, and thou dost not pray in fashion. The Spirit of God discovers deadness, indisposition, and unbelief, and the like in prayer, flesh and blood cannot discover these, and the Spirit of God only makes the conscience tender and pliable. 4. Let the frame of thy spirit be always thankful and cheerful after prayer, whether thou be enlarged or straitened, inwardly or outwardly, alone or with others; for when thou art at the best, thou stands in need of a

Jesus, look upward then by faith upon thy Advocate, and when thy defects are most, and thou art at the worst, will not the same Jesus save thee? Yea surely, and if thou grounds thy comfort upon a right bottom rightly, thy comfort and the cause of it is the same; because Christ is the same, Heb.13:8, and if Christ be thine, shall not he disannul all thy sins as well as one, seeing he is able and willing? But this is the children's bread, this pearl is not to be cast to swine. 5. If in prayer thy heart has been opened and enlarged, thy faith strengthened, and thy conscience eased, &c., count it a sweet mercy, be thankful to God for all blessings in Christ; for want of taking notice of God's goodness, and thankfulness for it, it is just instead of light to possess darkness, and for feeling to find deadness, &c. 6. Press after {what thou hast prayed for} in the use of means, Prov.2:3-5, there is the prayer, endeavour, and blessing; as he that makes prayer the end of his prayer, rests in his prayer, and prays to no purpose; so he that doth not in good earnest pursue with zeal and conscience the grace and good things he prays for loses his prayer. The Saints pray to put their prayers in practice, and we tempt God to ask that we use not means to attain; our endeavors must second our prayers. Prov.20:4. It is for hypocrites to pray and return to their lusts with more freedom, as if they intended to have liberty to sin. Such prayers are odious to God; take we heed that what we build up with prayer, we pull not down by our practice, by remissness, slightness, frothiness of spirit, it had been well if this knowledge had not been experimental, but a word is sufficient to the wise. 7. Expect and wait patiently for a full answer of thy prayers in God's time and way. Psal.40:1, Rev.3:10. "And the LORD answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Hab.2:2-3. We should be loath to lose any part of the answer of our prayers, and that we may wait, we must first be sure we have a promise that we shall speed, that we may feed our minds with the meditation of it; this is necessary, for the time of fulfilling may be long, lest we faint. Psal.147:11. Have patience and tarry; that comes hardly, is oft most prized, but lightly come, lightly go; God knows the fittest season to do us good, take not a delay for a denial, many things God hath promised, he hath not set down the time or year, but when it's best for us, let God alone for the time, and ye shall see what God will do. Watch we what event our prayers have, and observe God's dealings with ourselves and others, both with his, and his enemies; and be thankful for any answer of prayers. The Saints are often afflicted, that they may often pray, and that often praying, they might pull down many benefits from the Lord, and return many praises unto him; we sin against God, and hurt ourselves for want of thankfulness.

For Hearing the Word.

1. Labor to be informed of the excellency and preciousness of the mercy to hear the Word, and that no treasure of this world is like it for goodness, beauty, and truth; there is nothing like the Word, it informs, convinces, comforts; what comfort is like to this, if the heart be not lost in profits, pleasures, froth and ease? 2. Prize the Word, I Pet.2:3, above all things we prize precious things, and for such as love their lusts, let them consider, "for every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself; and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD." Ezek.14:7-8. 3. Hear not for novelty, &c., but let your ends be good in obedience to God, to know and practice. 4. Deny thy self, thy own wisdom, see the Lord in all, be a fool that thou may be wise; set God above all, and say, "speak

Lord, I Sam.3:10, for thy servant heareth." 5. Come in faith, believing that God can speak in particular to thee, whether weak or strong, and supply all thy wants, Mic.2:7, to the end, that the LORD will teach thee to profit, and lead thee "by the way that thou shouldest go," Isa.48:17; eye the promise, "if any man will do his will, he shall know of the doctrine, whether it be of God," Jn.7:17; hear and your souls shall live, Isa.55:3, believe the promises, meditate on them, plead them, apply them as thy own portion, and rest satisfied and contented with them, they that have the promise are sure enough. 6. Come with a resolution to learn and a heart resolved to practice what God saith; say as David, "teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart," Psal.119:33-34, "teach me thy way, O LORD; I will walk in thy truth; unite my heart to fear thy name," Psas.86:11, and covet earnestly the best gifts. I Cor.12:31. 7. Come empty in the sense of want, for the LORD filleth the hungry, but the full are sent empty away, Lk.1:51-53, Prov.27:7; empty thyself of distractions, and worldly thoughts and affections, Exod.3:5; empty thyself of the prejudice of man, gifts, or means; be humble, the humble he will teach. Psal.25:9. 8. Pray to God to prepare thy heart, and to open thy eyes, Psal.119:18, to show thee his truth, and bless it to thy good; pray that he that speaks may not seek himself, and so rob God, and that he may speak as he ought to speak.

In Hearing, take Heed to your Eyes, Ears, and Hearts.

1. Consider thou art in the presence of God. "I have set the LORD always before me." Psal.16:8. 2. Attend diligently, "hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isa.55:2; watch that nothing come between thee and the hearing of Christ in his word; sleep not, wander not, gaze not, "and the people with one accord gave heed unto those things which Philip spake." Acts 8:6. 3. Hear for thy self, and mind especially that which most concerns thee. 4. Hear with understanding and judgment, Matt.13:13, 15:10; put a difference between truth and error, "the simple believes every word," Prov.14:15; "wherefore be ye not unwise, but understanding what the will of the Lord is," Eph.5:17, "beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world," I Jn.4:1; take heed what ye hear, Mk.4:24, and whom ye hear, and how ye hear. 5. If thou canst, observe the method and scope of the speaker to help memory. 6. Hear with thy heart and affection, as one that longeth for it. 7. Mix the word with faith; believe, obey, and believe it's true, and thine in Christ, I Pet.2:3, "if so be ye have tasted that the Lord is gracious." 8. Hear it as the word of God, or else it can do thee no good, "for this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe," I Thes.2:13; apprehend and digest well God's sovereignty in a command, and what the tie of obedience of the creature to God means; consider the insolence of the creatures that dare reject the Word of the Lord. Come buy and eat, Isa.55:1, buy gold, &c., Rev.3:18, forsake all, Matt.19:27; for "if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God," Prov.2:4-5; hearken and eat, Isa.55:2; in eating is required appetite, chewing, taste, relish, pleasure and delight, Neh.9:25; let the word sink down deep in thine heart, Lk.9:44; hide it in your hearts. Psal.119:11.

After Hearing.

1. If God hath manifested himself any way in his Word, be thankful; oh that the Lord should reveal himself to me, and not unto the world, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jn.14:22. Consider, "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them," Matt.13:15-17, "he sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the LORD." Psal.147:19-20. 2. Hold fast that thou hast, lose it not in the air of the world, let nothing rob thee of it, let memory call upon conscience, and conscience upon thee. "Hold fast the form of sound words." II Tim.1:13. 3. Examine and prove what ye have heard, "prove all things; hold fast that which is good," I Thes.5:21, "these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11. 4. What good so ever thou receives, give glory to God, not to man, for he is but as an instrument in the hand of God; he that plants and waters is nothing, but God it is that gives the increase, I Cor.3:7; it is not in the graces of men, nor learning, "now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. So then God doth all. 5. Muse and meditate on what thou hast heard, "think on these things," Phil.4:8, "but Mary kept all these things, and pondered them in her heart." Lk.2:19. Meditation helps memory and affection, and works an inward feeling of it, if God bless it, but if we meditate not on it, it doth us no good. 6. Apply what thou hast heard to thy occasions, which are many. 7. Practice what thou hast heard, this is the end of hearing. "And Moses called all Israel, and said unto them, hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them." Deut.5:1. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt.7:26-27. We have no benefit by it, if we practice it not, "but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jam.1:25. God looks for fruit, if we enjoy the privileges of being hearers of the Gospel of his Grace. Isa.5:2, Matt.21:34, Lk.13:7. Where much is given, much is required. Lk.12:48. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Jn.8:47. Practice presently, "I made haste, and delayed not to keep thy commandments," Psal.119:60, Abraham went presently, Gen.22:3, that which we put off till hereafter is seldom done. Consider, "yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth; and thy want as an armed man." Prov.24:33-34. Many motions through delay have come to nothing; they were not to stay, but to step in presently as soon as the Angel stirred the water. Jn.5:4. 8. Omit not opportunities, for thou knows not whether God will bless this or that. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and

in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl.11:4-6.

Concerning Reading.

1. To read with profit requires diligence, wisdom, preparation, meditation, conference, faith, practice and prayer. 2. Wisdom is necessary for the choice of matter, order, time; for the matter, it must be suitable to our necessities and capacities; for order, first that which concerns the foundation, and after the building; also order is a help to memory and understanding, and for want of order, some read much, but profit little; also wisdom must difference the fittest time to read in respect of other business, God hath made everything beautiful in its time. Eccl.3:11. 3. Preparation requires, first humility, and a sensibleness of our own insufficiency, to teach ourselves, and prayer to God to teach us, and to give us sound judgment and good affections. Secondly, faith in Christ, for him to open the book that is sealed, and the heart also believing he will bless his means unto us. "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, weep not, behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev.5:1-5. Thirdly, a heart prepared to learn, for "wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Prov.17:16. Such as received the word "in an honest and good heart, having heard the word," and kept it, bring forth fruit with patience. Lk.8:15.

After we have Read, Meditate.

Meditation makes that which we have read to be our own, blessed is he that meditates and delights in the Law day and night, Psal.1:2, and unless by meditation the judgment be refined and settled, and work it upon our affections, and lay up what we read in our minds, all our reading and hearing will come to nothing. Conference with others, who are able to direct us, is necessary to inform us in what we understand not. The Word must be mixed with faith, else it profits us nothing. Heb.4:2. The end of reading is to practice, and the best way to know is practice, "if any man will do his will, he shall know of the doctrine, whether it be of God." Jn.7:17. Without prayer we cannot expect a blessing in the reading of God's Word. David prayed and praised God, "blessed art thou, O LORD; teach me thy statutes." Psas.119:12.

He that Profits by Hearing and Reading.

He must have his mind turned to Christ, and fixed upon him in his Word. Psal.119:15. "Harken unto me every one of you, and understand." Mk.7:14. He must believe, and he shall know. He must not be wise in his own eyes, "the meek will he guide in judgment; and the meek will he teach his way." Psal.25:9. Pray continually. I Thes.5:17. Search the Scriptures. Jn.5:39. His end must be good. I Cor.10:31. He must love the Word. Psalm 119. He must resolve to obey. Jn.14:23.

Of Meditation.

Meditation is a serious reviving of those truths we have heard, or the administrations of God towards us or others, of that which we know, we further debate upon it, that both mind and heart being seasoned with the savor thereof {in applying it to ourselves, that we may have some use of it in our practice} and be furthered thereby to duty. In which the memory is exercised to remember some things past, also the understanding gathering some other things, as namely in finding out the causes, fruits, properties, as when a man meditates on the Word, remembers and muses upon it, so going from point to point, applying generally some things unto himself, and wisely examining how the case stands between the Lord and himself, in those things whereby he hath his heart thereby stirred up to put some things in practice. The work wrought in the affections, is that they are framed, either to love or hatred, joy or sorrow, love or fear, according to the diversity of the thing, with the reasonable part, hath seriously considered of.

Of the Excellency of Meditation.

Meditation, as blessed of the Lord, and incited by the Spirit, is a pondering in the heart, a considering, a weighing with our selves; by meditation we retain truths, and are enriched by them, and it makes them sweet unto us; by it we ascend up to heaven; it's the life of all means, the way to knowledge, the mother of wisdom, it refines the judgment, and cuts off errors within and without, it increases love, it makes the mercy of God fresh unto us, it is the life of hearing, reading, conference, praying, &c., by it all means are made profitable unto us, it reveals truth to us, and acquaints us with ourselves, it makes all to become our own, it removes lets, and settles truths upon our spirit, it breeds good affections, and quickens them, and makes us profitable to others, and makes things easy and sweet unto us, and fires the soul with love, it helps the memory, and stirs up affection, and fills us with experiences, and enables us to apply it to our own use, and benefit of others. Judge then how useful this privilege is, and what a treasure we forgo when we neglect it.

Before Meditation.

1. Read and confer with reverence and diligence. Reading the Word fits us to meditate on it. 2. Be sure thou hast fit texts or occasions of matter before laid, suitable to thy wants, and spirits, provide matter suitable, of all sorts, precepts, promises, &c., be not barren of fit matter to meditate on, fit for thy necessity and capacity. 3. Choose a fit time, the morning is the fittest time for religious duties, Jn.8:2, and noon, and evening, day and night, Psal.1:3; we ought to frequent this duty, for the morning, Psal.119:147, Mk.1:35, for the night, Psal.119:148; in the morning our memories are the quickest and strongest, and ourselves the readiest to conceive things, our natural powers being revived, have the greatest liberty; at night we are more dull and heavy. Idolaters will rise early in the morning to worship an idol; and oh, that we were so wise to prevent the morning light. Psal.119:147. Mary came early to the sepulchre, Mk.16:2, the Holy Spirit came upon them in the morning, Acts 2:15, it was the third hour of the day. 4. Separate thy self to this work; for a man's desire he will separate himself. Prov.18:1. 5. Choose a fit place, as for prayer, so for meditation, where thou may not be disturbed by anything. 6. Love the Word of God, and meditation will follow. Psalm 119. What we love, we think on, love draws our affections, according to the love we have to anything, so accordingly is our pleasure, study, and delight in it. 7. Believe God will bless it unto thee. 8. Pray to God to bless it unto thee.

In Meditation.

1. Look up to God and mourn for thy estrangement of spirit from holy things, which should be familiar, and bend thy self {after separation of thy thoughts from frothy things} to consider seriously of the truths set before thee, and look up to God for strength to resist a hard wandering dead defiled heart, which makes thee weary of the work of God. 2. Let the Word of God be the object of thy meditation, and from generals proceed to particulars. 3. Meditate but of one thing at once, and at one time, and observe order; travel with our memories; judgment, and our affections, before we come to make use of it in our hearts; after our memories, let thy judgment consider what weight the thing is of, and how it concerns God's glory, ourselves, or others, and whether we have it at all, or in such a measure as we need, and may have; how we came by it, what are the lets of getting and enjoying it, and how they may be removed, what means are to be used to attain it, both for manner, measure, end, time; and having so done, rest not in overflights, but stir up and provoke our affections accordingly, and so work it upon our hearts. Take an instance, when we come to make use of that which we meditate of in our hearts and affections, be it unto some special promise, how happy were I if I could enjoy it, what things here below are like unto it; then proceed to remove all the objections and temptations against it, lay all in the promise, and hold the promise until thou canst suck sweetness out of it, till faith and comfort issue in thy soul; if any should do all this, unless God add his blessing, and with his Almighty Power bless means to us, all is nothing, yet we must use the means. 4. If in meditation, thy mind rove and wander after other matters, as soon as thou perceives it, sigh deeply to God, and fall to prayer to be established, from whence Satan and our corruptions would draw us, and having desired the Lord to deliver thee from a vain, light, and frothy spirit, &c., fall to meditation again.

After Meditation.

1. We must ever be mindful to be humble and thankful. 2. The more thou meets with the Lord in this way, let it more encourage thee to frequent it, and make it a great part of thy communion with God, and be as joyful when God hath blessed it unto thee, as any can be when they find a mine of gold, or great spoil.

Directions for the Understanding of the Sense of the Letter of the Scriptures.

1. When the word {one God} is expressed, the Father, and the Holy Spirit is included. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jn.17:3.

2. All the attributes or works of God are proper to any of the three without exception of any of them, so Christ is said to create the worlds. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb.1:2.

3. Repentance in God, notes no change in God, {who is immutable,} but in the thing or action.

4. The word of God notes all comprehensive Authority.

5. The Scriptures must never be understood against Christ, but always for Christ.
6. Whatsoever is truly and soundly collected from Scripture, is to be believed and rested upon, as well as that which is expressly written; yet no Ordinance of Christ, nor the administration of it, but it is plainly expressed in Scripture, and depends not upon consequences, much less means.
7. It is usual in Scripture to attribute that efficacy and force to the instrument, which belongs exclusively to the Author. I Tim.4:16, Deut.5:22. That good means may be respected, and bad slighted.
8. In a parable, the mind, scope, and intention of the Spirit of God is to be marked above all, for it must be expounded and no further strained than things agree with the principal drift. Strain no parable.
9. We may not interpret Scripture by allegories, unless we be able to prove the allegorical sense by some other place of Scripture.
10. In interpreting Scripture, we must take the sense from the word, and not bring one to it.
11. Comparison of places together, darker with plainer, is the way to understand it. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh.8:8.
12. There can be but one only proper true sense of one place of Scripture, which we are chiefly to search after, and rest in; we may not make every Scripture speak everything.
13. The literal sense of Scripture which arises from the words duly understood, is the only true and proper sense.
14. Scriptures must be understood according to the largest extent of the words, except there be some restraint of them by the matter, phrase, and scope of them, {as the word grace, I Pet.1:13,} or by some other place of Scripture it appears they must be restrained.
15. They must be expounded simply, according to the letter, except necessity compel to depart from a literal sense to a figurative.
16. We must not take a figurative speech properly, nor a proper speech figuratively, Matt.26:26-27, "this is my body," is a figurative speech; it is a great servitude to take signs for things, of which words be but signs.
17. Where there is a sentence in Scripture, which hath a tropical or borrowed word, we may not think the whole place figurative, as Matt.26:28.
18. That which is said to one, must be understood to be said to all in the like case and condition, as appears by comparing Josh.1:5 with Heb.13:5, for of the like things there is the like reason and judgment to be given, let the circumstances be considered wisely.
19. A particular example will afford a general instruction, when the equity of the thing

done is universal, and the cause common, otherwise not.

20. The Scripture puts upon dead things the person of such as speak, by a fiction of a person; thus, the firmament speaks, &c., Psal.19:1-2, Rom.1:19-20, Psal.98:7-8, by this manner of speech we are moved to affect the things spoken, and more easily brought to understand them.

21. By bodily things the Scripture leads and lifts us up to Divine things, thus a hand applied to God, signifies his working power; so an eye, his knowledge; a heart, his will; his foot, his presence or government; wings, his care or protection; a mouth, his word or commandment; a finger, his might, and a soul put for the essence of God.

22. The Scripture ascribes the names of things unto the similitudes and representations, as I Sam.28:14-15.

23. That exposition that causes an absurdity to follow, is a false exposition.

24. The word heart, is commonly put for the soul of man.

25. There is such a necessary and mutual relation between faith, and Christ the object, that where one of these is expressed alone, the other is included; for Christ only is the matter of our justification and righteousness.

26. The Scripture divers times expresses the antecedent by the consequent, Rom.9:33 with Isa.28:16, for not making haste in Isaiah, Paul saith, "shall not be ashamed," shame and confusion being an effect which followeth haste.

27. The Scripture sometimes uses one word twice in one sentence, with a different signification, Jn.4:35, "harvest" is taken first for earthly, and in the latter place for spiritual harvest. So the word "water" in Jn.4:13-14, first, elementary; secondly, spiritually, viz., the graces of the Spirit.

28. The word of commanding is often put for wishing, as, "let thy kingdom come," "thy Name be hallowed;" that is, Oh that thy Name were hallowed; "let him kiss me," Song.1:2, for "oh that he would kiss me."

29. Crying in Scripture doth often betoken a strong noise outwardly, but inwardly compunction and fervency of spirit and affection. Rom.8:15, Heb.5:7.

30. Things proper to the body are often ascribed unto the soul, as hunger and thirst, to declare the earnest desire of the soul; because the soul is unknown unto us, the Scripture very oft speaks of invisible things by visible, and shadow spiritual by corporal.

31. A hyperbole is sometimes in Scripture, as this kind of speech expresses more than can be signified, by the proper acceptation of that speech it increases the truth, as Gen.13:16 and 15:5. The meaning is no more than that his posterity shall be very great, as Gen.17:4; so Jn.21:25.

32. It is usual in Scripture to put {all} for many, I Tim.2:1, Matt.3.5, "all Jerusalem," and Matt.4:23, "all diseases," &c.; so on the other side, many is put for all, as Rom.5:18; and whether all or many is meant, may be known by observing the harmony of Scripture truth,

context and matter handled.

33. Nothing is at times taken for little, Jn.18:20; also small and none for few, Acts 27:33, and always for often.

34. The negative particle "not" is often put comparatively and respectively, not absolutely and simply, as Hos.6:6, "not sacrifice," viz., rather than, or not sacrifice in respect of mercy, see Jer.32:33; so "not" is sometimes put for seldom. Lk.2:37.

35. The word "ever" or "everlasting" do not properly signify eternity, in every place where it is used, but often great continuance.

36. In Scripture the word "until" doth not always exclude the time following, but signifies an infinite time, or until, viz., eternity, Matt.28:20; that is to say, never, and also a certain limitation of time.

37. The copulative particle "and" is sometimes "when," when it is not joined to other matter, as Ezek.2:1 & 5:1, and so often else-where; also this particle "therefore" or "then," is not always illative or argumentative, Rom.8:1, or it couplets words outwardly to that which the Prophet heard inwardly.

38. The particle "if" is not always a note of doubting, but of reasoning, as Rom.8:31, Acts 8:22; sometimes it notes the difficulty of the duty, and sometimes the necessity of the thing, and sometimes it is put for doubtingly.

39. When a substantive is repeated or twice mentioned in one case, it signifies emphasis or force, as Lord, Lord; secondly, a multitude, as droves, droves, Gen. 32:16, is equivalent to many droves; a camp, and a camp, Lev.17:3, a city, and a city; that is, every city; diversity or variety, or as Prov.16:11, a weight and a weight, that is, divers weights; an heart and a heart, divers or a double heart.

40. A substantive, repeated in divers cases, if it be in the singular number, it argues certainty, as Sabbath of Sabbath, lamentation of lamentation; if it be in the plural number, it signifies excellency, as Eccl.1:2, vanity of vanities, God of God's, Psal.136:2, King of Kings, Lord of Lords, for Most High and Excellent.

41. Repeating of an adjective, and of a substantive, sometimes signifies increasing, as holy, holy, holy; Jehovah, Jehovah; temple, temple, &c.

42. A verb repeated or twice gone over in a sentence, makes a speech more significant, or else it shows vehemence, certainty, speediness, as to die, by dying, "but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," {Hebrew, "dying thou shalt die,"} Gen.2:17, "is my hand shortened at all, that it cannot redeem," {Hebrew, "shortened in shortening,"} Isa.50:2.

43. A conjunction doubled, doth double the denial, and increase it the more, "and in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." Matt.13:14.

44. A figurative speech affords matter to nourish our faith, as Matt.15:35, I Cor.12:12, Acts 9:4.

45. An irony, which is when the contrary to that which is spoken is meant, carries with it a just reprehension of some sins, as Judg.10:14, I Kings 22:15, I Kings 18:27.
46. Questions do sometimes affirm an earnest affirmation, as Gen.4:7, Josh.10:13, Jn.4:35. Sometimes they signify a forbidding, as, "wherefore should the heathen say, where is their God," Psal.79:10; also II Sam.2:22; and sometimes they argue affection of admiring, compassion, fault-finding, and complaining, as Isa.1:21, Psal.22:1.
47. Confession and yielding, hath sometime in it a denial and reprehension, as II Cor.12:16-17.
48. The word "behold" is not used always, or only to stir up attention, as the report of some weighty or admirable thing, but most commonly it signifies a thing manifest and plain, where men may take knowledge, as Psal.51:6, Matt.1:23, and often else-where.
49. Doing doth sometimes import believing, "then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." {Jn.6:28-29}
50. Negative speeches in Scripture be more vehement and forcible than affirmative.
51. Grammar must give place to Divinity, because things are not subject to words, but contrariwise.
52. The placing of things before which should come after, and some things after which should be before, is frequent in Scripture.
53. We are commanded to be perfect, viz., in uprightness, shining to all duties, for perfection in measure and degree, we are not capable of in this world.
54. All places of Scripture have this proper to them, that they be interpreted by the matter handled, and phrase, scope, end, which is aimed at, or by circumstances of time, persons, places, also by precedence and subsequence, by conferring Scripture and analogy of faith.
55. Scripture hath allegories, as Gal.4:22-24; an allegory is ever to be expounded according to the meaning and drift of the place where it is found, allegorical senses are not of private motion, but to be followed where we have the Spirit for our precedent and subsequent, by conferring Scripture and analogy of faith.
56. Numeral words, as, 5, 7, 10, &c., notes not always a certain time, as seventy weeks of captivity, &c., yet a certain finite time is put for an uncertain oftentimes, as, to fall seven times, to forgive seventy times seven, Matt.18:22, and the like; also divers numbers be prophetic, as the number of Daniel's weeks, Dan.9:24, or mystical, as the number of the beast, Rev.13:18.
57. The Scripture often in one word saying, uttered one thing plurally, and many things singularly, as, blessed is the man, &c., hear, O Israel, and thou shall not have any strange god, because God would have every one to take to himself that which is meant of that society and kind whereof he is ONE. "Hear, O Israel; the LORD our God is one LORD." Deut.6:4.

58. In setting down numbers, the Scripture is not exact to reckon precisely, as Lk.3:23, Acts 1:15.

59. It is usual in Scripture, by a part to signify the whole, as Rom.13:1, "let every soul be subject," for every person, man and woman; and the whole sometimes notes only a part, Matt.3:5, "all Judea," that is, a great part.

60. Some wishing speeches be not so many prayers as prophesies, foretelling what shall be, rather than desiring they should be as imprecations against Judas, &c.

61. The Scripture repeats the same things in the beginning and end of the sentence, as, Psal.33:10; it is done by way of explication, sometimes for confirmation, sometimes for expressing or exciting zeal, as, Jn.1:3, Psal.6:9-10, II Kings 9:10, Rom.11:8.

62. In sundry places of the Old Testament, cited by Christ and the Apostles, the sense is kept, but not always the same words, as, Rom.10:15-21, and else-where, to teach us, that the Scripture is considered by the meaning, and not by the letters and syllables.

63. Some places in the old Testament, which seem mere historical, containing bare narrations of some things done, yet are mystical withal, and have a hid and spiritual sense, as Jonah's being in the belly of the whale, holds forth Christ's death, burial, resurrection, for it pleases God to make some histories already done, to be types and prophesies of things afterwards to be done; as that of Hagar and Sarah. Gal.4:22-31.

64. The Scripture hath sundry words which according to the place where they be used, do signify divers, yea even contrary things, as leaven, to signify the nature of the Gospel, Matt.13:3, and also heresy and superstition, Matt.16:6-12; and sometime for sinful corruption, as I Cor.5:6-8; so a lion signifies Christ, Rev.5:5, and the Devil, I Pet.5:8; likewise serpent is put in good part, Matt.10:16, and in ill part, Gen.3:1, because these things have several properties and contrary.

65. Where the text of Scripture is ambiguous, as it cannot be found out by us after diligent search, to which sense of two or three to lean unto, that text may be interpreted in both senses, if analogy of faith will suffer, and they be not against the circumstances of the text, for we must not swerve from the general scope of the whole word, faith in Christ, and love to God, and our neighbor.

66. Many things be first generally spoken, and presently declared by particulars, as II Tim.3:1, 2, and there are many such examples.

67. Some things in Scripture are incomprehensible by our reason, yet true.

68. Such Scriptures as have show of repugnancy, are easily reconciled by an discerning reader, as, I Tim.2:4 with Rom.9:18, not all, for by all is not meant every one, but of all sorts and kinds of men, rich and poor, &c., so Mathew speaks of a staff which might cumber and burden, Matt.10:10, but Mark of one that might ease and relieve a traveler. Mk.6:8-9.

69. Some things are said in Scripture not according to the truth of the things, but after their profession, appearance, or visibility and opinion of the times, as others thought. Thus, the Scribes and Pharisees are termed righteous, Matt.9:11, and thus hypocrites are

said to have faith. Jer.2:18-19.

70. The Scriptures do not allow always the things and actions from whence similitudes are fetched, as the manners of thieves, and unjust stewards, and judges.

71. Some of Christ's works were miraculous, and proper to him as Mediator; but Christ's moral duties were given us for example and patterns, Matt.11:29-30, I Pet.2:21, I Jn.2:6, that we should walk as he hath walked.

72. By the words "poor and needy" in the Scriptures is often to be understood all God's people, poor or rich.

73. When sinful actions are attributed to God, as to provoke others to anger, to envy, or to harden Pharaoh's heart, and the like, we must know God tempts none to sin, but he doth it by delivering them over to Satan, and their lusts, to be hardened, as God oft punishes sin with sin. Rom.1:18-32.

74. Sundry interrogations in Scripture, as Rom.10:14-15, have the force of a negative, that is to say, they cannot; some again do so ask a question, as they require and have an express answer, Psal.15:1, Rom.11:1 & 3:10-12; and this is to quicken attention, or to urge more vehemently the affection, or to prepare way for some weighty discourse.

75. The title "God" is sometimes put absolutely, and in the singular number, then it notes the Creator, or the Divine Essence. Sometimes it is used with an addition, as in Exodus, "I have made thee a god to Pharaoh," Exod.7:1, or in the plural number, "I have said, ye are gods; and all of you are children of the Most High." Psal.82:6. In the Assembly of God's people, gathered together in Christ, there it belongs to the Creator, Rom.1:7; sometimes essentially, as Jn.4:24, "God is a Spirit;" and so the word "Father" is sometimes put essentially for the Deity, Matt.6:9-15, "our Father;" sometimes distinctly, "the Father is greater than I," Jn.14:28; ignorance in these Rules causes errors concerning God.

76. Words of knowledge and sense do signify {besides} action and affections, as "the LORD knoweth the way of the righteous," Psal.1:6, and "the Lord knoweth them that are his," II Tim.2:19, which means that he knows them with love, favor, and approbation, to reward and crown them. Also it is said, "whom he foreknew," Rom.11:2, with I Pet.1:2, by which is meant his eternal love that embraces these as his own; for he foreknows all reprobates and devils as well, and their works too, but not with favor and allowance. Also the word "remember" is a word of sense, yet it often imports care, love, delight, I Cor.11:24, "do this in remembrance of me."

77. Legal and Evangelical promises must not be distinguished by books, but by the nature and condition of the promises; for legal promises may be found in books of the New Testament, as Rom.2:7-13; 10:5, Gal.3:10-12, &c., and Evangelical promises of Grace are in the Old Testament, as, Ezek.11:19-20, Jer.24:6-7, 31:33-34, 32:39, &c., observe them according to these two rules following.

78. If promises of temporal or eternal things are propounded upon condition of works, they are Legal, Christ only hath kept the Law, and they which believe are to claim them by this title conveyed to them by the grace of Christ.

79. All promises for this life or a better life, which are made as one condition, of believing,

repenting, working, {for these are works though imperfect,} are only effects and fruits of faith, and not conditions nor causes, but are only to declare what persons God will save; godliness hath the promises, &c., but great is it's mystery, I Tim.3:16, essentially Christ, and Christ alone, and those that are his will evidence it by faith, repentance, good works, &c., and to understand them in any other sense is Legal.

80. Touching such places where moral duties are commended and commanded, they must be understood according to these rules following; as, though no word be spoken of Christ, yet it must be understood that he alone is the whole cause of every part of our salvation. Acts 4:12.

81. All moral duties are then commended in any party, when the party which doth them, is first in Christ, and his sins pardoned through his death, as I Pet.2:5, Heb.11:6, our best duties are imperfect, and in Christ only accepted; if out of Christ, men's best duties cannot cause them to be accepted.

82. All good works must have a pure heart, God's glory for the beginning and the end, having a conscience to God in obedience to his Word; so unless a person is accepted in Christ, the bare deed or action will profit them nothing.

83. Where blessedness is promised to moral duties doing, those places are not to be considered as causes thereof, {for Christ is the cause of all,} but only to declare what persons they are which God doth save; and what the Saints duty is to do.

84. These duties must not be understood in the strictness and rigor of the Moral Law, but of a continual and unfeigned desire, purpose, and endeavour to do them. This rule prevents scruples and fears, which weak ones have through the sense of their wants and failings.

85. The Scriptures use to call them sons, which by nature are no sons to them whose sons they are called, but they are sons legally, and by succession; thus Salathiel, being son of Neri naturally, Lk.3:27, is legally and by succession made the son of Jechonias, Matt.1:12, whom he succeeded in the Kingdom.

86. After this manner Zedekiah or Jehoiakim, and his son, I Chron.3:16-16, his brother by generation, his son by right of succession; and by this Rule the two Evangelists, Matthew and Luke are reconciled in their Genealogy; for Luke followed the natural order, and Matthew the legal order.

87. Many things are said in Scripture by anticipation and recapitulation.

88. In Scripture some things are spoken well, when righteous things are taught rightly, as, repent and believe, &c., or secondly when evil things are taught evilly, when wicked things are persuaded, as, to curse God and die; or thirdly, when good things are uttered evilly, when some right thing is said with a perverse mind, as Joh. 9:28, "thou art his disciple; but we are Moses' disciples;" or fourthly, evil things well spoken, and dishonest things uttered in honest terms; as, David went into Bathsheba, and Rom.1:26.

89. The Scripture speaks many things in the person of the ungodly men, whose crooked words it doth report unto us as well as their deeds.

90. That word which seemed to forbid goodness, or to command wickedness, is a figurative speech, as, unless a man eats my flesh, &c., this is wickedness, because the word is pure, it cannot allow anything against honesty of manners, or verity of faith.

91. Tropes and figures in Scriptures are not to be accounted lies; as for Christ calling Herod a fox, and himself a vine, a door, &c., because there is no purpose to deceive in them, but by meet resemblance to express the truth.

92. Similitudes are rather to make dark things plain, than to prove any doubtful thing; similitudes are not argumentative.

93. To make allegories and figures, where none are in exposition, is licentious, dangerous, and hurtful.

94. In things that be subordinate, the affirming the one doth not allow the denying of the other.

95. All interpretations must be fit as well as true.

96. It is a ready way to all error, to interpret Scripture by prejudice, in favor of some opinion of our own.

97. In Scripture a betrothed woman is called a wife, Matt.1:20, and so of the man, Deut.22:23, because betrothing is an essential part of marriage, yet the solemnization is necessary unto comeliness and avoiding of offence.

98. That interpretation is corrupt that builds not up in faith and love.

99. A figurative speech in Scripture does more affect us with delight, than if the same thing were spoken plainly without figures, as Psal.23:1, &c., God's care is often set out by a metaphor of a Shepherd, Isa.40:11, Jn.10:11-14, for new things engender delight.

100. When the Scripture speaks somewhat darkly, it uses for the most part to join thereto some plain thing in the same place to give light to it, as Isa.51:1, the latter part of the 1st verse is somewhat hard, is opened in the beginning of the second verse; so Rom.10:5-8 expounds Rom.10:9-13, saith "the word is nigh thee," that is, the Gospel. See the like, Rom.11:7-8, I Cor.5:9-10; yet this rule holds not always.

Demonstrations, that the Holy Scriptures, called the Bible, are of God, and from God.

The Scriptures are from God or from men; they are not from men, because neither the folly, nor the wisdom of men cannot affect such a work.

1. Because men as men cannot understand the meaning of them, nor agree upon any meaning of them; so that it appears they are a mystery above the reach of nature.

2. They are not from men, because they condemn that which is most excellent in man, as the wisdom of man, &c., it being contrary to nature to condemn that which is most excellent in nature; the Scriptures declare nature's wisdom in the things of God to be

foolishness, and the wisdom in man esteems the wisdom of God to be foolishness.

3. It is not from men, because the whole scope of the Scriptures tends to destroy that which the nature of men love most.

4. Because that which the Scriptures require, is not only contrary to the nature of man, {so that men delight and choose to read any book rather than the Scripture,} therefore before men can submit unto it, they must deny themselves. So also that which it requires, is beyond the power of men, and requires a Divine Power, as the Scriptures and Experience teach.

5. It is not from men, because the more any is ruled by it, obeying it, the more such are hated and persecuted by men, which shows it came not from nature.

6. The Scriptures came from God, because they tend to God, it being a rule in nature that everything tends to its center, a stone to the earth, and the waters to the sea from whence they came. So the Scripture runs to God; shows God in his goodness, wisdom, power and love; there is in them a Divine wisdom, they speak for God, they call men to God, to be for God.

7. They are not from men, because the way of bringing them forth into the world, was contrary to the wisdom and expectation of men, who in great matters employed great, honorable, and wise men, but God takes a quite contrary course; he chooses such who were mean and contemptible, silly tradesmen, as fishermen, and tent-makers, &c., to be the publishers and penmen of the Scriptures.

8. They are from God, because God hath wonderfully continued them, preserved them strangely; first, in making the Jews, who were enemies unto Christ, and the Scriptures, great preservers of them; also preserving them when the greatest power hath sought their destruction, by searching for them, and burning them, &c., the like preservation cannot be declared of any writings of men, which have had so great opposition.

9. The miracles that were wrought at the first publishing of them, {shows them to be immediately from God,} and for the proof of this we have the testimony of them who lived in Christ's time, the Jews, who would not own Christ, or his doctrine, yet in their writings they confess, there was one Jesus who did such miracles as the Scriptures declare, as Josephus; and others testify.

10. We know the Scriptures to be from God because we see some of the Prophecies accomplished in our days, according to the saying of Christ, that there shall arise false Christs, and false Prophets, that shall say, I am Christ; there being now two or three, or more, that have said so of themselves. Also the division foretold, "for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter," &c, which is now accomplished in these days, for when there hath been but five persons in one family, every one of them of a several opinion concerning Religion. The Spirit speaks expressly, "that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils," and how many lies are now held and received for truths, so that men dare speak against the Scriptures, deny the resurrection of the body; others teach that men and devils shall be saved; and that the soul is mortal; and that there is neither heaven nor hell; with divers other opinions, that I am ashamed to name some of them which are held for truths; "this know also, that in

the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof," which things our eyes have seen come to pass, more than ever hath been heard of by any that have been before us, and are like to increase more and more. And thus it must be that the Scriptures may be fulfilled; and if men must have a reason for everything in Religion; for, saith one, how can the dead body eaten by another creature be raised again? To whom I reply, God is said to be without beginning, {and so he is, else he could not be God,} but what reason can be given, that God never had a beginning, or that God is ever present in all places, and knows, and ordered all things; yet he is so, yet I see not how reason can reach these things, &c.

To believe the Scriptures is a work of faith, and unless the Holy Spirit of God persuades the truth of them, there will be doubting; the Lord persuade his of the truth of the Scriptures, and of their interest in the same.

That Christ died not for the Sins of every Man in the World.

Some men affirm that Christ died for all the sins of every person in the world, and yet they shall not all be saved, to whom we reply, how can it agree with the wisdom of God, to grant that which he knew would never profit?

As for God to give Christ to die for the salvation of man, and yet decree to condemn him? And doth not Christ lose the end of his death, to die for their salvation who yet perish? Or is it justice to require the payment of one debt twice? Is there remission of sins in Christ for every man, but no righteousness, no everlasting life for them? Did Christ purchase salvation, but not the application of salvation, which is necessary to salvation? How doth it appear, Christ purchased salvation, or enough for salvation, or is the death of Christ of an uncertain event? Is Christ appointed to death, to purchase a possibility of salvation, but not salvation itself, with the application of it, then Christ shed his blood to save man, and yet no man saved by it; for if it depends upon man's believing of it, why may not all of them perish as well as any of them? And if it be so, if man please, Christ shall lose the end of his death; but it clearly appears, that all those for whose sins Christ died, are justified by his blood, and shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom.5:8-10, {but this subject is handled at large by John Spilsbury in his book entitled, God's Ordinance,} "if the Son shall make you free, then are you free indeed," Jn.8:36, else not. But upon second thoughts, they affirm that Christ never died for the sin of unbelief, and that final unbelief is the unpardonable sin. It cannot truly be denied that unbelief, {a not believing Christ,} which sin is most immediately and directly against Christ, is, along with all manner of sin and blasphemy, a sin that is pardonable, as Christ saith, which shall be forgiven unto the sons of men, as appears, Matt.12:31-32, therefore not believing in Christ, is not the unpardonable sin. Such as believe, have been guilty of unbelief, which is pardoned in them, and if the sin of unbelief, which is none of the least sins, is pardoned without the blood of Christ to the Elect who believe, why might not all other sins in like manner be so pardoned to them, and then shall not the blood of Jesus Christ be shed in vain, because by their reason their sins might have been pardoned without it, as well as their unbelief. And seeing without the shedding

of blood there is no remission, Heb.9:22, let them declare how unbelief can be remitted; also if the blood of Jesus Christ his Son, cleanses us from all sin, then from unbelief also, I Jn.1:7; also if final unbelief were the sin against the Holy Spirit that is unpardonable, then it could not be committed before death, "there is a sin unto death, if thou see thy brother sin, &c., I Jn.5:16, but if a man could not commit this sin before he die, he could not be seen so to sin, which sin is described, Heb.10:29, therefore final unbelief is not this sin here spoken of. To conclude, Christ died not for the sins of the entire world; for Christ saith that he laid down his life for his sheep, Jn.10:15, and that the reason why some {the majority} did not believe, is because they were not of his sheep. "But ye believe not, because ye are not of my sheep." Jn.10:26. Yet as many as were ordained to eternal life believed. Acts 13:48. The end of Redemption is application, Phil.1:29, Jn.6:37,39; and the Scripture saith that Christ took upon him the seed of Abraham, Heb.2:16, and how Abraham's seed is considered, appears Gal.3:16, 22, 29; for such as are Christ's, are such as believe, and are Abraham's seed; and seeing all Adam's posterity cannot be considered to be Abraham's seed in no sense, therefore there is no ground to conceive that Christ died for the sins of all the seed of Adam, as they affirm.

That all Men under the Gospel, have not Sufficient Grace given them for Conversion.

For the word sufficient grace, how can we conceive that grace to be sufficient in power, which is not sufficient in performance of the work? For seeing conversion follows not, how is it sufficient to conversion? Is that sufficient to conversion that never attains it? Is that medicine sufficient to cure such a disease, which being taken doth not cure it? Sufficient and effectual is all one; and seeing many were never converted, it must of necessities follow, that sufficient grace was never given unto them; for if sufficient strength be put to move the earth, motion must needs follow. The reason why they came not to Christ, was because the Father did not draw them, Jn.6:44, and inwardly teach them. God must give a heart to perceive, and eyes to see, for miracles cannot do it, Deut.29:3-4, Jn.12:37-40, the arm of the Lord must be revealed. They say it was because they would not believe. We answer that they neither would nor could, the Lord saith, they could not believe, Jn.12:39; therefore man cannot finally hinder his conversion; for whom God will save, no power of man can destroy. Man in his first conversion is wholly passive, we cannot work it in ourselves, nor hinder God's working of it, because we are dead in trespasses and sins, Eph.2:1, Col.2:13, Eph.5:14, and spiritually blind, Rev.3:18, Eph.4:17-18, Matt.6:23, Lk.4:18, Jn.1:5, Acts 26:18, I Cor.2:14, and our hearts stony and destitute of goodness. Ezek.36:26, 11:19. God's work in converting us is a raising from the dead, Eph.2:5, Col.2:12, Rev.20:6, Jn.5:21,25; a restoring the sight to the blind, Lk.4:18; a new birth, Jn.1:13, 3:3; another creation of him, Eph.2:10, II Cor.5:17; the giving of a new heart, Ezek.36:26; so that man cannot prepare himself to conversion. God regenerates man that he may believe. The tree must first be good, before it can bring forth good fruit. Matt.7:17-18. How can they that are evil speak good things? Matt.12:34. It's an error therefore to think that man's conversion to God begins in some act man performs, and not in a work first wrought in us by God. They allege, Isa.55:11, to prove the Word and the Spirit go together; but this is not to make it powerful in the conversion in all. They reply, Acts 7:51, ye have always resisted, &c. True; in resisting the outward means, but it cannot be proved that they resisted in the inward work of God upon their hearts. From Matt.25:29, they affirm that he that uses nature well, shall find grace. This text is to be understood of the gifts of the Ministry in the improvement of them, the increase is in the same kind, nature and grace are not so. Also it's plain, grace hath not been bestowed upon such as used nature best, as appears by the rejection of the Sidonians and Capernaits, Matt.11:21-24,

who were better fitted for nature. Therefore the well using of nature, is no preparation for the receiving of the Gospel. And to what end shall God give means sufficient to work faith and repentance in such as he hath not appointed to life? But all that are given unto Christ, do in time come to him, and he brings them to everlasting life. Jn.6:37,39. "For unto you it is given {saints, elected in Christ} in the behalf of Christ...to believe on him."

Reasons why we Dissent from such as Hold Free Will.

1. Because it exempts the creature from being under the power of God, for that which gives a creature power to do as he will, when God hath done all he may unto him, that doth make him no instrument subject to God's power; for they affirm, that God doth not work in his omnipotence, but leaves it to the free will of the creature. It is one thing to be able to do a thing by persuasion, and another to do it by power which I cannot refuse, this latter they deny.

2. It denies God's decree to be infallible, for either God determines in such and such cases, with the circumstances thereof, or not; if not, then he cometh short of the creature herein, for he determines such things in his matters.

3. If God doth not determine and apply the creature to will and work that which he works in the creature, then the creature is the cause why God wills this or that, and by consequence is the cause why he wills this or that, but the creature is not the cause, &c., God's working this or that, must either go before the will, and so cause it to will, or else it must follow, accomplishing that which man's will wills, the latter makes God to follow and tend on man's will; also it makes the will of man to have a casual force in God himself, as if God should say, I will work conversion, faith, &c., in such a person if he will.

4. If liberty of will stands in such a power, free for exercising good or evil, then Christ had not liberty of will, for he had liberty only to work that which was good; nor hath man of himself any liberty or power to come to Christ; for, saith Christ, none can come to me, except the Father draw him, Jn.6:44,37, so that they are deceived who make God by his grace to convert us. So that he leaves it in our power, whether we will be converted or no; but who can resist that which God worked by his almighty power, Eph.1:19, when he puts forth his power which raised Christ from the dead; and if this could be resisted, it were not almighty. The Apostle saith, that the power did work in him mightily. Col.1:29, Eph.1:19, 3:20.

5. Because God in his good pleasure of his will, doth freely and effectually determine of all things whatsoever he will, he doth all things according to the counsel of his own will, Eph.1:11, all things are in the mind of God before they are in themselves, and what he will, he effected in his time, and nothing is done, if he wills it not to be done, Psal.115:3, 35:6; Jehovah doth whatsoever he pleases. The will of God is the first cause of all things; "for thou hast created all things, and for thy pleasure they are and were created." Rev.4:11.

He by willing makes the object willing, Jer.1:18, he hath mercy on whom he will, Rom.9:18, and there is no cause to be given of his will. It's God that works in you to will and to do, Phil.2:13; and such as make the will of God to depend upon the creature, as if he believes, God wills his salvation, if he believes not, he wills his damnation, makes God's will mutable, and to depend upon the act of the creature; and then it will follow, so often

as the will of the creature changes, so often God changes, and then God will do this or that if man will; but whatsoever God wills in all things he wills effectually, so that he cannot in no wise be hindered or disappointed; for if God should will anything he could not obtain, there should be imperfection in God, and if he can obtain it and will not, how then doth he will it? "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa.46:10. Every decree of God is eternal, I Cor.2:7, Acts 15:18, and remains always immutable, Num.23:23, Prov.19:21, and as many as were ordained to eternal life believed, Acts 13:48; whom he predestinated, them he called, Rom.8:30; for God did from eternity know every several thing, with all the circumstances thereof, and knows how to apply the fittest occasion to everything, and how to effect all things according to his own immeasurable glory. He that frames the heart, observes and orders all their works, Psal.33:15, Isa.44:2, even those things that seem to happen most freely and spontaneously, God determines of according to his sovereign will, of the very heart of man. I Sam.10:9,26, Prov.21:1. Of the lot cast into the lap, and the entire disposing thereof being of the LORD, Prov.16:33; of sparrows falling, Matt.10:29-30; of lilies, flowers, and grass of the earth, Matt.6:28-30; yea of all creatures and things. Amos 4:13, Jer.14:22. "I form the light, and create darkness; I make peace, and create evil; I the LORD do all these things." Isa.45:7. By all which it appears that the will of God determined the certainty of all things; and if God should not determine all things, the will of God should not be simply and universally the first cause; and to deny him to be the first cause, implies that there are two first beginnings, or more than two, which cannot be truth. And for any to say, that man hath power to resist all God can work for his conversion, is to put grace in man's power, {and not man's will under the power of grace;} and this is to say, that man is able to frustrate God's counsel concerning his conversion, and that man possesses a power to resist all that God can work herein; and this is to affirm, that man hath power to frustrate God's counsel; and if it be so, will it not follow that man hath power to make God a liar? If God by his omnipotent power inclines the wills of men whither he wills, then he hath them more in his power than man hath; then his will decreeing is the cause necessity followed, and the will of the creature is not the cause of the necessities of things. The Scriptures declare that God works all things after the counsel of his will {not man's will} and that the LORD hath made all things for himself. "The LORD hath made all things for himself; yea, even the wicked for the day of evil." Prov.16:4.

Objection: Then you take away the liberty of the will, if man have no power to do otherwise.

Answer: That which doth {not having power to do otherwise} from second causes, compelling it so to do in that it is not free; God's will in himself is the first cause of all things, and this omnipotent will of God doth determine the creature.

2. Men ground the freedom of will falsely, for the freedom of will as it is a faculty voluntary or elective, doth not require this indifference of the inclination in exercise, for it is bound by God's decree, so as not anything can be done but what he hath determined, yet nothing can satisfy some, unless it be granted, that they have power of will to cross God's decree.

3. If the cause why God chooses me {and not another} is because I will, &c., then it is not merely from his will, and then you deny the freedom of God's will. Also if a man hath liberty of will to resist God's will and work, so as God shall not convert him, it will follow that when we are converted, we convert ourselves, which is contrary to the Scriptures; and do not they give the Scriptures the lie, that say the will of an unregenerate man may

be free to righteousness, will it, and embrace it when it is proposed; but if a seeing eye were in darkness, it could not discern anything, how much less shall the blind see? By nature we are blind, Rev.3:17-18; we are darkness, till we be made light in the Lord, Eph.5:8; darkness cannot comprehend the light, Jn.1:5; the natural man cannot receive the things of the Spirit, for they are foolishness to him, I Cor.2:14; therefore the Saints pray to God to reveal to them the knowledge of Christ, and to enlighten their eyes by the Spirit of wisdom and revelation, Eph.1:17-18; man's will being wholly enthralled into sin, as appears, Rom.6:20 & 8:6; the carnal mind is enmity to God, it is not subject to the Law of God, nor can be; how then can it will, desire, and receive grace by nature? As God commanded Pharaoh to let Israel go, yet he could not, for God hardened his heart that he could not be willing, Jn.12:39, Rom.11:32; but they confess, that unless God give faith, it's impossible for men to believe; so then the reason men do not believe, is because God doth not give them faith, Phil.1:29; but to what purpose is it for God to give Christ to die for men's sins, seeing as they confess, they shall have no benefit by him unless they believe, and that they cannot do without God, and God doth not give them faith, {for if he did, they could not but believe;} what great love is this which is showed to them? The substance of those famous, or rather infamous opinions, of such as hold free will, and that Christ died for the sins of all Adam's posterity, is that God wills the salvation of all men, but he is disappointed of his will. Those whom God will save by his antecedent will, he will destroy by his consequent will; that God doth seriously intend the salvation of all persons, yet nevertheless, he calls men by a means, and time, that is, not apt, nor fit, by reason whereof those who are so called, do not follow God's calling. That faith is partly from grace, and partly from free will; that God is bound to give all men power to believe. They distinguish between the obtaining of salvation, and the application of salvation; the first, they say, is for all; the second is only for them that believe, but the application of salvation is neither willed, nor nilled to men. That man may determine and open his own heart, and receive the word of God; that the reprobate may be saved; that the number of the Elect is not certain; that the decree of Reprobation is not peremptory; and that a Reprobate may convert himself; and that faith is not of mere grace. They bring in God speaking thus; I decree to send my Son to save all who shall believe; but who and how many they shall be, I have not determined, only I will give to all men sufficient power to believe, but he shall believe who will himself; I will send Christ to die for the sins of many, whom I know it shall not be effectual at all unto, to whom I will never give faith, and notwithstanding Christ hath satisfied for all their sins, yet they shall suffer my wrath for them forever, and much more such Babylonian gibberish.

That God did not elect for foreseen Faith.

We grant God knew all that ever was, is, or shall be, but we deny that God did elect to life any for anything he did foresee in them; for if God should look out of himself to anything in the creature, upon which his will may be determined to elect, were against his all sufficiency, as if he should get knowledge from things we do, implies an imperfection of knowledge, and of will, if he should see something in us before he can determine, as if God were in suspense, saying, I will choose this man if he will, I will upon foresight of fulfilling my condition absolutely choose him. To say, I will elect, if they believe, is a conditional election, and if they can do this without God, then God is not omnipotent; if they say, he will give them faith to believe, then it is all one with an absolute will, as I elect to life, and I will give these faith; for whom he predestinated, them he efficaciously calls, &c. It seems God wills our salvation, if we believe; that is, he wills the having a thing on a condition, that he will not work, and then it is impossible, unless the creature can do something that is good, which he will not do in him, or on a condition, which he will work,

and then he works all he wills, or on such a condition as he sees the creature cannot perform, nor himself will not make him perform; and this is altogether frivolous. Also to say God decreed to send Christ to save all, if they will believe, I see they neither will nor can, therefore I will condemn them. "They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." Isa.44:18. God hath shut up all in unbelief, as, Rom.11:32, "therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Jn.12:39-40.

Concerning Infant Baptism.

Some Reasons why we Dissent from it. 1. Because we find no command, nor example in the Word of God, that any infants were baptized, and we are forbidden to presume above what is written; and if we should admit of any one thing in the worship of God which we find no warrant for in the Word, we should be forced by the same reason to admit of many, yea, any invention of men.

2. Because God requires that such as are baptized, should first be made Disciples, believe and repent, &c. Matt.28:19, Acts 8:12-13, 36-38. Acts 2:38, 41, Matt.3:6, Mk.1:4-5, Acts 10:47-48.

3. Because Christ in his Testament, which is his last will, the legacies therein contained are given to such as believe, and to none else. Matt.13:11, Gal.3:6,7,14,23,29, Rom.8:17. These are the heirs of the kingdom of Christ, with the privileges thereof, Jn.1:12-13, I Jn.3:9-10; those that believe are the seed of the righteous, and of the promise. Isa.43:5, Rev.12:17, Gal.4:26,31.

4. Because the matter of the Church of Christ ought to be Saints, living stones, as, I Pet.2:5,9, Eph.2:19-23, 4:6, I Cor.12:12-13, 25-27, Eph.5:25-27, Jn.4:23, Acts 20:28, Rev.17:14. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy," I Pet.2:9-10, "and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9.

5. Because God in his Word denies fellowship and communion with such as do not believe. Jn.3:5-6, 36, Heb.11:6. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom.9:8. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:29. "For ye are all the children of God by faith in Christ Jesus." Gal.3:26. Those God owns for his in his Word are purchased by his blood, who are called, chosen, and faithful. I Pet.2:5-9, Eph.2:19-22, 4:16, Rom.8:29-30, Eph.1:4-6, II Thes.2:13-14, I Pet.1:2, Acts 2:47, 13:48. The natural posterity of believers is not so much as in appearance such.

But because this Controversy is handled largely in several Treatises, such as desire further satisfaction, may have recourse to them. Some affirm, that the children of believers in Church-fellowship, are to be baptized, which is now practiced in New-England, and elsewhere. There are three doubts to be answered.

1. What if neither of my parents, nor their parents can be proved believers?
2. Nor any members of a true visible Church?
3. If I were baptized with god-fathers and god-mothers, a Common Prayer Book, a Cross, and Surplice, and by a Minister made by the Bishops, all which are now found out to be Antichristian; and the manner of Baptism was also by sprinkling water upon my face; concerning which the Scripture is silent; how may I be assured God will own such a baptizing for his Ordinance, seeing also themselves confess, that no man may lawfully baptize but a true Minister that hath a lawful calling? And although we conceive that men able to preach the Gospel may baptize, yet we do not believe God sends such to baptize, whom he hath not informed of the manner how to do it, which is not by sprinkling water on the face, but by dipping in the River. Acts 8:38. "But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt.3:14-17.

That the Gift of Miracles is not essential in him that dispenses Baptism.

That some of those that did baptize, did miracles we grant, and that all that baptized did so, cannot be proved. John baptized, yet he did no miracle, Jn.10:41, nor Apollos, &c., and seeing that the Scriptures do not declare that the gifts of tongues, or miracles, or laying on of hands, is to be in those that dispense Baptism, we have no word to warrant such a restriction; if men are to administer baptism by virtue of gifts.

1. Then that gift and ministry which God in his Word owns, is to be acknowledged sufficient for his Ordinance; but some one or more of those gifts, I Cor.12:8-11, 28-29., &c., still continue, as they confess.
2. Therefore, all the gifts of the Spirit are of the same nature, viz., spiritual, though divers in operation, and are of equal authority, and so to be esteemed by us.
3. As in the natural body, we honour and put comeliness upon those parts which we think least honored, for our comely parts have no need; so ought we to do the same in spiritual gifts, as, I Cor.12:23-24; do they so who tie the administration to one of the gifts of the Spirit, and not to another; and do not they who seek to honour one gift, to the dishonor of another, dishonor all the gifts of the Spirit? For as it is in the body, I Cor.12:26, so it is in this case; and this was the sin of Corinth.
4. We are all baptized by one Spirit. I Cor.12:13. He saith not by the gift of miracles, &c., and he that is baptized by any gift of the Spirit, is baptized by the same Spirit.
5. If the administration of Baptism be not annexed to the operation of one gift of the Spirit, more than to another of the same Spirit, then we may not so annex them; but to the operation of any one gift of the Spirit, Baptism is not annexed. I Cor.12:7-14.

6. If God works in all the operations of the Spirit, then to be baptized by any of the operations of the same Spirit, it must be acknowledged to be the Baptism of the same God; but the first is true, I Cor.12:6; therefore, the latter is true also.

7. If the Apostles might baptize, because they were Apostles, then might they baptize in case they had not the gift of miracles and tongues, &c., for it is one thing to be an Apostle, and another to have the gift of tongues or miracles, as appears, I Cor.12:28-30; they were several gifts, and though they might have the gift of miracles; it's not because they were Apostles, for they were given according to the good pleasure of his will; he divides to every man severally as he will. I Cor.12:11.

8. If any affirm Baptism was to be administered by those who had such gifts of miracles, &c., because those gifts were greater in operation, and so the greater gifts, I answer, that the gift of faith is greater than the gift of miracles, for a man may perish with the latter. They confess, some of these gifts still continue, if the rest are not, then these are the greatest now, and so Baptism may be dispensed by him that hath any of them, and if they be ceased, might it not be, because they were idolized above the rest of the same Spirit?

9. It is said, that Apollos conferred the gifts of the Holy Spirit by laying on of hands, because he baptized not until he had learned the principles of Religion, and so understood the ministry of the Spirit. I answer, it follows not, because it is one thing to understand the ministry of the Spirit, and another to work miracles, and confer the gifts of the Holy Spirit, and speak with tongues, &c., as it is one thing to learn the doctrine of Baptism, and laying on of hands, and the resurrection of the dead, Heb.6:2, and another thing to have the gifts, and to confer them by laying on of hands; it is one thing to learn and believe the resurrection of the dead, and another to raise the dead.

10. They affirm, that those that believe in truth, are of the body of which Christ is the head, and that they are of the Church, and that many now believe. Whence I also infer, those who are of the Church of Christ, they have the power of Christ, because Christ is theirs, and Christ and his power are never separated, Matt.28:18-20; therefore, they have the power of Christ, and so consequently they have authority to administer the Ordinance of Christ.

11. They grant that many have right to Baptism by the free gift of God, and the blood of Christ. Be it so, I cannot believe that God gives his a right to anything that would do them no good; and if the enjoying the Ordinance be good, how can we think that God so orders it, that they cannot come by it? Christ purchased no privilege for his, which they may be as well without; is not God's power as great as his love; and as the Communion of Saints, Baptism, and the Supper, are the privileges of the Saints, given them in love, so God hath appointed a way for them to enjoy them, and so to affirm, holds forth as much wisdom and love in God to them; as to say, God hath given them a right to such privileges, but hath not afforded them anyway or means for them to come by them, that they might enjoy them. But this subject is handled at large in John Spilsbury's Book, entitled, God's Ordinance. It is foretold that Antichrist shall come with signs and wonders. Matt.24:23-24, II Thes.2:9-10. We are not to look for Christ to come in this way, yet it may be said of some, "except ye see signs and wonders, {to sense,} ye will not believe." Jn.4:48.

Observations and Experiences.

Of the Attributes of God.

They are fountains of comfort, and rocks of strength to his elect, and those that eye them, live comfortably upon them.

Of Affections.

The affections do oft persuade the judgment. Our affections oft deceive ourselves, and others, and go for spiritual, when they are natural. In our greatest earnestness, we have most cause to examine our hearts and affections. All the disquietness and distempers within us, and by us, is occasioned by the want of bounding and well ordering our affections. Our affections of joy and sorrow will exceed their bounds, unless they are forced. When the object is spiritual, and the motive is spiritual, the affection is spiritual. If our affections, anger, grief, joy, &c., do fit us to pray, they are spiritual, else not. Our affections come far short of that which we think we have in our judgment. Our affections declare to us what we love. We have many occasions of doing good, but we often want hearts and affections to improve them. The quickness of our affections depends much upon the spirits of our bodies. If our affections were answerable to our apprehensions of God, &c., they would destroy our bodies, because they could not bear it.

Of Actions.

That which is the ground, cause, and end of a man's action, in that he lives, whether it is God or self; in those actions that concern ourselves we often exceed in, but such actions as are for God chiefly, we are hardly drawn unto, but easily drawn from. If Satan cannot corrupt the action, he will endeavour to corrupt the judgment and affection. Many conceive that some of those things God commands, are needless, but it is a great error.

Of Afflictions.

Afflictions are little, light, short, and seasonable, though they oft seem to be many, great, and long. Affliction breeds patience, humbles and mortifies self, teaches a Saint experience, and sends him the oftener to God. God is always present with his elect, yet in affliction they least see him, by reason they look so much to the affliction, if oppressed with it, but some see God best in afflictions. God is as sweet and may be as much enjoyed in adversity, &c., as in prosperity; not any affliction could trouble a child of God, if he knew wherefore God did send it.

Of Assurance of the Love of God.

He that hath assurance of God's love, can trust himself with God in any estate and strait. He that hath assurance of the love of God, can part with anything for God.

Of Christ.

Christ is sweet in meditation, more sweet in contemplation, most sweet in fruition. Union

with Christ is equal alike to all who have union with him; and union with Christ is the greatest happiness and honour a believer can enjoy. Such as have union with Christ, should spare no cost for him, although no cost of ours can procure him. Christ's servants are for the most part poor, and they appear to the world very silly and contemptible.

Of Corruption.

Corruption cannot be reformed. Corruption neither will nor can subdue corruption.

Of Counsel.

There is much safety in many counselors, who are wise and faithful. Such as follow their own counsel, do often prove burdens to themselves and others.

Of Creatures.

The creatures are full of emptiness. The reason why we are so subject to be drawn away with the creatures, is because we see not the emptiness of them. We oft love creatures more before we had them, then when we had them, because we expected more from them, then was in them. All things below are fading, part we must with them, and with life also ere too long. So much as the creature takes away in parting, so much our life was in it. He is not troubled at the coming and going of the creatures, when the heart is fixed on God. The love of creatures hinders us in good things, but the wise use of them does much further us. A child of God uses many things spiritually, which others use carnally. God often bestows abundance of outward things upon some, not for themselves, {for they need them not,} but that they might supply the wants of others; and many of them keep them for themselves.

Concupiscence.

Concupiscence is strong and raging, and hardly tamed, yet it is to be tamed with difficulty.

Comfort.

We oft seek comfort in creatures, which have no power to comfort; all my comfort is in Christ, if I live, he will provide for me, if I die, he will receive me.

Of Conscience.

Sinning against conscience exceedingly hardens the heart. Conscience can see best in darkness, and speak most loudly in silence. Conscience is a very tender thing, a small thing will trouble it, but a blind conscience will swallow up anything. The natural conscience will be satisfied with the outside of a duty.

Contemplation.

Divine contemplation, makes us high in thoughts, and rich in expectation. Contemplation of God's free love, and the soul's interest in it, doth revive, raise, and enlarge the soul. To contemplate on the things above, is most pleasant of all things to them who have tasted the sweetness of them.

Contentment.

Earthly contents are present to our sense. No earthly thing can give content. Joy in God breeds content. So much as we deny ourselves, so much contentment we have.

Contraries.

Every contrary, the more it is resisted, the more it appears.

Covetousness.

Such as are not contented with that they have, are covetous. Distrust of God causes covetousness, which is the root of all evil. So much as we are discontented with our estates, so much covetousness there is in us. Covetousness doth us and others more hurt than we are aware of. Such as think themselves least covetous, are most covetous. A child of God knows not how to be revenged upon his self for his covetousness of the things of this world.

Crosses.

Crosses are not pleasing to the flesh, but profitable to the spirit. The more crosses a Saint hath, the more they do him good, and is the more like Christ. Great crosses are good physic for great stomachs.

Custom.

Form and custom are deadly enemies to spirituality. Custom without truth, is but an old error. Custom so shuts men's eyes, that they cannot see the true visage of things. Custom makes hard things easy, and bondage no burden, and adds delusion to blindness. The rich observe customs, but the poor pay dear for them, for they are starved by them; if that which is spent at burials were wisely bestowed upon the poor, it was far better; and so in other needless customs.

Deadness of spirit.

Deadness of heart is an enemy to action; he that will support diligence, must support cheerfulness; deadness is the grave of many graces. Such as come to God uncheerfully, oft return unthankfully. Spiritual deadness, is a great grief to a child of God.

Death.

Death hath something to say to every man, and would fain be heard, but men are not at leisure to listen. Every man must die. The day of death is the first day of life. He whose hopes are in heaven, is not much afraid of death. Death is to him no misery, whose hope is in eternity. Death when it seems to dispossess a Saint of all, it possesses him of all things. Such as are spiritually dead, are not aware of it; they only mind and savor the things of the flesh.

Delays.

Delays arise from sloth. The more we delay, the more we may. By deferring we presume upon that we have not, and neglect that we have. Tomorrow, tomorrow, cozens many a man.

Denial of Self.

They live the sweetest lives that most deny themselves. There are very few that do deny themselves, but many can deny Christ, and his truth. Self may be denied a little in one kind, if it may please self much in another.

Difficulties.

Difficulties are discouragements; and handsome excuses are welcome to a slothful heart. Love will carry on through all difficulties, and to undergo all manner of torments.

Distractions.

Distractions of mind in duties, is either from our minding other things, or resting in our own strength, or from a not serious setting our minds on the thing propounded by us; for that which the heart is thoroughly set upon, it is so attentive to it, that it can be present to no other thing at that instant, especially to hinder the thing in hand. The want of a wise ordering and dispatch of business causes a great distraction in men.

Dreams.

An evil dream shows some evil that prevails in the heart. By dreams God may foreshow some sin to come, which we are in danger to fall into, which we are not afraid of.

Duties.

It is no wonder some do so much, because they expect heaven for what they do. Such duties as flow not from faith and love, are legal and slavish. Many will own and confess their duty in the general, who will wholly deny it in particular, especially when it concerns them. A believer, as he is a believer, he doth fetch all from God, refer all unto God, and do all for God.

Education.

Good education doth oft cause an outward reformation. Evil education is a great provocation to sin.

Effects.

Effects are in order to second causes, not to God, who most certainly, necessarily, and wisely hath willed them; and nothing falls out accidentally, as referred to Him whose wise intention reaches everything.

Ends in Duties.

The end rules the means, and is above them. A believer is ever true to his end, but he often fails in the means.

Error.

When errors prove profitable, many will embrace them. Ignorance is the foundation of error. It's common for error to be called truth, and truth to be called error.

Examples.

The examples of men are not to be any rule to walk by. Men's example is very forcible, when it is universal. The worst examples are most observed.

Excesses.

Men do too little, or too much; men love extremes; as many eat too little, or too much; work too little, or too much. Most men are drowned in adversity, or drunk with prosperity.

Excuses.

When we have sinned, Satan and our corruptions help us to cover it with excuses; which is to cover a lesser evil with a greater. It is easy to frame an excuse for any evil.

Extraordinary.

For men not to seek themselves is extraordinary. To practice the truth against great opposition, to be the more humbled by knowledge, and to go against custom, is extraordinary. For a man to refuse to join house to house when he can, is extraordinary. For the rich to take reproof willingly and profitably of the poor, is extraordinary. For to part with riches as freely as they were received, is extraordinary.

Faith.

Where God gives faith, he gives trials also to exercise it. Faith quiets, comforts, and strengthens the soul. We enjoy Christ by faith, and not by feeling. When faith is at the greatest, then there is the least feeling. As our faith is, so are we encouraged to obey God; the more faith, the less fear.

Favor of Men.

The favor of men is a vanity, yet much desired. The favor of men is an uncertain thing, soon got, and soon lost. Men desire the favor of men, God denies it to some, to exercise their faith, wean them from the world, or because we perform not our duties unto them.

Folly.

Many never see their folly, until it be too late.

Fears.

Fears make the understanding weak and the judgment dull. Fears hinder the certainty of faith. So much as we fear men, we forget and sleight God.

God.

God's presence in every place is a great comfort to his. They that live upon God alone, live most comfortably, for there is satisfaction, and no changes, he fears nothing that can befall him, he lives comfortably in all.

Grace.

Grace is exceeding strong {especially faith and love} to carry a man through all. God will exercise the graces that are in his. The more grace any have, the more need to pray, because Satan is most ready to tempt such.

Grief.

We cannot heartily be grieved for that sin in another, of which we make not conscience in ourselves. It is a grief to a child of God, to speak of any good they find a want of in themselves. If we did not immoderately love outward things, we would not grieve at the loss of them, nor keep such an effort to get them.

Of Gifts.

The greater gifts spiritual or temporal, the prouder the flesh is, and the readier Satan is to assault.

Good.

A man may do good in the strength of a lust. We oft do least good to them to whom we owe most. There be many good things will decay if let alone, but evil things let alone will increase. Parents think they do their children great good, when they can make them rich and great in the world, they make them the greater sinners; for then they shall have little else to do but to waste the creatures, and live in excess idleness, lust, pride, and oppression.

Glory.

When we think we most seek the glory of God, we too often most seek our own. What a man trusts in, he glories in, and what a man glories in, he trusts in, and is confident of.

Healing.

God sometimes heals corruption by not healing it.

Hope.

The Saints hope is in Heaven in God. The natural man's hope is to get honour, fine clothes, good cheer, ease, and pleasures.

Hearts.

Many men's brains deceive their hearts. What the heart likes best, the mind studies most.

Habits.

In acquired habits the act goes before the habit, and prepares for it, but in infused habits it is contrary, for as we have first the faculty of seeing before we see, so we have first the infused habit, before we exercise the operation of it.

Humility.

One may be humbled, but not humble. When we are content to be admonished of our faults sharply by our inferiors, we have some humility.

Honor.

The honour of men, is a very shadow, a vanity. The more men desire honour, the less they deserve, and the less they often have.

Hatred.

That sin which a child of God loved most before conversion, he hates most when he is converted.

Joy.

While we live here, we have joy and grief mixed; this life, nor our bodies will not admit of perfect joy. Outward joys make a great noise, but never truly heat and comfort the heart. There is no sound joy in earthly things, they reach not the heart, but the fancy. In temporal things, our joy is greater than the cause; in spiritual things, the cause is greater than the joy. Every heart seeks joy such as it is. Spiritual joy opposes carnal, and carnal opposes spiritual; the more we relish heavenly, the less we relish earthly. Now joy is in the Saints, when they are in heaven they shall be in joy.

Ignorance.

Ignorance is the cause of profaneness, and all evil. Devotion with ignorance breeds superstition, and idolatry, and persecution. Hope with ignorance causes presumption. Fear with ignorance causes desperation.

Impossible things.

It is impossible to be conformable to Christ, and to the world; to please God, and the

world.

Of idleness.

An idle person is fit for nothing, but sin and temptation. An idle life is much loved and entertained by most men.

Knowledge.

That knowledge that is from God, subjects the soul to God. That knowledge that is only in the brain, is notional, and neither subdues sin nor Satan. If we know good things, we cannot but love and affect them.

Love.

That love which is not constant is false. Love is most active, when it is least known, and cannot be requited. Love and labour go together, as our longing is to enjoy God, so is our love to him; if we greatly love the Lord, we greatly long to enjoy him; for as our love is to anything, so accordingly is our endeavour to enjoy it. Such love the way of God, who hate all things that are contrary unto it, and practice it when it is most despised. Such things as we love, we keep with care, possess with joy, and lose with grief.

Live.

We live in that we mind and love, and are made like the things we love. The most seek life in the regions of death, where it is not. Many in this natural life have comforts few, cross frequent, pleasures short, and pains lasting.

Light.

Light causes them that see it to follow it.

Liberty.

We are more prone to desire liberty, than to know how to use it. Many of the Saints abuse their liberty they have in Christ. It is the greatest liberty to enjoy God, and to have a free heart to serve him. Such as plot and plead for liberty for the flesh, are very carnal.

Of Losses.

There is no loss in losing for God. What we lose for God, shall be made up unto us in God. The benefit which follows the loss of outward things, is that they are never troubled with them more.

Motions.

Forced motions cannot be perpetual.

Mind.

When our minds are not fixed, they rove everywhere, and are nowhere to purpose. Such as mind the things above, savor them, and have interest in them.

Mirth.

When men are most cheerful and merry, they are most free and bountiful. Natural mirth ends in sadness and sorrow. In natural mirth, when we are most merry, we are nearest to danger. The mirth of the wicked is vanity and madness.

Mercies.

Many possess many mercies, and yet want the comfort of them. We enjoy far more mercies than we are aware of.

Occasions.

The more secret and colorable any occasion of evil is, the more men are endangered by it.

Obedience.

Our obedience to God is most direct, when there is nothing else to sweeten the action.

Of Peace.

Men cannot give peace; until the Lord speaks peace to the soul, there is no peace. Where there is no peace, there may be quietness or silence. God's people are a peaceable people.

Passion.

The causes of anger and passion, are ignorance and pride.

Promises.

The wicked desire promises for peace, and not for strength against sin. The promises make the people of God not careless, but more fruitful and serviceable. There were never any ashamed that rested only upon God in his promise. One promise from a man will please some men more than ten from God.

Of Prayer.

There is no duty in Religion that is so much counterfeited as the duty of prayer is. Verbal prayer causes great deadness. Some pray when they should sleep, and sleep in prayer, and pray when they should work, but wisdom divides to each its proper time and season.

Of Poverty.

The heirs of the earth are oft pinched with poverty, and Saints who are kings lie in prison. It is better to be poor and weaned from the world, than rich and covetous. Men are much afraid of poverty, yet it never did any hurt.

Pride.

The proudest men are the weakest, and most troubled with discontent.

Principles.

When that which is taken for a principle of truth, is a principle of error, the more it is relied on, the worse it is.

Pleasure.

Such as have their eyes open, see outward pleasures to be very mean things. Sin is desired for the pleasure of it, but there is in sin more grief and misery than pleasure. The more carnal a heart is, the more it affects natural pleasures. Sinful pleasure ends in sorrow.

Quietness.

When quietness is in the heart, there is not much disquietness in the tongue. He can easily be at peace with men, who knows he is at peace with God.

Reports.

Such as cannot with patience bear ill reports, cannot live a comfortable life. Such as are much joined at good reports, will be much grieved at ill. Oft times the best suffer, {the worst reports,} because they will be no worse. There is not a good man that can escape evil and false reports from the wicked.

Riches.

Riches are uncertain, we must leave them, they ensnare many, but there are but few that are drawn the nearer to God by them. The greediness of riches is more sharpened by the having of them, than by their wants. Riches are the destruction of many. Commonly the richest men do the least good to others. Riches make many afraid to confess Christ and his truth, &c.

Religion.

It is impossible for every man to be of one Religion and Judgment, because their lights and ends differ. Where Religion is in truth, it is in power, and enables a man to practice it. A form of Religion only with riches is embraced, rather than the power of Religion with poverty. Most men love that Religion best, which best suits with their lusts, as, honour, pleasure, ease, and their bellies. A little Religion goes a great way in rich persons.

Reproof for Sin.

Those that complain, because they are reproofed for sinning, show their folly. Poor persons have a privilege above the rich, in that they are reproofed. Such as are wise count reproof a privilege.

Sin.

Many sin by omission and commission at one and the same time, and yet know of neither. Some sins of omission may exceed some of commission. The beginning of sin is oft by the Devils concupiscence suggesting evil thoughts, evil thoughts cause delight, delight consent, consent engenders action, action causes custom, and custom causes necessity; custom gains strength by time, and is more fierce than nature; one sin draws on another; grant a little, and a great deal will follow. The more there is of the will in the acting of sin, the greater the sin is. The more deliberation and the weaker temptation any hath, and yet sin, the greater the sin is. According as men's sight of sin is, so they hate it, and themselves for it. The less sensibleness of sin there is after sin is committed, the greater is the hardness of heart. Ignorance and unbelief, and want of consideration and meditation, and not shunning the occasion of sin, causes much sin. Such as the more they fall into sin, the more they hate it, and are grieved for it, and the more they go to God against it with faith, they shall conquer it.

Satan.

It is the great design of Satan to draw the Saints from God, his truth and people, and that we neglect the means, or wholly rely upon them; in good things he severest the means from the end, in evil he separates the end from the means.

Sorrow.

It is the nature of sorrow to bring the soul down.

Senses.

Our senses every day decay by little and little, though we take not notice of it.

Truth.

Jesus Christ is the truth, and his word is truth. No man can teach himself or another the mystery of truth. Whatsoever is without, or against the Word, is not truth. That which the most men do is not truth. The authority of men is not always for the truth. That which carries the greatest show of humility is not truth. Neither the learned, nor the unlearned, can know the truth, until God shall please to teach it them. Man's reason cannot dive so deep as the truth lay. He that is naturally wise, is least capable of divine things. The greatest enemy that truth hath, is concealment, for the more manifest truth is, the more gloriously it appears. If truth may have liberty to go abroad, it will quickly suppress errors.

Thirst.

Spiritual thirst is as strong as natural thirst, yea, stronger.

Time.

Time is not valued to its worth. Time past cannot be recalled again. Time ill spent turns to great loss, and ends in deep sorrow.

Temptations.

Temptation tries men's strength; he is strong that stands in strong temptations. When temptation is absent, a fool is wise, and the forward patient. Those temptations are most dangerous which suits best with holy ends. Strong and lasting temptations, are to show us ourselves, and humble us. An over-much fearing a temptation and a weak purpose to resist it, weakens us, and encourages Satan to tempt. When we are tempted, it is best presently to fall to prayer, and not to stand reasoning with the temptation.

Trials.

They who are least exercised with trials, have the least wisdom and experience.

Trouble.

There is nothing but trouble under the Sun. The less trouble men expect, the more they oft meet withal. A troubled soul cannot do good, nor receive good. A soul cast down by self, or Satan, rests not in God, but in trouble. Self cannot stay, nor check itself, much less recover itself out of sinful trouble.

Usury.

To pay use when the profit is uncertain, is a means to fill men with troubles, cares, distrust, if not with oppression.

Want.

It is a sin and a dishonor to a child of God, to say or think he shall want, or to say, what shall I do? A child of God never wants, though he may think he wants; for he is possessed of all things. If hands, estate, or friends fail, God will send supply some other way. He that suffers want contentedly, is a strong man.

Of Weeping.

Excess in weeping, is against nature, reason, and Religion. Many make a God of their tears.

World.

Such as are full of the things of this world, are empty enough of spiritual things. According as the world is sweet unto us, the things of God are bitter to us. The world is a deadly enemy to spirituality. He that is full of worldly business, needs no other troubles.

Will.

Many prefer their wills before their lives; for when they are crossed, they wish for death. When we want a will to do anything, we pretend want of power, and say, I cannot. To will is natural, but to will well, to will spiritually, is supernatural. Those virtues that grace the will, as, love, grace, mercy, justice, are more glorious than those that grace the understanding, as power and wisdom, &c.

Weakness.

The wisest Saint is most sensible of his own weakness. Weakness with watchfulness will stand, when great strength with self-confidence fails.

Watchfulness.

Spiritual watchfulness is a special grace of God, a chief part of godliness, a special help to holiness, and a great privilege of a Saint. Because the Saints watch no more, they fall so much. There is no good order in their lives, who watch not.

A Wonder.

Natural men wonder at worldly and sensual things. It is no wonder for a natural man to seek himself in all things.

Zeal.

Every man is zealous, either for God or for himself.

These few Experiences, I present unto thee for a taste, though many more might be added, which I leave thee to find out by experience; also considering there are many sweet experiences recorded in the Scriptures, especially in the Proverbs and Ecclesiastes, and also in other places in the Bible, to which I refer thee.

GRAVE COUNSELS.

Concerning Actions.

Let all your actions have a good foundation, a word of God to warrant them, else they are evil; to do things not required by God, is the error of the wicked. II Pet.3:17. The LORD will say, who required this at your hands? Isa.1:12. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut.12:32. First look that what ye do be lawful, next consider that it be expedient, the circumstances of time, place, persons, must be wisely considered; to a good action is required that all the circumstances be good also. Next, look to your ends, why ye do what ye do, for the end and scope of an action conducts to the being of it; if two duties come together, do the chiefest first, unless works of mercy and necessity hinder, and look to do every duty required of thee; to do one, and neglect another, is uncomely; give each duty its due respect; and look with what affections ye do what ye do; serve the Lord with the best,

and serve him fully for measure and degree; he that doth these things, his conversation is beautiful and savory.

Concerning the Judgment and Affections.

Ever suspect your judgment and affections when the cause concerns your selves. Often call your affections to account. When your affections exceed their bounds, ask thy soul the reason of it. Let not your judgment be taken captive by your affections. Make not your affections known in company as little as may be, unless the cause be extraordinary.

Concerning Afflictions.

Slight not affliction, nor let it over press thee, for these are all appointed. I Thes.3:3, Rom.8:28. There is a fruit of the least cross, look more at the fruit than deliverance from the cross, the longer it continues, the more thou may get by it.

Labor to know the cause of every Affliction.

All that are the Lord's, are to stay themselves in the love of God, and attend upon him for the time, manner and measure of their deliverance.

Bondage.

Esteem that bondage that causes thee to sin, or keeps thee from God.

Conscience.

Conscience is a very tender thing, and must be tenderly used. Prize and preserve a tender Conscience, and hearken to the noise of it. Take heed ye wound not your Consciences to please your affections.

Creatures.

Use the creatures so as thou be not unfitted by them to serve God and man. God gave not the creatures to hurt us.

Companion.

In the choice of a companion consider what soundness of judgment there is, what knowledge and sensibleness of their own inward corruption, and whether they speak of other's infirmities with compassion; never trust him who will not.

Crosses.

Be not offended at crosses, they may do thee much good, and let out sinful self.

Concupiscence.

To avoid concupiscence be temperate in all things, diet, sleep, apparel, recreation, &c., and fear thy self, watch thy senses, and avoid the occasion of it, as, persons, times,

places, be frequent in fasting and prayer, and look up to God for strength against it.

Desires.

We had need to use means to moderate our desires to things below. We should rather endeavour to make our desires equal to our estates, than to make our estates equal to our desires.

Excuses.

Be afraid to cover over any evil with an excuse.

Of Errors.

If you would be kept from errors, pray to God, search the Scriptures, and be well grounded in the principles of truth. Of the falls of others, let the consideration of the many great falls the Saints have had, cause thee to fear thy self.

A Friend.

Esteem him thy friend that would hinder thee in sin.

Grief.

Discover not thy griefs to many, and choose such as are able and willing to help thee. The Lord is loving and pitiful, able and willing to help; it's best to complain to him.

Of Good.

To do well, we live therefore; think not much of doing a little good, though it is with great trouble. Esteem not that to be the chiefest good that may be taken from thee.

Concerning thy Estate.

Judge not thy estate by thy knowledge, affections, and actions, but by the principle.

Men.

Be sure you try men well, and have good experience of their faithfulness, before you trust them with much.

Reproofs.

Receive reproofs willingly and profitably.

Reproaches.

Slight not reproaches, he that is not guilty, may be guilty in part, or hath been, or is in another kind, &c., so it's but a mistake, thou may be guilty in the same kind, it may be

sent to humble thee, and give thee warning of the same sin.

Of Success.

Judge not of the goodness of thy action by the success, but judge thy success by the goodness of the action, &c.

Of Sin.

Judge not sin always by the matter or act of it, but by the rule and greatness of the authorities of the Commander that forbids it, and bring in all the circumstances and aggravations of it.

Of Speech.

When thou speakest of thy self, speak modestly, without vanities and boasting.

Time.

Redeem the present time to do well, depend not upon the time to come, which is uncertain, and not at thy disposing.

Counsel to the Unmarried.

1. Think not of marrying, until you have first sought God by earnest prayer, for strength and contentedness to live a single life.
2. Use such means as may best enable and fit thee for a single life; observe a careful and temperate diet, company, fasting, and prayer, meditation on God, &c., diligence in thy calling; it may please God by these, and the like means, thou may attain the gift of chastity.
3. Be informed of the conveniences and inconveniences of a married life; consider whether you be able and willing to drink of the bitter cup of discontents, which the married oft drink of; what cares and burdens attend that state.

If upon the use of means for some space you find God inclines your heart to marry, fear nothing, but cast thy care upon God, and be as wise as thou canst, and venture upon a wife or husband.

1. Pray to God to give thee a wife, {or husband,} that may be a meet help for thee; a virtuous wife is called a gift of God, the crown of her husband; crowns are precious and honorable; happier is he that hath such a crown; her price is far above rubies. Prov.31:10. No jewel is to be compared unto her; she is worth the asking.
2. Do nothing rashly, snatch not up the first that comes to hand, prove she well or ill; she may please well for a moment, and be a thorn in thy side for ever after.
3. If thou be the Lord's, marry in the Lord, love such as the Lord loves; that which is desirable in a man is his goodness, Prov.19:22, so in a woman; men seek wealth and

beauty, though they have no Religion, but these things cannot supply the want of Religion; great portions, and great stomachs, high spirits, costly fashions, and great expenses often goes together; external things will quickly blast, and the most resolved loves vanish quickly, when the fuel of love fails.

4. Choose one that is suitable to thee; first, suitable in Religion; how can there be amities and love, where divers Religions are, seeing no opposition is as strong as that which is for Religion? Consider, Deut.22:11; Job 1:8-9; II Cor.6:15; apply it. Secondly, suitable for age, some marry as old again, others as young again, &c., but unsuitable matches are dishonorable. Thirdly, suitability in dispositions are to be looked to, lest you smart for it; because you are not made of brass but of flesh, a few odious qualities will in time wear off much doting delight. Fourthly, suitable in respect of condition of life, and abilities of body, to labour and fare as thy abilities requires, such wives as must fare and wear that which is costly, and so weak not able to labour, are fit for such as can bear it, in respect of their estates and minds.

5. Take heed of wronging yourself, or any others; take heed what you promise, if you give your promise, then your liberties is gone, and another is added to you, it may be to your perpetual grief, and make as much conscience, not only of keeping your promises with others, but take heed lest you express yourself in such a way as shall justly cause it to be interpreted love in that kind. A man may make a profession of love, and yet so express himself as he shall not be engaged by promise, {when by his practice he is,} and so at pleasure depart, to the great wrong and hazard of the other parties, without giving any sufficient reason of it; the wrongs in this kind are fit to be severely punished by the Magistrate for an example to others.

6. Marry with parents' consent, Deut.7:3, unless they extend their authorities to the hurt of soul and body; in some cases the want of parents' consent hinders not, as in case the parties hath been married before, or Num.30:4, or Exod.22:16.

Mutual Counsel to Husbands and Wives.

1. Have you both a high esteem of marriage, if you prize not marriage, who shall? You should preserve the honour and comfort of marriage, and say, what is equal to marriage for the being and well-being of life, it's the prop of mutual content, the aid of nature, the perfection of health, wealth, beauty, honour, experience; no condition is sweet where marriage supplies it not, it's the preservation of chastity, the pillar of the world, and of the Church, the glory of peace, and the life of the dead; nothing is so precious in worldly respects as that for which the husband loves and desires the wife, and she him; no union so strong as this, no joy in any outward union so content full as this, &c.

2. Nourish love, and abhor all occasions to the contrary, strive who shall love each other with the most cordial affection; love is given to both, to make the miseries of marriage tolerable, therefore live and love, and cease not to love, till you cease to live; have a care you lose not your first love; and so demean yourselves, as may best draw forth each other's heart in all love and friendships, and ever be ready to express love and sympathy, avoiding a peevish carriage, which provokes to weariness, impatience, and discontent.

3. Bear with each other's infirmities, fret not, cavil not at them, cover them with tenderness; if you have a bad bargain, make the best of it you can, now it is too late to complain; impart not your discontents to strangers, ask no counsel of them but with a

free consent of both, and only when necessity requires it. Observe it, such as complain to others, they show their clamorous and turbulent spirits, and want of wisdom and love; if thy husbands or wives virtues be but small, make them great by contemplation, and put upon them the great value of their worth; an eying each other's infirmities, deadens and kills the affection of love.

4. Observe each other's tempers to prevent discontents, and preserve your first love.

5. If there fall out a difference between you, are both freely willing the Word of God may decide it, and to submit unto it; fear breaches, and know a small spark of difference may increase a great flame, if not timely prevented.

6. Be both chaste, and love each other's company, and be faithful each to other; let one purse, one bed, one house, serve them that are but one.

7. Be industrious and provident, that neither of you may want.

8. Hinder not each other in serving of God.

9. Tender each other's good name.

10. Find as little fault one with another as possibly you can, and then express them not in anger, but in love, and when you be both alone.

Counsel to the Wife.

1. Love your own husbands, and express your love in a respected, amiable and modest manner, in thy husband thou may behold authority, government, dominion; from man thou first received thy being, from thy husband thou enjoyest countenance, protection, direction, honour, love, &c.

2. Honor your husband inwardly in your heart, and outwardly in your actions, esteem him as he is your superior and head, and yield to him, let your will be subject to his; you must have no will but his, if he speaks the word, you must not contest, but in humility yield; if he be angry, be you silent, set before you what the carriage of the Church ought to be to Christ, to be a pattern for you, and know where love is, duties are frequent, and acted with ease and delight.

3. Obey thy husband; obedience is a hard word, many a proud stout stomach neither will nor can yield their necks to the collar of subjection in everything; the Lord knew how it would come to pass, that both husband and wife would both have their wills, though each were quite contrary to the other, therefore God thought fit to order it as he would have it, that the wife should yield to her husband, and be obedient to him in everything. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church...therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Eph.5:22-24. Therefore know, O woman, whosoever thou art, rich or poor, that God hath commanded you to be subject to your husband, and if you do it not, God will call you to an account for it one day, though it may be, your husband be contented to let it pass, in the fear of God consider it, and tremble at the thought of living in the breach of so plain and clear a command; consider Christ is the author of salvation to all that obey him, Heb.5:9;

therefore go to God for humility and self-denial, to stoop to thy husband's command, {if it be lawful,} because God hath commanded it, and though marriage be an equal state, yet the carriage of both is not to be the same, therefore let thy love to thy husband be with a loyal sweet subjection, without slavery, and thy obedience shall be a blessing to thee, and an increase of thy inward peace and joy; also thou shalt avoid many quarrels, envies, and discontents, which others endure; also by thy obedience thou shalt honour God, and be a good pattern to others to do so also.

Counsel to the Husband.

1. Consider the command of God is upon you, that you love your own wives, and be not bitter unto them, let love descend, first from thee, for she is a deserving object of love, as she hath forsaken all for thee, and perhaps is shiftless without thee; great are her burdens and pains in conception, and bearing children, &c., let thy love to her be full and free, love her in some sense better than thy self, and let thy love be conveyed to her with royalties without tyranny. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it...so ought men to love their wives as their own bodies. He that loveth his wife loveth himself," Eph.5:25-28, for no man ever yet hated his own flesh, vs.29, they two are one flesh, "for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Eph.5:31.

2. Let her share with thee in the benefit of thy {graces, gifts,} estate, if thou hast plenty, let her have plenty also, for she shall be sure to share with thee in the ill, in poverties, sicknesses, disgrace, and other miseries; oh therefore let her share in thy plenty also; let her have for delight as well as thy self, make her cause thy own, and do so as thou wouldst be done unto, and give it her freely without asking. Some men have much, and spend much upon their pleasures, but allow their wives just nothing; such give their wives ground enough to question their love to them, because love is bountiful where there is plenty; why should not part of that which is yours be hers, for her necessities and comfort?

3. Ease thy wife as much as thou canst, though she be bound to obey thy command, yet it's like you need not command so many things, or not so frequently, and so the burden of subjection may be much lighter to her; if she be willing to obey, spare her; if unwilling, forbear her, that she may sin less. Say not, that thou wilt make her, be not too confident of thy strength to mold thy wife into subjection, as wise and strong as thou art, could not do it, for only God can make a stout stomach to yield to a weak and willful Governor. Victory is not always to the strong, Eccl.9:11; it's ill grappling with a head-strong woman, she may be weak in body, but strong in mischief; the tongue is an unruly member, no man can tame; be not so mad as to strike thy crown, nor cast it in the dirt; if she answers not thy desires, inform her of her duties from the Scriptures, and pray to God to set it home upon her conscience; if God be not regarded, who shall?

4. Honor thy wife, right her wrongs, suffer none to sleight nor abuse her in no kind, &c., follow thou Christ's carriage to his Church, which is most loving, meek, and sweet.

5. Provide all things needful for her, that she may live comfortably with thee; and whether she be good or bad, you ought to do what you can to provide means that she may live comfortably after you in this world.

6. Dwell with her, deprive her not of the benefit of thy presence, by long journeys, &c., unless absolute necessities enforce it, and rather ere with over-loving thy wife, than

otherwise.

Thus I have thought fit to mention some few things, which so much concern the comfort of a married life. This may be of use to some of those into whose hands it may come, though this is more largely handled in several Treatises.

The Remedy of Fears.

Some few observations from Isaiah 41:10. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

1. Some things are terrible to a Saint, which he is subject to fear.
2. It is the will of God, that his people be not troubled, but to live a sweet and quiet life, in, and upon God.
3. God is always present with his own, to keep them from evil and do them well, though they know it not, or consider it not.
4. Fears arise in not beholding the presence of God.
5. The consideration of the presence of God is a remedy against fears.
6. I am thy God; when a child of God is at the worst, still God is his God.
7. The knowledge of an interest in God is enough to raise a soul out of all its fears.
8. I will strengthen thee; God is engaged by promise to help and strengthen his elect.
9. The Saints should mind God's promise, and live upon it.
10. The promise of God is enough to quiet and settle a soul from fears.
11. The weakest Saint with God shall prevail.
12. Strengthen thee; there is strength enough in God.
13. The Saints strength is God.
14. It's in vain for men to oppose the Saints, for God is with them to help them.
15. I will help thee; the Saints in themselves are weak, and cannot help themselves.
16. There is no help but in God; creatures cannot help, they are vanity.
17. So much as the soul rests upon the promise of God for help, so much it's freed from fears in the greatest appearance of dangers.
18. Uphold thee; the trials of the Saints are above their strength, they cannot stand without God, for the LORD upholds his.

19. Strengthen, help, uphold; God applies himself suitable, and in particular, to the wants of his people.

20. When God will preserve a man, there is not anything that can hurt him.

From all which we may Observe.

That the ground of fear is ignorance, "for my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge," Jer.4:22, "do ye thus requite the LORD, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee," Deut.32:6; and forgetfulness, "because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength," Isa.17:10, "then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage," Deut.8:14; and living by sense, and not by faith.

That it is unreasonable and sinful for a child of God, to fear men, or be dismayed at anything. Reason. 1. Because it's against God's command, which saith, fear not, &c. 2. They have the presence of God to keep them. 3. They have an interest in God, which is happiness beyond all miseries. 4. Because nothing can befall them, but what God appoints, who loves them infinitely. 5. Because whatsoever befalls them, shall do them good. 6. The bitterness shall be but short. 7. Fears never do any good, but hurt; they dishonor God, his truth, and people, and oft cause an omission of duties. 8. Fear is unsuitable for a Saint.

Lastly, fears are unreasonable for a child of God, because God hath given unto them many great, sweet, and precious promises, that they shall not want a good thing, "for he hath said, I will never leave thee, nor forsake thee," Heb.13:5, therefore they are well enough, they need not care, nor fear, but in God always rejoice, and sing praises to him.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."
Jude 1:24-25.

A SONG OF THE LOVE OF GOD TO SUCH AS ARE IN CHRIST.

The love of God hath been to me full great,
In leaving me in such a state to be;
And then to set me free from this estate,
He gave his only Son to die for me.
Which is a greater happiness to me,
Then if I had not been in misery.

I was as vile as any man could be,
And my vile state did openly appear;
When God in love did please to look on me,
And caused me a joyful voice to hear.
For passing by me, he to me said, Live,
Which voice of his unto me life did give.

When I heard this sweet voice of God to me,
Upon my heart effectually it wrought;
That I was then so set at liberty,
That oft times I did ponder in my thought.
From sin, Satan, curse, wrath and hell, so free,
That I fear not what they can do to me.

Love caused God for me his Son to give;
Love caused Jesus Christ for me to die;
Love caused God to say to my soul, Live;
Love in my soul doth again reply,
In songs, how lovingly Christ did come,
A mighty price, and ransom of great worth.

What glorious sight of love is this I see,
That being had before the world could be;
Without al time, bonds, measure, or degree,
Is this his love which he hath set on me.
One glorious sight of this so great love,
Will cause a soul for to be sick of love.

This love made known to me, made me to muse,
That ever God should be to me so good;
To give his Son for me, and me to choose,
Which was his enemy, and in my blood;
When I fled from him, after me came he,
I sought not him, but he sought after me.

The love of God to me is passing great,
Which had a being ere the world began;

It boundless is, and every way complete,
And longer doth endure than this world can.
Like love to this hath never yet been heard,
And there is none can be to this compared.

That many in their sins should be destroyed,
Whose first condition was as good as mine;
And yet to me this mercy is enjoyed;
Thus being freed I shall in glory shine.
This shows his love to me was great and free,
And could not be deserved at all by me.

Oh, who could wish himself a thing so rare,
As to be hemmed in, and compact about,
With boundless love, oh; who can it declare,
Or who by fathoming can find it out?
My heart, my hand and song are all too weak,
Of matchless love, to think, or write, or speak.

It is through faith applied so excellent,
It comforted and elevates on high,
The saddest heart, and fills it with content;
Yea it revives a soul ready to die.
The apprehending it, brings joy and peace,
When it is clouded, peace and joy do cease.

Each soul that doth this boundless joy possess,
May well be swallowed up in admiration;
And to the praise of God may it express,
And often have it in his meditation.
Well may it cause him to serve, fear, and love,
This boundless lover, ever God above.

A SONG THAT JESUS CHRIST, IS ALL IN ALL TO HIS.

Christ is his Father's chiefest choice,
And I in him the very same;
Why should I not in him rejoice?
Who am secured from all blame.

In God through Christ, the Saints rejoice,
When they know they in Christ are found;
Through Christ they with a joyful voice,
In singing do his praises sound.

I now in Christ have beauty bright,

I am complete in him alone,
Being clothed in his robe that's white,
In him I have perfection.

In me God doth, through Christ delight,
In God through Christ I interest have;
Through Christ I may come in his sight,
And needful things may ask and have.

My privileges are full large,
Through Christ my Saviour and my King;
Who only under-went the charge,
Me to redeem, and me home bring.

And now I am by him set free,
Union with him for to enjoy;
The thought of it so cleaves to me,
That nothing can me much annoy.

What is it worldly men desire,
But beauty, riches, and fine fare;
With pleasures, ease, and rich attire,
Things which the world in them do share?

And what these things to them can be,
The same is Christ to me and more;
And what thy best works are to thee,
Better to me is Christ my store.

Christ is my light, my life, and power,
My Prophet, Priest, and King is he;
My husband, Head, and Saviour,
Oh, none but Jesus Christ for me.

Should my performances grow slack,
And should I dead and lumpish be;
Or should God seem to turn his back,
My part in Christ shall never lack.

Though my corruptions should increase,
And sin should seem to master me,
Yet Christ shall be my health and peace,
My strength and righteousness is he.

In life and death so shall I be,
For all things else are vanity;
Whatever my condition be,
Nothing but Christ shall comfort me.

For Christ to me is all in all,
In life and death, advantage he,
Unto me is, and sure he shall,
More than a Conqueror make me.

And in this doth my joy abound,
That I in Christ am ever found,
Where all perfections do abound,
And I with him shall be crowned.

Therefore I shall set forth his praise,
And honour him while I have breath,
Yea, him love, fear, and serve always,
From henceforth to my day of death.

FINISHED.

CERTAIN QUESTIONS PROPOUNDED

**to the ASSEMBLY, to answer by the Scriptures;
whether corporal punishments may be inflicted
upon such as hold Errors in Religion.**

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev.13:17.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev.14:8-10.

"Ye are bought with a price; be not ye the servants of men." I Cor.7:23.

"For ye suffer fools gladly, seeing ye yourselves are wise." II Cor.11:19.

By Samuel Richardson

LONDON, Printed Anno Dom. 1646.

To the impartial READER.

If in this life only we have hope in Christ, we are of all men most miserable, I Cor.15:19, for almost every man thinks himself most happy, that can do us the most mischief; so that scarce any place can hardly be found in which we can be let alone; notwithstanding, we eat our own bread, and wear our own clothing; {to say no more,} live quietly, and do no man wrong. We are daily unjustly accused, and liable to be stripped of outward comforts, because we will not believe and practice that which is in our understanding a lie. And is it not strange, that some dare affirm that to be truth, and would have others compelled to believe it; notwithstanding, they cannot show it unto us out of the holy Scriptures; neither can they prove themselves to be our spiritual masters. If they can, we are content to be their spiritual servants, and believe, and practice, what and how much of any Religion they please to appoint. But until they can prove to us, to have such power, it will be to no purpose for them to appoint us what to believe, &c., than that which is truth, may more clearly appear. I desire they would give a plain and full answer {to these Questions I have propounded} according to the Scriptures; that so if we be mistaken, we trust we shall be glad to see it, and embrace it, &c.

That Religion Ought to be Free.

1. Because it is God's way to have religion free, and only to flow from an inward principle of faith and love, neither would God be worshiped of unwilling worshipers. "God is a Spirit, and they that worship him must worship him in spirit and in truth." Jn.4:24.
2. It is God's prerogative only, to force to religion, by working faith in men's hearts, for though religion be natural, yet true religion is supernatural, and proceeds from the Spirit of God.
3. Because the end why God hath the church is, that he might have a people separated from others in the world, to glorify him in a holy conversation, to the convincing of those that are out of the church; therefore, there must be a world, before whom the church must walk, to whom such as walk disorderly are to be cast by excommunication, and the church is to wait for their repentance.
4. Because, if there should be an established law for all persons to submit unto, it would tend to the wounding of the souls, and undoing the bodies of very many that could not submit to any one way, because their judgments so much differ. Also, if there should be any defect in the established law, as it is possible to be, as we know by woeful experience, the godly shall suffer oppression for conscience of the truth against that defect, by the execution of that law; which, I suppose, would be a grief to honest hearts, seeing, that we find, that when laws are made concerning religion, such as make conscience are caught, as Daniel and the three children were.
5. Because, it is the best for the public peace to give every one content, for if there be set up an order in religion for a law, and thereby please one sort of people, another sort will be displeased, who it may be, have as many good reasons for that they would have, as

the others; and such as like not a toleration, it is to be feared, they are not rightly principled themselves, and so are not competent judges.

And as for those who think otherwise, I desire they would seriously consider, and answer these Questions by the Scriptures.

Certain QUESTIONS propounded to the SYNOD.

1. Whether corporal punishments can open blind eyes, and give light to dark understandings?
2. Whether carnal punishments can produce any more than a carnal repentance and obedience?
3. Whether the destroying of men's bodies for errors, be not a means to prevent their conversion; seeing some are not called until the eleventh hour, and if they should be cut off for their errors the seventh hour, Matt.20:6, how should they have come in?
4. Whether those who would force other men's consciences, be willing to have their own forced?
5. Whether it be wise and safe to make such sole judges in matters of Religion, who are not infallible, but as liable to err as others?
6. If a Father, or Magistrate have not power to force a virgin to marry one she cannot love; whether they have power to force one where they cannot believe, against the light and checks of their own consciences?
7. Whether the Scripture makes the Magistrate judge of our faith?
8. If the Magistrate may determine what is truth; whether we must not believe, and live by the faith of the Magistrate, and change our Religion at their pleasures? And if nothing must be preached, nor no books of Religion printed, nor be allowed to pass, unless certain men may please to approve, and give their allowance thereto, under their hands; whether such do not by this practice, tell God, that unless he will reveal his truth first to them, they will not suffer it to be published, and so not known to be {even with him} notwithstanding the Magistrate may and ought to hinder the printing and publishing of that which shall be against the safety and welfare of the State. But we must distinguish between matters civil and religious; and we question their power in the latter. Also, whether the Licenser setting his hand to the book to license it, {he being a Priest by his ordination and from the Pope,} be not the mark of the Beast, spoken of in Rev.13:17? And whether it be not worse than any of our former patents before this Parliament?¹ Is

¹ Otherwise known as the Long Parliament. By letters patent, grounded on the Royal letters patent, by which the ecclesiastical commission was constituted, the commissioners could fine, imprison and exercise other authorities not belonging to the ecclesiastical jurisdiction. Monopolies had been also granted to various persons and companies, by letters patent, of almost every article in daily use. These

not this a spiritual wickedness in high places, which strikes at the truth? And whether all such as have gone to them to license the truth ought not to repent of it, and do so no more? Also whether these men be fit to be Licensers of the truth, who when the truth hath been tendered them to be licensed, they have confessed the truth of it, as they have been free to license it; but refused, because they durst not? And whether it can be made appear, that God hath revealed his truth first to these Ministers of England, and so the first spreaders of it? Instance, who opposed the Prelates, the Ministers, or the People; first? And so of the rest.

9. Whether it be not the command of Christ, that the tares {those that walk in lies} and the wheat {those that walk in the truth} should be let alone; and the blind {led in a false Religion} which are offended at the declaring of the truth, should be let alone? Matt.13:30-38. Matt.15:14.

10. Whether he was not reprov'd, that would have fire from heaven to devour those that reject Christ? Luke 9:54-55.

11. Whether the servants of the Lord are not forbidden to strive, but to be gentle towards all? II Tim.4:2.

12. Whether the Saints weapons against errors, be carnal or no? II Cor.10:4.

13. Whether it was not Christ's command, that his Disciples when they were persecuted, they should pray; and if cursed, bless?

14. Whether the Scriptures declare, that the Saints should persecute others; and whether the gentle lambs of Christ can serve the Wolves so, seeing he sent his as sheep among wolves, and not as wolves among sheep, to kill and imprison? Matt.10:16.

15. Whether Christ hath said, he will have an unwilling people compelled to serve him²?

16. Whether ever God did plant his Church by violence and bloodshed?

17. Whether tares {those that may presently walk in lies} may not become wheat, and the blind see, and those that now oppose and resist Christ, afterwards receive him; and

companies were often invested with inquisitorial powers, which were extremely unpopular, and hostile to liberty. The whole of these grievances and depressions were swept away by this Parliament. {Neil's, History of the Puritans}

² What needs outward power to force a people made willing by the Spirit? "Thy people shall be willing in the day of thy power." The very Day of Christ's power is not to force men against their wills, but to make them willing. They that are not a willing people, belong not to Christ's Kingdom, but to the world. {Dell's, Right Reformation, 1646} William Dell delivered a sermon to the House of Commons in November, 1646, in which he attacked what he referred to as a "civil-ecclesiastical reformation," referring to the Presbyterian Church Government which the Presbyterians in the Westminster Assembly had advised the Parliament to establish in England.

he that is now in the Devils snare, may get out, and be brought to repentance; and such as are Idolaters, as the Corinthians were, may become true worshippers, as they that are strangers may become God's people?

18. Whether to convert a heretic, and to cast out unclean spirits, be done any other way than by the finger of God, by the mighty power of the Spirit in the word?

19. Whether he that is not conformable to Christ, may not at the same time be a good subject to the State, and as profitable to it as any?

20. Whether men that differ in Religion, may not be tolerated, seeing Abraham abode among the Canaanites a long time; yet contrary to them in religion, and he sojourned in Gezer, and King Abimelech gave him leave to abide in his land, and Isaac dwelt in the same land, yet contrary in Religion. The people of Israel were about 430 years in Egypt, and afterwards in Babylon, all which time they differed in Religion from the State. So likewise Christ and his Disciples differed from the common religion of the State, and when the enemies of the truth raised up any tumults, the wisdom of the Magistrate most wisely appeased them. Acts 18:14.

21. Whether it be not better for us, that a patent were granted to monopolize all the corn and clothing, and to have it measured out unto us at their price and pleasure, which yet were intolerable; as for some men to appoint and measure out unto us what and how much we shall believe and practice in matters of religion?

22. Whether there be not the same reason that they should be appointed by us what they shall believe and practice in religion, as for them to do so to us, seeing we can give as good grounds for what we believe and practice {as they can do for what they would have us believe} if not better?

23. Whether men heretofore have not in zeal for religion, persecuted the Son of God, instead of the son of perdition?

24. Whether it is not a burden great enough for the Magistrate to govern and judge in civil cases, to preserve the rights, peace and safety of its subjects?

25. If the Magistrate must judge and punish in matters of religion, the Magistrate must ever be troubled with such persons and such causes, &c., if after his conscience be convinced, he had no such power, or see that it was truth he punished; what horrors of conscience is he like to possess?

26. Whether he is fit to appoint punishments, that is not fit to judge?

27. If the Magistrate must punish errors in religion, whether it doth not impose a necessity that the Magistrate is to have a certainty of knowledge in all intricate cases, and whether God calls such to that place, whom he hath not furnished with abilities for that place? And if a Magistrate be in darkness, and spiritually blind, and dead, be fit to judge of light, of truth and error, and whether such be fit for the place of the Magistracy? Then whether it be not a scruple to a tender conscience to submit to such in civil cases, because not

appointed to that place by God? Whereas if the Magistrates power be only civil, the doubt is resolved, because such as may be fit for Magistrates, and men ought in conscience in civil things to submit unto them, so far as their commands are good.

28. Whether there be any Scripture that saith, that any man's conscience is to be constrained, and whether the Magistrate can reach men's consciences; and whether he be fit to make a law to conscience, who cannot know when conscience keeps it, and that cannot reward conscience for keeping it, nor punish the conscience for the breaking of it?

29. Whether it be not in vain for us to have Bibles in English, if, contrary to our understanding of them, we must believe as the Church believes, whether it be right or wrong?

30. Whether the Magistrate be not wronged, to give him the title of Civil Magistrate only, if his power be spiritual?

31. Whether laws made merely concerning spiritual things, be not spiritual also?

32. Whether if no civil law be broken, the civil peace be hurt or no?

33. Whether in compulsion for conscience, not only the guilty, but the innocent suffer also? As if the husband be a heretic, his sufferings may cause the innocent wife and children shall suffer as deeply also.

34. Whether such as are spiritually dead, be capable to be spiritually infected?

35. Whether God will accept of a painted sepulcher, a shadow, a mere complement of obedience, when the heart is dead and rotten, and hates God, and all that is good? God hath no need of hypocrites; much less of forced ones. God will have those to worship him as can worship him in spirit and truth.

36. Whether the Scriptures appoint any other punishment to be inflicted upon Heretics than rejection and excommunication? "A man that is an heretic after the first and second admonition reject." Tit.3:10.

37. Whether freedom of conscience would not join all sorts of persons to the Magistrate, because each shared in the benefit?

38. Whether those States, {as the Low-Countries,} who grant such liberty, do not live quietly, and flourish in great prosperity³?

39. Whether persecution for Conscience do not harden men in their way, and make them cry out of oppression and tyranny?

³ It causes disturbances and tumults in the world, when men are forced by outward power to act against their inward principles in the things of God. What disturbances and tumults this hath bred in State and Kingdoms, who knows? {Dell's, Right Reformation}

40. Whether some Corporal punishments would not make thousands in England face about to Popery, as it did in Queen Mary's time⁴.

41. Whether laws made concerning religion, have not always caught the most holy men; witness Daniel and the three children; the rest will be of what religion you will.

42. Whether the Saints crave the help of the powers of this world to bring Christ to them, or fear their powers to keep him from them?

43. If no Religion is to be practiced, but that which the Commonwealth shall approve on, what if they will approve of no Religion? Shall men have no Religion at all?

44. Whether the Saints ought not to continue their Assemblies of their worship of God, without, or against the consent of the Magistrates; they being commanded to do so, Heb.10:25, even by a Messenger from God? Acts 5:19-20. This was the practice of the Apostles, who were not rebellious nor seditious. Acts 4:18-23 & 5:22-28.

45. Whether uniformity in Religion in the State, do not oppress millions of souls, and impoverish the body of the Saints?

46. Whether God's people have not disputed and taught a Religion and Worship new, contrary to the State that they lived in, and spread it in travelling in open places; as appears, Acts 17:2,17-18; yea, contrary to public authority in the Nations Uniformity, in false worship, the three children, Dan.3:1-25; so the Apostles, Acts 4:29; the Saints have openly witnessed, that in matters spiritual, Jesus Christ was King, Acts 17:7, and for this Christ suffered; as appears by his accusation. "Pilate therefore said unto him, art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Jn.18:37. Jesus of Nazareth, King of the Jews. Psal.2:6. Acts 2:36. God's People have seemed the disturbers of the civil State, for upon the Apostles preaching, there followed uproars, and tumults, and uproars, at Iconium, at Ephesus, at Jerusalem, &c. Acts 14:4; 19:29, 40; 21:30-31.

47. Whether Jesus Christ, appointed any material Prisons for Blasphemers of him? Whether notwithstanding the confidence of the truth they have, to which they would force

⁴ Now, after that God had plagued this realm with the most grievous plague that ever came to it, in taking away from it so goodly a king as he was, yea, such an one as hath not been read of, of his age, in any realm, both for wit, learning, soberness and godliness; and in his stead he hath set up Queen Mary, who in a short time hath pulled down that which was not built in many years, and brought in the Bishop of Rome, before justly and by Law of Parliament abolished, with open perjury of so many as gave their voices and consent to the same. For they had all made a solemn oath before never to receive his unjust usurped power into the realm again. {Remains of Thomas Cranmer, Archbishop of Canterbury, by Jenkyns.}

others; whether the Bishops, their Fathers, &c., have not been as deeply mistaken; for now they are found to be Antichristian.

48. Whether it be not a natural Law for every man that liveth, to worship that which he thinketh is God, &c., as he thinketh he ought to worship; and to force otherwise, will be concluded an oppression of those persons so forced?

49. Whether it be best for us to put out our eyes, and see by the eyes of others who are as dim-sighted? In my judgment, your judgment is a lie; will ye compel me to believe a lie? Compel ye a man to be present at a worship which he loathes? Or will ye force my tongue to speak that which my ears cannot affect?

50. Either the Civil or the Spiritual State must be supreme; which of these must judge the other in spiritual matters? If the Magistrate, then he is above the Church, and so the head of the Church; and he hath his power from the People, {to govern the Church,} whether it will not follow, that the People, as a People, have originally as men a power to govern the Church, to see her do her duty, to reform and correct her; and so the Spouse of Christ, the wife of Christ must be corrected according to the pleasure of the world, who lie in wickedness? "And we know that we are of God, and the whole world lieth in wickedness." I Jn.5:19.

51. Whether it be in the power of any man to believe what he will, and as he will? The mind of man being persuaded with great reasons, is captivated, will he, nil he. I am fully persuaded of the truth of the religion that I profess, and if I should follow your religion, I should deceive men, and go contrary to my conscience, but I cannot deceive God.

52. Whether the ordinance against preaching⁵ is not only the way to ensnare the choicest men; but it cannot catch the worst? Who shall judge what is error, and what is truth? I answer, if our enemies must judge, we must always be persecuted, and abused by the worst of men; for they will judge it fit to persecute us; they will call truth error, and error truth. And sometimes truth shall be esteemed no less than blasphemy; and that which one man shall do as his duty, and conscience to God's command, may be called obstinacy, though unjustly. So that if any demand who is the most orthodox and sound man, and freest from errors, the answer is now, if you will put it to the vote, it is the major voice, the strongest side, that side that hath the authority to back it; so that we must follow a multitude. Once a king being sick, it was demanded of him who should succeed him in the

⁵ An ordinance of Parliament that was issued on the 26th of April, 1645, for the silencing of all such preachers as were not ordained, nor allowed, "by those who shall be appointed thereunto by both Houses of Parliament." A still more stringent ordinance was passed on the same effect, on December 26th, 1646, when all Preaching or Exposition of Scripture was forbidden except by ordained persons; and due punishment was to be inflicted on all who spake aught in "derogation of the church government" then established. Many were persecuted and imprisoned under these intolerant laws, among whom may be mentioned, Mr. Denne, Mr. Coppe, Mr. Lamb and Mr. Hanserd Knollys. The Presbyterian Clergy would authorize none to preach, except such as would take the Covenant, and consent to their discipline. {Crosby, History of the English Baptists}

crown; and he answered, he that hath the longest sword. So it is now, and if truth hath but a few followers, it must be esteemed error and rejected.

53. If the magistrate, as a magistrate, have a power from Christ, to punish such as he is persuaded in his conscience are erroneous and heretical, or because he differs in religion from the magistrate, then Queen Mary and her Parliament did well, in burning the martyrs for differing from her established religion; they being as contrary to her religion as any are now in the eyes of the magistrate.

54. Either the civil, or the spiritual state must be supreme; which of these must judge the other in spiritual matters? If the magistrate, then he is above the church, and so the head of the church. And if he hath his power from the people to govern the church, whether it will not follow that the people, as a people, have originally as men a power to govern the church, to see her do her duty, to reform and correct her; and so the spouse of Christ, the wife of Christ, must be corrected according to the pleasure of the world, which lieth in wickedness?

55. Whether every man doth not venture his soul upon the truth of that religion which in his conscience he is persuaded of the truth thereof?

56. Whether these kingdoms have any sufficient ground to believe they shall enjoy their outward rights and liberties, so long as any one religion is set up, and men forced under great penalties to be subjects to it?

57. Whether it be not a horrible thing that a free division of England may not have so much liberty as is permitted to a Turk in this kingdom; who, although he denies Christ, yet he can live quietly amongst us here? And is it not a great ingratitude of this kingdom to deny this liberty to such as are friends, and have been a means in their persons and estates to save this kingdom from destruction and desolation? Oh, England, England! Oh that thou wert wise to know the things that belong to thy prosperity and peace, before it be too late! The hand of God is against thee! How have we slain one another; and who knows but this is come upon us for troubling, undoing, despising and banishing the people of God into so many wildernesses⁶?

58. Whether men are bound in conscience to be persecuted, when they can help it, for omitting of that which they judge sinful? And whether a man may not take that which is his right, or use means to take it by force, in case they who should give it deny it, and he

⁶ "God hath blasted them that would have kept us from our sweetest liberty. The King and his bishops denied it to us, and God hath blasted them; those of the Parliament promised liberty to us, but did not give it to us, and therefore God hath blasted them. The Synod, with the Ministry of England, should have spoken for us, and they speak against us, and God hath blasted them; and if the Army had neglected us herein, God would have blasted them as well. "Jerusalem is a burdensome stone for all people; all that burden themselves with it shall be dashed in pieces, though all the people of the earth be gathered together against it." Zech.12:3. {Richardson, Answer to the London Ministers, 1649}

cannot have it otherwise? Thus I would keep my estate, my liberty, my life, by force, if I {can, and} cannot keep it otherwise⁷.

59. Whether there be any man that judgeth his own judgment erroneous?

60. Whether, if any man will take upon him to punish men for errors, it be not fit that he should show his authority from God, to warrant his practice; and if one man is to be punished for error, must it not of necessity follow, that all men are to be punished, because all men have errors, as no man is free from them, and therefore, all men are to be punished with corporal punishment for their errors, either more or less? So that, if Luther and Calvin, and other good men were now amongst us, they too should be punished for the errors they held, as well as others are for the truth?

61. Whether the priests of England, in assuming to themselves to be Christ's ministers, and the successors of the Apostles, and a godly reformed Presbytery, be not a cunning trick, and a mere cheat to deceive the simple?

62. Whether the practice of the priests be not contrary to the practice of the Apostles? Take one instance, the apostles dipped, that is, baptized persons, after they believed and confessed their faith; whereas these sprinkle persons before they believe, yea, before they can even speak. They baptized persons in the river, these sprinkle water upon their faces. Yet if you will believe them, they are the successors of the apostles, and follow their steps.

63. Why the Priests of England assume to themselves the title of reverend divine? Is it because they are exercised in Divine truths, or because they partake of the Divine nature, or both; if so, then many tradesmen may as well have the title of divine given them as well, as they partake of the Divine nature, and are as much exercised in matters divine, as the most of them; but it is a question to me, whether the title divine is to be given to any man, but only to God alone; whose being, only is Divine.

64. Whether the name of settling religion be not a fine pretense to establish error and tyranny? We desire not liberty of conscience of any man. Let us enjoy our right, our liberty of persons and estates, and we will give them leave to hang our religion, and consciences too, if they can. They desire not our religion, nor can they see, nor reach our consciences, and I am persuaded that the hand of God and man will be against England and Scotland, till they cease troubling of men for matters of religion⁸.

⁷ A man, when he sins not against the State, may justly stand for his state-freedom; and to deprive a man of his state-liberty for the kingdom of Christ's sake, as it causes disturbances in the world, so let any man show me any such thing in the Gospel. {Dell, Right Reformation}

⁸ Robert Baillie, one of the Scottish Commissioners to the Westminster Assembly, in a work printed in 1647, particularly inveighs against the Baptists for their opposition to its proceedings. "This immoderate love of licentiousness," he says "puts them upon a high degree of hatred and indignation against the Solemn League & Covenant, against the Scottish nation from whence it came; as two great

65. Whether any that are contrary to the Synod, did ever sue the Parliament to have the Presbyters punished for any of their errors, though in them they abound? And whether some of them do not tend to the destruction of the State, if they might have their wills⁹?

66. Whether it be not a great error to slight and disgrace the Holy Scriptures? And whether the Synod are not guilty of this error, in that they do not make the Scriptures the ground and rule of what they do? And this appears. 1. In that what they affirm is not in the Scriptures. 2. In that they keep not the form of sound words, as the Scripture requires. We cannot read it in the Scripture what they impose upon others; nor can we find the substance of what they impose upon others in the whole Scriptures. 3. Neither do they allege the words nor texts of Scripture to prove, what they maintain, as appears by their Directory¹⁰. What is their authority above the Scriptures; if they think so, it is no small error.

67. Whether it doth not appear, that the priesthood, for the most part, do hate and despise the suffering saints of Christ? And this appears. 1. Because they speak not for them, but speak against them. 2. They preach against them. 3. They persecute them, and cause others to persecute them. 4. When they are in prison, they do not visit; nor allow them any means, when they are in want, to maintain them.

68. Whether it doth appear, that the priests oppose errors and sects out of conscience, or out of bye and self ends? It appears to be the latter, because they write and preach, and bend their strength against those truths that oppose their profit, honour and ease; as tithes, false ministry and the cozening of people. But as for errors, indeed, as to deny the resurrection of the body, the truth of the Scriptures, to deny Christ to be God, and the like, which of them hath written one sheet against any of these errors? Notwithstanding

impediments to their quiet enjoying, of that self-destroying and God provoking liberty, which, so passionately, they lust after."

⁹ We exalt Jesus Christ alone in the spiritual church; and attribute to the magistrate his full power in the world; but they {the Presbyterians} exalt themselves in Christ's stead in the church; and set under their feet the magistrate's power in the world. {Dell, Right Reformation}

¹⁰ On the 3rd of January, 1645, the Parliament issued an ordinance for the abolition of the Common Prayer Book in the public worship, and for the imposition, in its stead, of the Westminster Directory for Public Worship, which had been prepared by the Assembly of divines. Therein directions are given for every part of divine service, as the reading of the Scriptures, the mode and matter of prayer, the administration of baptism and the Lord's supper, visiting the sick, burials, singing, days and places of public worship, &c., but liturgical forms were in all cases to be dismissed. As intimated above, no Scripture authority is produced or referred to, either for the sentences contained therein, or for its use by the clergy. An additional ordinance in the following September rendered the use of it compulsory in all the parishes of the land; persons preaching or writing against it were to be fined, and penalties were attached to the use of the book of Common Prayer, whether used in public or private worship.

they have written volumes against good men, for doing that which Christ hath commanded them?

69. Whether those priests are not false priests, and prophesying in their pulpits, that London should be plundered, and their wives, &c., ravished, when Sir Thomas and his army came into London¹¹? You see apparently they prophesy the vision of their own hearts; so they say, "thus saith the Lord," when he hath not spoken unto them.

70. Whether the priests were not the cause of the burning of the book entitled, "The Bloody Tenent,¹²" because it was against persecution? And whether their consciences would not have dispensed with the burning of the author of it? And I wish they would seriously consider Dell's Book of Right Reformation¹³.

¹¹ The war being ended, the Presbyterians endeavored to get rid of the Army, but fearing the loss of that liberty for which they had fought, and dreading the intolerant spirit of the presbytery, under the direction of the council of agitators, the Army resolved not to disband, until the civil and religious liberties of the nation were placed in security. To the dismay of the Presbyterians, they seized the person of the King, and advanced towards London; and finally, under the command of Sir Thomas Fairfax and Cromwell, marched through the city itself, without any disorder, putting an end to the Presbyterian ascendancy. The odium of this grand revolution, by which the Army became masters of the City of London, and of Parliament itself, fell chiefly on the Presbyterians themselves, whose intemperate zeal for Covenant uniformity carried them to very impolitic excesses. The sermons of their ministers were filled with invectives against the Army, and in their public prayers they entreated the Almighty to incline the hearts of the Scots to return to their relief; and the conversation of their people was riotous and disorderly. {Neil, History of the Puritans}

¹² "The Bloody Tenent of Persecution for the Causes of Conscience Discussed, &c.," 1644, was the work of the noble minded Rogers Williams, published in reply to a letter of Mr. John Cotton, the American Congregationalist, advocating persecution. {In the Bloody Tenent and other writings, Williams interpreted many passages in the Old and New Testament as limiting government interference in any religious matters, and therefore opposing the traditional Puritan exegesis, which supported using State force in some religious matters. Upon reading the book, John Cotton responded, defending his position in a book entitled, "The Bloody Tenent, Washed, and Made White in the Blood of the Lamb." Many of the original copies of the book by Williams, were burned by order of a Parliamentary faction offended by his view of government.} It gave great offense to the Presbyterians, who exclaimed against it as full of heresy and blasphemy. According to Baillie, it did not even meet with the approbation of the English Independents. Liberty of conscience, and toleration of all or any religion, is so prodigious an impiety, that this religious Parliament cannot but abhor the very naming of it. Whatever may be the opinions of Mr. Williams, and some of that stamp, yet Mr. Burroughs, in his late "Irenicum to the Lovers of Truth and Peace," upon many unanswerable arguments, explodes that abomination. {Brook, Lives of the Puritans}

¹³ Right Reformation; or, the Reformation of the Church of the New Testament, represented in Gospel light. In a sermon preached to the Honorable House of Commons, on Wednesday, November 25, 1646. He urges on the Parliament, "that as Christ's Kingdom and the kingdoms of the world are distinct, so you would be pleased to keep them so; not mingle them together yourselves, nor suffer

71. Whether men's eyes are not so opened, and the deeds of the priests so manifest, that it is but in vain for them to think that all men will be led by them evermore?

What power a Church hath over a Magistrate, if he be a Member of the Church; and if a member, he may be excommunicated, if so discerning.

Reason 1. Because Magistrates must be subject to Christ, and Christ censures all offenders. I Cor.5:4-5.

2. Every brother must be subject to Christ's censure, Matt.18:15-17, and if these Magistrates are brethren, Deut.17:15, they too.

3. They may censure all within the Church. I Cor.5:12.

4. The Church hath a charge of all the souls of the Church, and must give account of it. Heb.13:17.

5. Christ's censures are for the good of souls, Heb.12:6, but Magistrates must not be denied any privilege for their souls, else they by being Magistrates, should lose a privilege of Christ's.

6. In which privileges, Christians are all one. Gal.3:28. Col.3:11.

Sins of Magistrates are hateful and condemned. Isa.10:1. Mic.3:1. It's a Paradox, that a Magistrate may be punished by the Church, and yet that they are Judges of the Church.

Whether every man upon that Religion, which in his conscience he is persuaded is true, whether he doth not upon the truth thereof venture his soul.

If that Religion the Magistrate be persuaded be true, he owes a three-fold duty.

First, approbation, with a tender respect to the truth, and the Professors of it.

Secondly, personal submission of his soul to the power of Christ, in his Government.

Thirdly, protection of them, and their estates from violence and injury, from a false Religion he owes.

1. Permission {for approbation he owes not to what is evil} as, Matt.13:30, for public peace and quietness.

others to do it, to the great prejudice and disturbance of both." That Christ is the only reformer, his instruments the Word and Spirit, and to him all Reformation must be left; and here no earthly power must interfere. {Dell, Right Reformation}

2. Protection of the Persons of his subjects {though of a false worship} that no injury be offered to the persons or goods of any.

Objection. The Kings of Judah compelled men to serve the Lord, therefore, Kings may now compel, &c.

Answer. They who lived under the Jewish worship only were compelled, strangers were not.

Secondly, they were not compelled to anything, but what they knew and confessed was their duty.

Thirdly, if they did compel, their actions were not moral to oblige other Kings to do so. May not the Prelates by the same reason allege the Order of the Priesthood for their Episcopacy, as you for the Kingly.

Fourthly, the Kings of Israel did not imprison Schismatic, Pharisees, Herodians, &c.

Fifthly, the Kings of Israel had extraordinary prophets to direct them what to do infallibly; these Kings have none such to direct them.

Sixthly, if the Law be moral; where is it set down in Christ's Testament {which is to be our Rule} that the Magistrate shall compel all to his Religion, for to another he will not.

Objection. It seems that you would have no government, no law?

Answer. None but Christ's for his house¹⁴.

Objection. Then every man may live as he list¹⁵.

Answer. Had not he as good live as he list; as live as you list?

Objection. But we are bound by oath to a reformation, in suppressing errors, &c.

Answer. But still, according to the word of God, not against it. Show us the pattern of your reformation in Christ's Testament, in his Gospel, and we will embrace it; for we are not under the Law, but under Grace.

¹⁴ But would you have no Government? Yes, but the Government of Christ the Head, and the Holy Ghost the Spirit, in and over the church, the body. But would you have no law? No laws in God's kingdom, but God's laws ... and they are these three, the law of the new nature; the law of the spirit of life that is in Christ and the law of love. {Dell, Right Reformation}

¹⁵ May a Christian then live as he list? No, by no means; for he hath the Word and Spirit in him to keep him from living as he list; and he knows that no man in God's kingdom may live as he wills, but as God wills. {Dell, Right Reformation}

Objection. Then it seems errors may be suffered.

Answer. We must suffer that which we cannot help, necessity hath no law. If truth may be suffered also, it will prevail against Errors. It's no more in our power to hinder Errors, than it was in the power of the Prelates to hinder men's preaching, writing, and speaking against them. It is not in the power of man to suppress errors. If you can hinder and destroy the vain imaginations of men's hearts, and hinder Satan's suggestions of errors, and the vain imaginations of men's hearts, and expel the darkness in men, and place light instead thereof, and hinder men from speaking each to other; then you can suppress error, but else not, the Lord only can surprise Errors by the mighty power of his Spirit with his word, and we believe he will certainly do it in his time to his glory, and the good of his elect.

FINIS

JUSTIFICATION BY CHRIST ALONE

A fountain of life and comfort, declaring that the whole work of man's salvation was accomplished by Jesus Christ upon the cross, in that He took away and healed all His, from all sins, and presented them to God holy without fault in His sight.

And the Objections against this are answered, for the consolation of such as believe, that they may not ascribe that which is proper to Christ's Priestly Office, to their believing.

"By his knowledge shall my righteous servant justify many for he shall bear their iniquities." Isa. 53:11.

"Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled; he said it is finished, and he bowed his head and gave up the ghost." John 19:28,30.

"In the body of his flesh through death, to make you holy and unblamable, and without fault in his sight." Col. 1:22.

"Being justified by his blood." Rom. 5:9.

"Thou art all fair my love, there is no spot in thee." Cant. 4:7.

By Samuel Richardson

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1647

EPISTLE TO THE READER

TO ALL

WHO LOVE THE LORD JESUS

IN SINCERITY AND TRUTH

{Heirs of the Purchased Possession in Christ Jesus}

Who has loved us and washed away our sins in His own blood.

Grace and Peace be multiplied.

Dearly beloved brethren, these are the last times wherein iniquity abounds and the love of many waxes cold, so as we are ready to misconstrue and take all things in the worst part from God or man, for lack of love. The times are perilous. I cannot but desire you before I go hence, that you keep yourselves pure from the error of the wicked, and from Idols; and that you love one another, and that you may the better do it. Keep to and hold fast the wholesome Pattern of sound words which are expressed in the Holy Scriptures. {I Tim.6:3} "For, see, saith he, that thou make all things according to the pattern showed to thee in the mount." {Heb.8:5} For if you come once to forsake the words and expressions of Christ, you will quickly lose the Truth of Christ and receive error instead of Truth. I cannot but believe when the Apostle condemns preaching Christ in wisdom of words, {I Cor.1:17-2:5,} he mainly strikes at holding out the Truth in strange and curious words which tend to render man excellent, a man of great parts and incomes; so this also suites with the fleshly wits of the hearers; and to puff up their understandings. Which is no other to the common people than a strange Language, that they understand not. Also to take heed, that you deny not the truth of the Letter of the Scriptures, {as the manner of some is,} nor so to rest in the letter, as to come short of the sense and meaning of it. If the first be admitted we may burn the Bible, for if it be not true, what shall we do with it? If some of it be false, why not the rest also? And then who can tell what is truth? And so we venture our souls upon uncertainties. This is dishonorable to Christ and uncomfortable; it is to be abhorred by all, and is the only way to bring in and defend all errors; on the other side, if we affirm that the mind of God is so expressed in the letter, in so many words as he that can read may see it, is to deny any Interpretation of Scripture, and to deny them to be a Mystery. But without controversy great is the Mystery of Godliness, and he that observes the variety of expressions in Scripture concerning one thing, may well confess that unless the Holy Spirit reveal to us the deep things of God, we cannot know them. Therefore, take great heed that you receive not anything for truth unless the substance of it is clearly revealed in the Scriptures which is to be our Rule both for Doctrine and Manners.

Some place Justification to be only in the conscience. But we place it only in Christ where it is, and to whom it belongs. Justification consists in the taking away of sin. None but

Christ can do that. Justification and Acceptation are one. For without Justification there is no acceptation. And seeing we are accepted in Christ, we are justified in Him. If our Justification be a spiritual blessing, {as it is,} then it is in Christ where all spiritual blessings are. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." {Eph.1:3} Where our Redemption and Righteousness are, there is our Justification. Righteousness and Justification are one. This we have not in our selves but in Christ, "who is made unto us of God, wisdom and righteousness." {I Cor.1:30} "In whom we have redemption." {Col.1:14} Our Justification is a part of our completeness. Therefore, where we are complete, there we are justified. But we are not complete in ourselves, but in Him. "And ye are complete in him, which is the head of all principality and power." {Col.2:10} If all things on which depends our happiness were accomplished, John 19:28, {"Jesus knowing that all things were now accomplished, that the scripture might be fulfilled;"} then was our Justification also accomplished. For without that no man could be saved.

This mystery of Christ is a great mystery. Oh meditate and dive as deep as you are able into this mystery. The benefit will be great and sweet. The more I am exercised herein, the more I see into it and enjoy Justification by Christ alone, and more clearly see our believing cannot justify us. Yet I deny not but the power to believe is from the Spirit, who is the life of motion in faith. The life of faith is the life of Christ as I have treated elsewhere; what faith is, and what it does, and wherein it differs from presumption, etc. God hath given faith in his elect to know, assent and believe the Truth. {Acts 13:48} This encourages us to go to God for all we need. {Acts 26:18} This enables us to suffer for Christ; this enables us to conquer enemies, {Eph.6:16;} and makes our afflictions easy to bear. It enables us to obey {Rom.16:26;} and helps us to cleave to God, {Acts 11:23,} and to His word. {Psal.119:30,31} Faith leads us to hope in His mercy; {Psal.147:11;} and causes us to depend upon Jesus Christ alone for life and salvation. What more necessary and useful in this life than faith? There is a light in faith, and as our blind eyes and dark understandings are enlightened, {"the eyes of your understanding being enlightened;"} Eph.1:18 & 5:13; so, accordingly, we are filled with the {comprehension by faith of} fullness of God. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." {Eph.3:19}

Fullness of knowledge is that perfection which we are to press after. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." {Eph.1:17} "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {II Pet.1:3} "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus...that I might know Him." {Phil.3:12,10} "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." {Col.2:2} "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the LORD." {Jer.9:24} "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." {I Jn.5:20} "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou

hast sent." {Jn.17:3} This sight shows us our Justification to be in Christ alone. And the seeking of a further measure of knowledge is a seeking to be justified, {Gal.2:17;} because this knowledge is that which justifies our Conscience.

Also we confess that he that believes not has no knowledge of any Justification. All who are without faith are visibly in a perishing state. There is not the least appearance to the contrary. No man may apply salvation to such as believe not. Nor may they apply any to themselves. Such as believe not have no enjoyment of God, no true peace, no evidence of life, no right to Baptism, or the Supper. They cannot see the mystery of the Truth. He cannot honour God nor love the truth, nor suffer for it.

Yet faith cannot satisfy justice, nor merit the pardon of the least sin; for only Christ can do that. And that exposition that gives most glory to Christ and least to man, I believe is the truth. This is that which occasioned me to write at this time. For since my Book entitled the Saints Desire has been published, I have received several Objections against what I have written; namely, that we are justified by Christ alone and not by our believing. Some affirm the contrary. Their Reasons with an answer I here present to your considerations because I am persuaded I have written the truth, and that the contrary opinion is dishonorable to our Lord Jesus Christ, in that they ascribe not their Justification to Him alone, but to something else, namely, their believing.

You know this Doctrine I contend for is the Doctrine of Grace. In the knowledge whereof you find sweetness, because the work of your salvation is finished by Christ, whose works are all perfect. This gladdens your hearts and keeps your souls from fainting. This removes all objections that otherwise would discourage us. This is the fountain that cannot be drawn dry, that ever flows with sweet and strong consolation and is full of spirit and life where our souls may drink freely at all times and be refreshed with this marrow and fatness that all is finished.

My desire is that they into whose hands this shall come, would consider seriously what I have written and know that no man is to be believed upon his bare word. Therefore, search the Scriptures whether these things be so or no. If anything I have written be not according to them, then let that go. My whole scope and aim in these few lines is to prove that we are justified by Christ alone. He is our Justification; and that we are not justified by anything that is in us.

That faith or anything in us is not a cause, means, or condition, required to partake of the Covenant of Grace, Justification or Salvation, but only fruits and effects of the Covenant of Grace. The elect were ever in the love of God, and did ever so appear to Him as just and righteous in and by Christ. We have known and believed the love that God has to us. God is love, and he that dwells in love, dwells in God and God in him. The God of love so unite all the hearts of His people to His truth and one unto another, that so we may walk in the truth, and live and die in love.

Your fellow servant and brother in the
Fellowship of the Saints, who keep
the commandments of God,
and the Faith of Jesus.
Samuel Richardson.

PREFACE

To the holy spouse of Jesus Christ, who are Subject to Him in the Obedience of the Gospel. Grace and Peace be Multiplied.

Dearly Beloved Brethren; As there is nothing that frail man is more liable to than to mistake in the things of God and call darkness light and light darkness, so that by how much the more spiritual any Truth is, by so much the more men are apt to fall short of the knowledge of the glory of it and to intermingle with it something of their own as that which may make it commendable and beautiful in their eyes. That which this final ensuing Treaty speaks of, namely, Justification by Christ Alone, suffers from this above all others. Without having respect either to anything in the creature, or done by the creature, this favoring so much of pure grace in respect of the love of God, and that Covenant which lies between Christ and God, as that poor creature, man, knows not how to own or receive it. Truly, it must be no less nor no other power put forth by God to cause the soul to believe this, {"the eyes of your understanding being enlightened,"} than was put forth in raising up Christ from the dead. {Eph.1:18} Truly amongst those who are the beloved ones of our Lord Jesus, who have a like share and interest in Him as their life and peace, there is an aptness in men to miscarry in the knowledge of this rich grace of God. Some being apt to conceive that there is no Justification of a creature in any sense before and without faith, and so make Faith a joint-partner with Christ in the business of Justification. For indeed, this is to me a certain truth, that whatsoever gives a being to a thing must needs be a part of that thing which it gives being to, and therefore, if there be no Justification in any sense considered, but as it has respect to faith; it is much to be feared, that that opinion claimed a great share of that glory which is peculiar to Christ Jesus alone. That the Scripture holds forth Justification by faith in a sense is very clear, but yet under no other consideration, but by way of evidence. {Heb.11:1} As it respects the taking away of sin from off the Conscience; for indeed the debt is paid by the blood of Christ alone, and we are therefore said to be justified by His blood. "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} For indeed, as Christ Jesus our Lord has paid the debt, "the Lord having laid upon him the iniquities of us all," so does He declare this satisfaction and acceptance of us in Christ by faith. Faith is the eye of the understanding whereby the soul comes to see the great things which God the Father has prepared for them who love Him. Beloved, these are the last times wherein it behooves you to beg with much earnestness, strength from the Lord that He may put straight steps to your feet so that you may walk to His praise, exalting Him alone as your life and glory. This was the main end of the Author presenting these few lines to your consideration. Wherefore, read it carefully and noble Berean like; {who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11;} "try all things, and hold fast that which is good." And it shall be his desire, who desires nothing more in this world than your growth in the knowledge of Christ Jesus, and your walking as the children of the light, that the God of all grace may cause all grace to abound in you to His own glory; So prays he;

That is yours in the Lord, in all services of duty and love.

William Kiffin

JUSTIFICATION BY CHRIST ALONE

***"Unto him that loved us, and washed us from our sins in his own blood."* {Rev.1:5}**

These words contain the virtue, fruit, and effectualness of Christ's death, and the benefit, privilege and happiness of the sons of God by it.

In these words we are to consider: 1. The persons whose sins Christ washed away, and they were all those who were given to Christ. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." {Jn.17:24}

2. Who is He that washed their sins away; and that is, the Lord Jesus Christ. "Him that loved us, and washed us from our sins in his own blood." {Rev.1:5}

3. How and by what means He washed them away, and that was with His blood. It is ascribed to His blood, because, "without blood there is no remission." {Heb.9:22}

Question: Did Christ's blood, as blood, {simply so considered,} effect this work? Answer: No, there is something else included in it; as appears, "the blood of Christ, who through the eternal Spirit, offered himself without spot to God," {Heb.9:14;} "the Word was God," "the Word took flesh." {Jn.1:1,14}

Christ, who is God, by taking flesh, united the Elect by His flesh to Himself, and so they became one with God as God and Christ are one. {John 17:22,23} So that the flesh of Christ, which was the life and substance of all, {in an unspeakable manner,} became one with the perfection of the Divine and Infinite Being, which lay hid under this "veil, that is to say, his flesh." {Heb.10:20} So that by the power of His Divine Nature, He might make satisfaction in and by the human; and by reason of this union there was an infinite value and worth in Christ's blood. Therefore, it is called, "the precious blood of Christ." {I Pet.1:19} Yea the blood of God, {Acts 20:28;} so that we may not know Christ simply after the flesh, but in the flesh and in the Spirit together. {II Cor.5:16}

4. The time when He washed their sins away, which was then when He shed His blood. For in His blood they were washed away. Christ's blood and their sins went away together.

5. The ground and cause why He took their sins away was His love which was in Himself, nothing in us or done by us could move Him to die for us.

The sum of all is, that Jesus Christ, by once offering the Sacrifice of Himself when He was upon the cross, took away, put to an end, blotted out and utterly destroyed all the sins of His people forever, and presented them just, righteous and holy, and without spot before God. This will appear to be true if you consider these several Reasons which are proved by plain Scriptures.

1. Because that was the time in which Christ was to do this work. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy ---

and after threescore and two weeks shall Messiah be cut off, but not for himself --- and he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, &c." {Dan.9:24-27} Which time was at an end when Christ died. Therefore, it is said, "the year of my Redeemed is come;" {Isa.63:4;} Yea, "the hour is come" saith Christ. {Jn.17:1}

2. Because Christ was ordained of God to take away sins and to present us holy, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you," to redeem us with his precious blood. {I Pet.1:20} "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." {II Cor.5:21} "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {I Cor.1:30}

3. Because Christ was mighty to save. Therefore, He accomplished this work Himself alone. "Who is this that cometh from Edom, with dyed garments from Bozrah? This is he that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save --- I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment --- and I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation, &c." {Is.63:1,3,5} So that Christ did all this work alone, for none else could help. "In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour our horn shall be exalted. For the LORD is our defense; and the Holy One of Israel is our King. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David {Christ} my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him." {Psa.89:16-21}

4. Because Christ took flesh on purpose to effect this work. Wherefore when he came into the world, he saith, "sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure." Then saith Christ, "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." {Heb.10:5-9}

5. Because it was the will of God that Christ should, by the shedding of His blood, sanctify His own; "by the which will we are sanctified through the offering of the body of Jesus Christ once for all." {Heb.10:10}

6. Because Jesus Christ came on purpose to take away our sins, &c. "Then said I, Lo, I come to do thy will, O God." {Heb.10:9} "And ye know that he was manifested to take away our sins; and in him is no sin." {I Jn.3:5} "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself --- so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." {Heb.9:25-28}

7. Because Jesus Christ was made a "curse for us," and suffered all the punishment due to us for sin. "Christ hath redeemed us from the curse of the law, being made a curse for us." {Gal.3:13} "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed --- the LORD hath laid on him the iniquity of us all --- because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." {Isaiah 53}

8. Because the Scriptures say that He has obtained eternal redemption for us. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." {Heb.9:12} "In whom we have redemption through his blood, even the forgiveness of sins." {Col.1:14} "Behold the Lamb of God, which taketh away the sin of the world." {Jn.1:29} And that he has healed us; for "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." {Is.53:5} "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." {I Pet.2:24}

9. Because it was the promise of God that His work should prosper, and that He should justify many by bearing their sins. "When thou shalt make his soul an offering for sin, the pleasure of the Lord shall prosper in his hand." {Is.53:10} "I have put my spirit upon him; he shall bring forth judgment to the Gentiles --- He shall not fail nor be discouraged, till he have set judgment in the earth." {Is.42:1,4} "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." {Is.55:11} "My righteous servant justify many; for he shall bear their iniquities." {Is.53:11} Were these promises fulfilled concerning Christ, or no? Surely yea! Then He has justified His.

10. Because else Christ had not answered the types under the Law. Adam was a type of Christ, who was a public person as Christ was. As truly the first Adam, by one act, made all that were in him sinners, which was true enough; so really and truly did Christ, the second Adam, by His own act; namely, the sacrifice of Himself, make all that were in Him, righteous. That this is as true see Rom. 5:12-19 and "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." As by the first Adam condemnation came, so by the righteousness of One came upon all unto Justification of life. The Priest was a type of Christ, who is said to "make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD." {Lev.16:30} Christ, by His death, did present all His people to God without spot, or blemish, or wrinkle. "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." {Eph.5:26,27} "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." {Col.1:22} So then I hope they are free from all sin, if the Scripture says truth, as it does. The live goat was a type of Christ, upon whose head all the transgressions of the children were laid, who did bear them, and carry them away into a land not inhabited in the wilderness. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in

all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." {Lev.16:21,22} "Which are a shadow of things to come; but the body is of Christ." {Col.2:17}

11. Because Christ did exceed all the Priests and Sacrifices under the Law. For "they could not make the comers thereunto perfect." But Christ, the substance of those sacrifices, has made His perfect. If those sacrifices could have purged them, as Christ has purged us, they should have "no more conscience of sin" than we have; that is, none at all, because we are forever fully and freely set free, being perfected in Christ. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all; and every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God --- for by one offering he hath perfected forever them that are sanctified." {Heb.10:10-14} The priests under the Law made many offerings, and yet by all their offerings they could never take away one sin; but Christ, by one offering, has taken away all their sins forever. Oh what a difference is there betwixt them! Christ has wonderfully exceeded them. Therefore, this Priest and this offering are more glorious and happy. Yea, and all the elect are made happy by this perfect, effectual and glorious offering of Christ.

12. Because there needs to be no more offerings for sin. Therefore, sin is quite gone and remitted. "Now where remission of these is, there is no more offering for sin;" {Heb.10:18;} because there needs to be none. For this offering of Christ is sufficient.

13. Because there can be no more required to be done to make us just and righteous than Christ has done for us; he has done all that He was required to do to take away sin; therefore, He has done it. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled --- said, it is finished." {Jn.19:28,30} "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4}

14. Because if Christ had not fully accomplished what He came to do; namely, to make us just and righteous, He would not have ascended into heaven as He did. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {Heb.10:12} "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." {Heb.9:12}

15. Because the Scripture says that, "we are justified by his blood;" {Rom.5:9; Isa.45:25, 53:11; Rom.5:19;} which could not be true, if He had not taken away and destroyed all our sins, presented us to God without spot, and made peace by the blood of his Cross; having reconciled us by the body of his flesh through death, to present us holy, unblameable and unreprouable in his sight. {Eph.5:27; Col.1:20} For this end Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it;" and "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." {Eph.5:25-27} Therefore, the Scriptures say that all our sins are removed and cast behind His back. "Thou hast cast all my sins behind thy back." {Is.38:17} They were cast into the depth of the Sea. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage?" A God that "delighteth in mercy." A God that "will have

compassion upon us;" that will subdue our iniquities; and cast all our sins into the depths of the sea. "Thou wilt cast all their sins into the depths of the sea." {Mic.7:18,19} "As far as the east is from the west, so far hath he removed our transgressions from us." {Ps.103:12} This is something, but this is not all, for they are all covered. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity." {Ps.32:1,2} Yet the soul is not satisfied, because a thing may have a being that is covered; therefore God further says they are blotted out. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it." {Is.44:22,23} This is more, for now they are not, they have no being. But God can remember that which is not, but this is also answered, for God says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "I will forgive their iniquity, and I will remember their sin no more." {Jer.31:34} I hope now you are satisfied.

16. Because the elect are holy and without spot. Therefore, Christ says of His, "thou art all fair, my love, there is no spot in thee;" {Song.4:7;} and calls them "my love, my fair one." {Song.2:10} "They are without fault before the throne of God." {Rev.14:5} Now this could not have been, if Christ had not in the body of His flesh, through death, made them so holy, and presented them so {"unblameable and unreprieveable"} to God. {Col.1:22} "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." {Jude 24}

17. Because Christ says that we are without sin. We "have boldness in the day of judgment; because as he is, so are we in this world." {I Jn.4:17} How is Christ, I pray, sure He is without sin, for so say the Scriptures: "In him is no sin." {I Jn.3:5; Heb.9:28} Thus we are now, as we are in Christ in respect of His righteousness, which is ours though it be in Him. I say this, our perfection and happiness, is in respect of our Justification, and as we are in Christ. For, as we are in ourselves simply so considered, though we were never out of Christ, in our bodies in the flesh, we are not capable of so great a perfection in this life. For the Apostle says, "if any man saith he hath no sin, he is a liar, and deceives himself;" {I Jn.1:8,9;} but those Scriptures are all true. Therefore, we are all fair, without fault and spot. We are so as we are in Christ. So, we were made all this by Christ when He died. And seeing it must be true also that we have sin, and do sin, that is, as we are in our flesh in our bodies, and seeing we are so notwithstanding conversion and faith, therefore, our believing, &c., has not made us so perfect. Therefore, Christ upon His cross, made us so, and so presented us to God. {Col.1:20-22}

18. Because Christ did all that was needful to be done to make us perfect, and present us holy. For what can be more required to the Justification of a sinner before God than to be free from all sin? Is not he that is no sinner a righteous person? Must not he that is free from all sin, of necessity appear just to Him that knows he is so as God does? It is all one to be free from sin and to be perfectly righteous. {II Cor.5:21} There is no medium betwixt them. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Is.53:11} So that His bearing their iniquity was that which did justify them; and by His knowledge He knew whose sins He bore; that is, whom He justified.

19. Christ, upon the cross, did this work for us, because the Scripture says, He hath washed away our sins "in his own blood;" {Rev.1:5;} therefore, they are done away.

"Thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} To say that they are not done away is to contradict God in His Word. It is very dishonorable to Jesus Christ that He should be "manifested to take away our sins," {I Jn.3:5,} that Christ should come "to finish the transgression, and to make an end of sins," &c., {Dan.9:24;} and yet imply that this work is still to do. What is this but to say, Christ came not to do it, or if He came to do it, He did not do it; for He did it not, if it be still to do.

20. Because Christ says this work is finished, therefore it is so. For Christ is the faithful and true witness. "Jesus Christ, who is the faithful witness." {Rev.1:5} "These things saith the Amen, the faithful and true witness." {Rev.3:14} Therefore, we may believe it and affirm it is done. These words spake Jesus, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4} "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith - it is finished; and he bowed his head, and gave up the ghost." {Jn.19:28-30} The work God gave Christ to do was the work of our salvation, which consisted in taking and destroying our sins, and presenting us holy, without spot to God. This He did by being "made sin for us," this so that we might be made {by his being made sin for us} "the righteousness of God in him." {II Cor.5:21}

Therefore, if when Christ died was the time this was to be done; and if Christ was ordained to do it; and if Christ was mighty to save; and if Christ took flesh to do this work; and if it was the will of God that he should do it; and if Christ came on purpose to do it; and if our sins were laid upon Christ and He suffered the punishment and the curse for them; and if He has redeemed us; and if it was prophesied of Him that He should justify many, and that His work should prosper; and if Christ did answer all types and figures; and if He has exceeded all the priests and sacrifices under the Law; and if there needs no more offerings for sin; and if Christ has done all the Law required; and if Christ has done what He came to do; and if we are justified by His blood; and if He has made us holy, and presented us without spot; and if we are free from all sin; and if Christ has done all that can be done to make us just and righteous; and if Christ did wash away our sins in His own blood; and if Christ has said, "it is finished;" then it's done, it's done, it's done, perfectly and completely done! Then what I have said is fully proved; namely, that Jesus Christ, by once offering, the sacrifice of Himself, when He was on the Cross, put an end to sin and so destroyed all the sins of His people forever and presented them just, righteous, and holy, without spot, &c., before God! Oh, what a fountain of consolation here! What marrow and fatness is here. What sweetness is like to this, to all who believe? Who now may say, once sin was mine, then it was laid upon Christ and now they are neither mine nor His because they are not at all. For by His blood He washed them all away; and now they are all gone, blotted out, and shall be remembered no more, no more, no more! Now Christ's righteousness is mine as well as His, for I was "made the righteousness of God in him." {II Cor.5:21} And I did nothing at all to procure these things to me!

In this appears Free & Sovereign Grace! Here is Christ, and Christ alone, and nothing but Christ! All things else pass away, because they are "under the Sun," {Eccl.1:3;} they are full of mutation and change. Faith may be obscured and the soul greatly deserted, so as to see no light; {Isa.50:10;} yet when at the worst, they need not be comfortless, {Jn.14:18,} for still God is their God, and their lives are hid with Christ in God, {Col.3:3,} "who is the same today, yesterday, and forever." {Heb.13:5} We change oft, but he never

changes! "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} In this is our happiness, comfort, and glory. Even then when we cannot apprehend Him, yet were we in Him. "According as he hath chosen us in him before the foundation of the world." {Eph.1:4} So we are, and ever shall be in Him and one with Him, and are comprehended of Him. {I Jn.5:20} "Because I live," saith Christ, "ye shall live also." {Jn.14:19} What Doctrine in Religion is more sweet and comfortable, more necessary or profitable; yea, or more honorable to the Lord Jesus Christ? This is that which holds forth the love of God, that sets the Crown upon His head, and will not give His glory to another. "I am the LORD; that is my name; and my glory will I not give to another." {Is.42:8} "I will not give my glory unto another." {Is.48:11} "The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." {Jer.4:2} This will have Christ to be our life, {Col.3:4;} our peace, {Eph.2:14;} and our glory. "In the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:25} This is that which thrusts us out of ourselves, our life, and our righteousness, {Rom.10:3; Tit.3:5,} into His life and righteousness; to live in Him, and causes us to say, "O Lord, thou art our righteousness." "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} "In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." {Ps.89:16} "The Lord our righteousness," which life is most sweet and serviceable because this is sure and spiritual. In a word, this makes Christ "all in all," {Col.3:11,} and exalts Him above all, which is His place. "Be thou exalted, O God, above the heavens; and thy glory above all the earth." {Ps.108:5} Surely that which is the life of our souls, upon which the eternal happiness of our souls depends, is not in anything in us, but that is Christ in him. It lies in Him, so that it may be kept safe for us. So that we might not live upon anything within us, faith is given that by it we may live out of ourselves in Another, even the Lord Jesus where our life is. "For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory." {Col.3:3,4} Surely if our life and happiness had been infused in us, we should have lived in ourselves and not upon God. Adam had his life in him and he lost it. Therefore, it is better for us that our life is hid in Christ in God.

This is comfortable indeed! God says: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." {Is.40:1,2}

This is good news from heaven indeed! This great work is finished. It is not now to do, neither for faith nor thee. Oh see that ye add not, nor detract from it. If thou be Christ's, it is thine. Apply it, take comfort in it. Admire God's love and His free grace. Give God all the glory of it. Give none of it to faith, nor to anything else. Rejoice in God and thy union with Him. Witness to His truth and suffer for Him. Serve, love, live, and die with Him and His.

Objections Answered

Objection 1: We were not justified by Christ upon the Cross, because Christ rose again for our Justification. {Rom.4:25}

Answer: If Christ's resurrection did justify us, then it was not faith that justified us; and seeing the resurrection of Christ was before we were born, therefore before we believed. Secondly, the resurrection of Christ did justify Him who justified us; that is, visibly declare Him, and those in Him to be just. For the resurrection of Christ did wonderfully declare Him to be the Son of God, in that He had power to raise Himself from the dead by His own infinite power. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." {Jn.10:17,18} Thirdly, Christ's resurrection did, and does declare us to be just who believe in Him, because we believe in Him who is the Son of God. Also, Christ's resurrection does justify all them who declare Him to be the Son of God, that in so doing they witness to the truth. {I Cor.15:15}

Objection 2: But the Apostle says, if Christ had not risen, they had been in their sins; {I Cor.15:17;} therefore Christ's blood did not take away their sins.

Answer: The Apostle's words are to be understood; it had been so, if Christ had not been the true Messiah, the Son of God, He had not been He that could have taken away sin, if He had not risen, seeing the Prophets and Scriptures declare that the Christ, the Son of God, should not only be crucified, but also rise again the third day. {Psal.16:9,11 with Acts 2:25-32 & 26:22,23} Christ must "rise again the third day." {Mt.20:19} "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." {Acts 2:23,24} Also Christ himself said, that He would "rise again the third day." {Matt.16:21, 20:19} And if He had not risen, He had been a false witness and not He who could take away sin. And, if so, they had been still in their sins and their faith vain, to believe a lie. This is the scope of the Apostle's words. "And if Christ be not raised, your faith is vain; ye are yet in your sins." {I Cor.15:17} But seeing Christ did rise again, He must needs be the Son of God, and the true Messiah; "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." {Rom.1:4} Because else He could not have raised Himself from the dead as He did. Therefore, it must follow, that seeing He did rise again, they were not in their sins because He had justified them in washing their sins away in his own blood. {Rev.1:5}

In as much as Christ's satisfaction was sufficient, it was impossible but it must be effectual, and could not be in vain. But it had been in vain, if notwithstanding the payment of that price, it had been still due and we in our sins. What were they the better for to have their sins laid upon Christ, if notwithstanding they were still in their sins? Yea, and how were they laid upon Him, if they were never taken from us, and laid upon us again? How was all things accomplished, and finished, if our Justification were not finished? All had done us no good.

If Christ's merits were not of greater merit than satisfaction for sin, and so our Justification, how could we be said to enjoy sonship and glory by His satisfaction, seeing

to forgive and pardon a traitor is one thing, and to confer glory and honour upon him is another? So that we may be said to be adopted and glorified by His merits, because all the grace and glory we shall enjoy is given for Christ's sake by virtue of His mediation and consequently by His merits. {Eph.1:5,6; Gal.4:5; Lk.22:29; Eph.2:14; Col.1:14} Although I see not that Christ's resurrection is a part of our Justification, yet unless He had risen again, we should have been so far from enjoying everlasting life, that we must have lain in the grave, as appears. {I Cor.15:17}

Many contend, whether we be justified by Christ's active or passive obedience; all that Christ did for man's salvation was nothing else but obedience, as may appear; His dying also. {Jn.10:18} "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." {Rom.5:18,19} So long as anyone places and ascribes the whole work of man's salvation to God, and Christ alone, I am satisfied. I only exclude all created graces and qualifications in us to be any cause of our Justification or Salvation.

Objection 3: The work of man's salvation is not yet accomplished, because Christ is now speaking, and making intercession for us in heaven; for He does advocate to God for us, when we sin, therefore our sins are not fully pardoned. {Heb.7:25; I Jn.1:9}

Answer: These Scriptures hold forth to us {not that Christ speaks and so intercedes for us in heaven} the continuance, virtue, fruit, and efficaciousness of that sacrifice, Christ offered upon the Cross, that it does forever remain in force, which makes much for the consolation of those who know they have interest in it. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." {Heb.7:24-27} {Note the expression: "this he did once, when he offered up himself."} The ground and Reason why this must needs be the meaning is:

1. Because the Scriptures declare that this work was fully done on the Cross. {Jn.19:28,30, Heb.10:14, 7:26,27}
2. Because He is said to be set down, now sitting declares this work is fully done. Therefore, it is said that the priest stands "daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {Heb.10:11,12}
3. There is none of this work now to do in heaven, because we need no speaking for us, seeing that by His stripes we are healed. {Isa.53:5; I Pet.2:24} We have Christ's word for it. God from heaven has declared that He is well pleased {with us} in Christ. {Matt.3:17} And the Spirit has witnessed that "our sins shall be remembered no more." {Heb.10:17,18}

4. Because, if Christ should speak now for us with a voice, as some ignorantly say, it would follow that there is no perfection in heaven, no not in God, that Christ should need to speak words to God, that so He might know His mind, and so prevail, &c.

5. This calls in question the immutability of God, and makes Him changeable in that He did love us and elected us, give us Christ, yet now He is unsatisfied, is as one who is changed and repents and is ready to destroy us for our sins, which is contrary to the Scripture, "I am the LORD, I change not." {Mal.3:6}

6. This implies that there is less love in the Father to us than there is in Christ, so as He stands in need to be prayed and beseeched to pardon, &c., but Christ needs none to pray Him, whereas if there were more in one than another, it would appear to be more in the Father, in that it speaks as if He had been the original fountain of love, in choosing us, and sending Christ to die for us; and yet we may not once think but the three are one, {I Jn.5:7,} alike equal in love, and whatsoever else ye can name; and the Father needs no more entreating to show mercy to us than Christ does, which is none at all. Also, as the Scripture declares, Christ died to reconcile us to God; but it is not said, that Christ purchased love, or reconciled God to us, which is worth the observing. More might be said, but I forbear.

Objection 4: If Christ's shedding His blood took away our sins, then before His blood was shed there was no sin taken away, and so they before Christ died did perish in their sins.

Answer: 1. They who belonged to the election of grace before Christ came, were saved, and in the same way we are. "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." {Acts 15:11}

2. If anything but Christ could save them, why not us also? But salvation is exclusively in Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." {Acts 4:12}

3. Christ is said to be "the Lamb slain before the foundation of the world;" {Rev.13:8;} Christ being appointed to die, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." {I Pet.1:20} God looked upon Him as slain. "According to the eternal purpose which he purposed in Christ Jesus our Lord." {Eph.3:11} "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." {Mic.5:2}

4. For the sins that were past before Christ had paid the price of them, God was content to trust Christ for payment and this is called God's forbearance. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." {Rom.3:25} As a debtor may be released by the sureties undertaking to pay it before actual payment be made, so it is here. But Christ, by His death, made actual payment for all the sins of the elect from the beginning to the end of the world. Therefore, God did accept of Christ's payment. So "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." {II Cor.5:19} "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity." {Ps.32:1,2}

Objection 5: Men's sins are not pardoned before they are committed.

Answer: 1. All the sins of the elect, past, present, and to come, are pardoned by Christ. He died "once for all." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." {Heb.10:10} Christ "offered one sacrifice for sins forever." {vs.12} "For by one offering he hath perfected forever them that are sanctified." {vs.14} "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." {vs.26}

2. If it were not so, Christ must come and suffer again, or else we should perish in the unpardoned sin, for "without shedding of blood is no remission." {Heb.9:22} There is no blood in faith; and if faith, or anything else could pardon one sin, why not two, and why not all? And if so then Christ's death might have been spared.

3. Our faith ought to be of as large an extent as Christ's death is. Therefore, seeing the death of Christ was of so large an extent as to comprehend all sin past, present, and to come, so likewise by one act of our faith, we are to apprehend the pardon of them all past, present, and to come. So that we believe those sins we shall commit are as fully and freely pardoned as any sins we have committed. See Romans 5:11-21. Romans 3:25 is brought against this. {"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."} But by "sins that are past," there we are to understand those sins which were committed before Christ died, whereof some might doubt. Also, if Christ has not pardoned and done away all our sins to come, as well as the rest, tell me who shall take them away and destroy them?

But it is objected that this Doctrine opens a gap to licentious liberty; to which we answer: First, that we have the Scriptures to warrant this for truth.

Secondly, the contrary Doctrine to this is to be abhorred, in that it says, we are but partly justified and are not "perfected forever," which is contrary to Scripture. {Heb.10:14}

Thirdly, none shall stumble and hurt themselves by this truth, but such as shall perish, and it's no matter for them. The children must have bread though dogs may snatch it.

Fourthly, the Apostle says, "if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." {1 Jn.2:1} May not men cavil as well at this, and take encouragement to sin?

Lastly, they that are contrary to us herein, that say no sin is pardoned until after it be committed, do affirm and teach that all the sins of the elect shall all be pardoned. It is impossible for them to perish, no sin that they can commit can separate them from the love of God, life and salvation. We say they are pardoned. They say they shall certainly be pardoned. If it be sure to be pardoned, a corrupt heart will be as bold to venture upon that principle as this.

Objection 6: If all our sins be pardoned, then we need not pray for the pardon of them; as Matthew chapter 6. {"And forgive us our debts, as we forgive our debtors." vs.12}

Answer: 1. By pardon in Matt.6, we are to understand the manifestation of pardon, the assurance and enjoyment of pardon in the conscience, the effect is here put for the cause.

2. It must be so understood, because there is no pardon but this now attainable, therefore not to be prayed for. For seeing Christ will die no more, "there remaineth no more sacrifice

for sin." {Heb.10:26} It's in vain for any to pray for the pardon of the remission of that sin, which is not remitted before in Christ. {Heb.10:18; II Cor.5:19}

3. There is that which attends the act of sin, which darkens, saddens and clouds the peace of the soul, {though it ought not so to do} which we are to pray to God to prevent or remove from us. David, when he was converted, did thus pray. "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. --- Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." {Ps.51:1-12}

Objection 7: Unbelievers are still in their sins, and therefore they are not justified.

Answer: The elect are in their sins visibly, until they believe, and declare it by good works. "That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." {Rom.7:4} "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us." {Tit.3:3-5} They have sin in them, and yet they are free from sin. They are charged with sin, and yet they are free from all charge, and clean from all sin. "Who shall lay anything to the charge of God's elect? It is God that justifieth." {Rom.8:33} A believer sins, and yet he cannot sin. This is a great mystery! They have sin; {I Jn.1:8,10; Ezek.16:8;} they are charged with sin; {James 4:17; Gal.2:11;} yet, they are free from sin; {Isa.53:5,6; II Cor.5:21; I Jn.4:17;} and "they cannot sin." {I Jn.3:9} This is a mystery when Christ said, "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves --- what is this that he saith, a little while; we cannot tell what he saith?" {Jn.16:16-18} "Shall," and "shall not" was a contradiction in their understandings; so will what I say be to many.

Objection 8: Men's sins are not forgiven till they be redeemed from a vain conversation.

Answer: Then no man's sins are forgiven though they believe, and so cannot enjoy forgiveness of sin in this life, seeing every act of sin is a branch, and so a part of a vain conversation, and "in many things we sin all." Then David, notwithstanding he was converted and enjoyed the pardon of his sins, {Psal.51:12,} yet he was not delivered from a vain conversation, as appeared in the matter of Bathsheba and Uriah. And, if our Justification and Remission of sin did depend upon our holy walking, then the Papists do well to teach Justification by works.

Objection 9: All men are by nature children of wrath, and under the curse till they believe. {Eph.2:3}

Answer: I grant that all the elect are so by nature, under a state of wrath and curse, and they had perished in it, had not Jesus Christ by his death redeemed them out of that state; and although they were so by nature, yet at the same time they were also sons of grace and love. By nature accursed; by grace in election sure to escape it, and blessed in Christ. By wrath, I understand is meant the curse of the Law and the punishment due to sin. By nature I understand the state of nature; that is, the state and condition of man by reason of Adam's fall, for all men were considered in him, and by his fall he made them all sinners; {Rom.5:18;} even so, all the elect were considered in Christ, who by His death, did free all the elect from this state of sin and death; so as never since Christ's death, none of the elect were under that state of wrath or curse, nor indeed could possibly be for these Reasons:

1. Because then "Christ redeemed them from under the Law." {Gal.4:5} "Thou hast redeemed us by thy blood." {Rev.5:9} "Christ was made under the Law," that we might be taken from under it. "We are the children of the free woman." {Gal.4:26,31} "We are delivered from the Law, wherein we were held." {Rom.7:1-25} "Now we know, that whatsoever the Law saith, it saith to them that are under the Law;" {Rom.3:19;} but we now are "not under the Law," therefore it has nothing to say to us, for we are under grace. "Ye are not under the law, but under grace." {Rom.6:14}

2. Because Christ, by His death, put an end to the Law; the Law was not to last any longer then till Christ came. The Law "was added because of transgressions, till the seed {Christ} should come to whom the promise was made." {Gal.3:19} "Christ is the end of the law for righteousness to everyone that believeth." {Rom.10:4} The Law was never in force against any of God's elect since Christ's death. The elect are freed from the Law by the body of Christ. "Know ye not, brethren --- how that the law hath dominion over a man as long as he liveth? --- Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." {Rom.7:1-4} Christ in "his flesh did abolish the Law of Commandments." {Eph.2:15,16; Col.2:13,14} "Now we are delivered from the Law." {Rom.7:6} "Against such there is no law." {Gal.5:23} If the Son shall make you as free in your consciences, as the elect are free in Him, you shall see, and say you were free indeed. "If the Son therefore shall make you free, ye shall be free indeed." {Jn.8:36}

3. Because the Law is dead to us, and we to it. As a woman is freed from the law of her husband if he be dead; so are we from the Law. "Wherefore my brethren, we are become dead to the law by the body of Christ, that we should be married to another, even to him, {Christ,} that we should serve in newness of spirit, and not in the oldness of the letter." {Rom.7:1-7} This new Husband is better than the old. Welcome Christ, and farewell Law. Now we have nothing to do with the Law, nor the Law with us. "Our old man is crucified with him;" {Rom.6:6} "he that is dead is freed from sin;" {vs.7;} "we are dead with Christ." {vs.8}

4. Because there is none of Moses' Law now in force, to the elect, with curses to be under; no Law, no transgression; no Curse, no penalty in force now. For when the Law ceased, the curse of the Law ceased also with it. The Law said "cursed is every one that continueth not in all things which are written in the book of the law to do them." {Gal.3:10; Deut. 27:10,26}

5. Because "Christ hath redeemed us from the curse of the law, being made a curse for us --- that the blessing of Abraham might come on the Gentiles through Jesus Christ." {Gal.3:14,15} Christ underwent all the curse, that all His chosen might not suffer any at all of it; and seeing none could be redeemed from the curse without His death, Christ died; and there shall none be saved, but such as were then redeemed by His death, for He will die no more. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." {Heb.9:26}

6. Because that liberty which the Saints stand in and enjoy when they believe, was not procured by their conversion and faith, &c., but by Christ upon the Cross. "Stand fast therefore in the liberty wherewith Christ hath made us free." {Gal.5:1} This liberty believers now enjoy, but it was purchased then by Christ's death. For then, we were perfected forever. {Heb.10:14} Yet until men be converted, they are visibly and sensibly in a state of wrath and condemnation.

7. We were never since in our sins, therefore the curse has no place; it has nothing to do with us, we have no sin, for "all our sins were laid upon Christ." {Isa.53:6} Christ was made "sin for us, who knew no sin; that we might be made the righteousness of God in him." {II Cor.5:21} Christ hath redeemed us from the curse of the law, and "made a curse for us." {Gal.3:13} Christ in his death "destroyed the power of death and the Devil for us," or else we cannot be saved. {Heb.2:14} Consider Romans 5:18 & 19; {"for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. vs.19;}; the Head and the members; that is, Christ and all the Elect are but one. "For both he that sanctifieth and they who are sanctified are all of one;" {Heb.2:11;}; they make but "one body, one Christ," {I Cor.12:12;}; therefore "we were crucified with Christ," {Gal.2:20;}; dead and "buried with Christ," {Rom.6:4;}; and "were quickened together with Christ," and "raised up together with Christ," {Eph.2:5,6;}; we were without God afar off, and made nigh by the blood of Christ; the enmity was slain and reconciliation was made "by the Cross," and by nothing else. {Eph.2:12-17} So that never since Christ's death, none of the Elect are under wrath or curse, for Christ has fulfilled the law for us.

Lo, this is the liberty of the sons of God; {though none but Believers can know that they are sons or elected.} A Believer may triumph and say, "blessed be God who has given us, victory by Jesus Christ; the law with the curse is dead, the visage of it terribly affright many; but I see it is without any life, therefore law I care not for thee, I fear thee not, do thy worst, thou hast no power to hurt me, I will not be justified by thee, I will not let thee come into my conscience to trouble me, I will not hear thee, nor have anything to do with thee, no law, no curse, no Devil, no death, nor anything else, cannot hurt me, nor any of the Elect, for we are "not under the law, but under grace." {Rom.6:14} It may be this light will offend some, for when the sun breaks forth, and shines in its strength, it's an offense to weak eyes because they are not able to behold it. It's reported of the Eagle, that she can look upon the Sun, and she tries and rejects those to be her young, that cannot look on the Sun when it shines its strength. So none but Eagle-eyed saints can endure to look upon the Son of Righteousness, thus shining in His glory. And as it is also observed, that the light of the Sun puts out the fire, and the light of the Candle, &c., as not enduring any light but itself; so it's here where this Son Jesus Christ comes, out goes all fire and candle light. Not a spark of our own fire remains, but all is in an instant put quite out, not one spark is left to warm or comfort us withal. {Isa.50:11} All our good

works and righteousness is departed from us, but it is no matter, let them all go, because Christ is come; he is light and heat, and a better strength and comfort; we need no other light, now Christ is come and shines most powerfully and gloriously in his brightness without the help of anything else, that so Christ may be all in all. {Col.3:11, I Cor.15:28}

"What then; shall we sin, because we are not under the law, but under grace? God forbid!" {Rom.6:15} When the Apostle had taught that we were redeemed from the law, and the law was abolished by Christ, and we were dead to the law, &c., it seems by the Apostle's words, that some did judge that he destroyed the law. Therefore, he says, "do we then make void the Law, God forbid, yea, we establish the law;" {Rom.3:31;} for "the law is holy, and the commandment holy, and just, and good." {Rom.7:12} This was necessary to silence Cavilers, and also to inform such believers, who through mistake might think that they were lawless now and that they might do anything. This is a miserable mistake, for all who believe are bound to observe the Law; and though we are dead to the Law of Moses, but not to the Law of Christ, for "now we are married to another," {Rom.7:4,} to Christ; and therefore subject to him and obey his commands; and though we may not hear Moses, we must hear Christ; for Christ has a yoke for our necks that we put on and bear. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." {Mt.11:29} Christ gives the same law, to be a rule to all His to walk in, and obey Him in. Christ's Testament is His will, which is full of His commands. I grant that we have nothing to do as a cause or means of our Acceptation, Justification, or Salvation; &c., yet we have much to do, for to honour and glorify God, and herein is our "Father glorified, that ye bring forth much fruit;" {Jn.15:8;} and although there is no curse or wrath annexed to Christ's commands, {as there was to the Law of Moses, Gal.3:10,} to constrain us to keep the law, or to be inflicted upon us, when we fall and come short, yet know that the power of divine love sweetly and violently constrains a soul to obey Christ's words. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." {Tit.2:11,12} Christ says "if any man love me, he will keep my words." {Jn.14:23} "If ye love me, keep my commandments." {Jn.14:15} "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." {Eph.2:10} Therefore, if there be any who love sin, live in sin and take liberty to sin; live basely, in lasciviousness, or drunkenness, or uncleanness, or lying, or cheating, or in any sin, let them say what they will, they are Liars, {I Jn.1:6,} they mock themselves and others; let them consider, Gal.5:13-26 & 6:7,8; Rom.2:17-29, &c., and all men are to look upon them to be liars; yea, and the basest among men, who turn God's grace into wantonness. For as a man believes, so he obeys, and as a man's works are, so is his faith good or bad.

Where Christ comes, all old practices are done away, and all things become new. {II Cor.5:17} They cast not off the commands of God, but desire and endeavour with all their souls to obey them. Though we are not capable of perfection in our obedience, it is as natural that where the love of God has appeared, where it is in truth in the soul, as for fire to burn, there it constrains the soul to submit to Christ in obedience; and fire shall as soon cease to burn, as for such as are converted for to cease to live godly, and live wickedly. The saints judge Christ's yoke as easy, and a sweet mercy it is for them to observe it. It's good to do good and to cease to do evil as I have proved elsewhere. Christ says that he "came down from heaven, not to do mine own will, but the will of him that

sent me," {Jn.6:38,} and therefore far be it from us to think that we have liberty to do our own will; no, no, we must serve the Lord Christ, yet in visible appearance before the saints are called by effectual grace there is no difference.

Objection 10: Such as believe not cannot please God, {Heb.11:6,} therefore they are not justified.

Answer: The Apostle speaks of actions that are done without faith as sinful, because the goodness of an action is required, that all the parts and circumstances of it be good also, whereof faith is one, and when that is wanting, the action is sinful, and condemned by God; therefore he says, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." {Heb.11:4}

Objection 11: But God hates all the workers of iniquity; {Psal.5:5;} unbelievers are workers of iniquity, therefore God does not love them, and so they are not justified.

Answer: Then it seems that God's love and Grace, is to men according to their works, and as they deal with Him; this is the old principle of the Papists, and quite contrary to the Scriptures, as appears, Rom.5:8-10; Psal.103:10 & 130:3-8. The Elect before their calling, and after, do many actions that are sinful, in which they are workers of iniquity, yet God was ever pleased with their persons in Christ in whom they stand accepted. God never hated the persons of those who belong to the election of grace, he loved them before the world began, so as to choose them, although he knew what they were, and what they would do. Is he so changeable, as now to hate their persons when they sin, and afterwards to love them again when they believe? God saith otherwise; "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee;" {Jer.31:3;} and "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me;" {Jer.32:40;} "for I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} And to say that God did purpose to love them but He did not love them, is ridiculous. For God loved them as much before they believed, as he does when they believe, though it appears not. Before conversion men are dead, and cannot believe until God give faith. {Phil.1:29} Is conversion and faith a fruit of hatred or love? If you say, of love, for so it is, then it will follow that God did love the elect when they did work iniquity, yea before they did believe, else he would not have given them faith; therefore those, {whom God hates, Psal.5:5,} are such as belong not to the election of grace; for the next verse says, "thou shalt destroy them;" {vs.6;} but the elect shall never be destroyed; or else the Scripture is to be understood, that persons who live in sin appear to be such as shall be destroyed. Which I grant, and when they believe and forsake such ways, it appears otherwise, that even then when they were at the worst, they were in the love of God, and ordained to eternal life in Christ. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9} "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:4-6} "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." {Acts 13:48}

Objection 12: All who do not believe are in a state of condemnation; yea they are condemned already, therefore they are not justified. {Mk.16:16; Jn.3.36}

Answer: We are to understand these and the like Scriptures, to speak what men are according to visible appearance, and not what men are in respect of God's Eternal Decree and Appointment. If it be said, the Word of God is the will and mind of God, I grant it according to the true sense and meaning of it, and if it be the will of God that they shall be damned, then I say they shall never be saved, because the Lord says, "my counsel shall stand, and I will do all my pleasure." {Is.46:10} "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel." {Heb.6:17} Yea, and if they be "condemned already," there is no way to escape it. Also, seeing all who now believe, were sometimes unbelievers, and if it was the will of God then that they should be damned for their not believing for the Word says, "whosoever believed not shall be damned," {Mk.16:16,} according to this objection, God has or must change His will, or else all men must of necessity perish for their former unbelief. "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." {Isa.14:24} The elect are not under the Law, but under grace; {Rom.6:14;} therefore the Law has nothing to do to sentence and curse them, they being in Christ, {Eph.1:4,} there is no condemnation to them. {Rom.8:1,33}

Objection 13: The Scripture says, he shall redeem Israel, and he shall justify many; but they are not redeemed, nor justified until they believe. {Psal.130:8; Isa.53:11}

Answer: We are to consider when these and the like places were written, which was before Christ died. From hence it is, that they are most commonly expressed in the future tense, {"He shall save," &c.,} and that not only in the Old Testament but also in the New, for it is said, "He shall save his people from their sins." For as yet Christ was not born, as appears, {Matt.1:21;} but after Christ's death, the Scriptures speak in the present tense as done, because, indeed, he had actually done it. Therefore, it is said, "we are sanctified through the offering of the body of Jesus Christ once for all;" {Heb.10:10} "he had offered one sacrifice for sins forever;" {vs.12;} "for by one offering he hath perfected forever them that are sanctified." {vs.14} "Having obtained eternal redemption for us." {Heb.9:12} "Unto him that loved us, and washed us from our sins in his own blood." {Rev.1:5} "For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors; for the things concerning me have an end." {Lk.22:37} So that it is already done. It is not now to do.

Objection 14: Men are not justified until they are in Christ, and men are not in Christ until that they believe, for men are in Christ by faith. Andronicus was in Christ before Paul. {Rom.16:7}

Answer: The Scripture says, that "Christ dwells in our hearts by faith," but where does it say, that we are in Christ by faith? The in being in Christ, {Eph.1:4,} is by God's election, and not by faith. The visible Church is called Christ, and those in the visible Church are said to be in Him. This is the being in Christ that is spoken of in John 15 as appears, {vs.2-4,} a contrary exposition enforces falling finally from grace. In this visible Church, one is in Christ {manifestly} before another, as Andronicus was. Also Andronicus was converted before Paul; that is, he appeared to be in Christ before Paul did so appear. But, the being in Christ, {Eph.1:4,} the elect are not in Him one before another and a third being in Christ we know not.

Objection 15: The Scripture does not say that any shall be saved but such as believe, therefore faith is essential to salvation.

Answer: No more do the Scripture say that any shall be saved but such as obey him: II Thes.1:8, 9; Heb.5:9; Prov.28:18; Matt.19:17; Jn.14:23. Who can do this? It will follow by your reason that good works are absolutely necessary to salvation and perseverance to the knowledge of it, because the Scripture says, "he that continues to the end shall be saved," {Mk.13:13,} as well as he that believes shall be saved; {Jn.3:16-18;} and so when men have persevered to the end of their days they may know it. The Scripture does certainly declare unbelief to be a sin, but also that the sins of the elect shall not deprive them of the love of God nor salvation. {Psal.89:28-37 with Rom.8:33-39} What the Lord has purchased for his children, they shall enjoy in His time, because "he is faithful that hath promised it." {Heb.10:23} If "we believe not, yet he abideth faithful; he cannot deny himself." {II Tim.2:13} "But the Lord is faithful, who shall establish you, and keep you from evil." {II Thes.3:3} "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." {I Cor.1:9} And if "not anything shall separate them from the love of God," unbelief shall certainly not. {Rom.8:32-39}

Objection 16: But God has decreed the means as well as the end, and faith is one of the means.

Answer: 1. We grant God has decreed the end and the means, and whatsoever God has decreed shall unavoidably come to pass.

2. But we deny that faith is any means or condition of our Redemption, Justification, or Salvation. Nothing but the Lord Jesus Christ is the means of our salvation.

3. There are means that are necessary to the revealing and enjoying the comfort of it, as the Holy Spirit, and as Ministers to reveal it, and faith to receive it.

4. Also there be fruits and effects of the love of God, and calling; &c., as faith, love, and our obedience to Christ, which all those who are the Lord's prize in their place; yet these are no means of our salvation, but evidences that we belong to Him.

Objection 17: Faith makes us sons, for we are the sons of God by faith in Christ Jesus. {Gal.3:26} So that application of Christ makes Him ours.

Answer: By faith we know ourselves to be sons of God. Faith makes us not sons, but predestination. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." {Rom.8:29} We were made the sons of God when we were predestinated, "having predestinated us to the adoption of children;" {Eph.1:5;} by being given to Christ, we became sons, and brethren to Christ, {Jn.17:6; Isa.8:18; Heb.2:13,} we "were given to Christ" before Christ died. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." For he that is set apart, and they that are set apart are one, "for which cause he is not ashamed to call them brethren." {Heb.2:10,11} So that adoption is acceptation of us in Christ; {a manifestation and testimony of our sonship in Christ;} and our being Christ's makes us the seed; {the sons; "beloved, now are we the sons of God," I Jn.3:2; &c.} "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" {Gal.3:29;} "now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed,

which is Christ." {Gal.3:16} Therefore, it is not our believing, for adoption is without and before our believing. {Eph.1:5,6; Heb.2:10} Adoption is before our Redemption and comprehends all spiritual privileges, {blessings in Christ,} as Redemption, Reconciliation, Justification and Glorification. {Rom.3:24; 8:29,30} The elect were sons before they believed; "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts;" {Gal.4:6;} unless they could believe without the Spirit. {Gal.5:22} Thus, they were sons before they believed; and because they were sons, God sent them the Spirit of His Son so that by Him they might believe and know that they were sons, both then, and before they believed.

And so to say that they did not appear to be sons until they believed, is true, but to say that the Elect are not one with Christ and not sons until they believe, and that believing makes them sons, is to say our believing makes Christ ours. This we cannot assent to; for this is to set faith above Christ and makes our happiness to depend not upon Christ, but upon faith; making faith give us our interest and union with Christ, so that unless we believe, Christ is not ours, nor is to no purpose. So then Christ died for the sins of no man, or so died for men's sins, as He saved no man by His blood; and so Christ must die for us, but our faith must save us. Thus many make Christ a servant to wait and tend upon faith, and to be at the command of faith. This we may not bear!

Objection 18: The Scripture says that we are justified by faith. {Rom.5:1}

Answer: The word Faith is diversely understood. Sometimes by faith is meant knowledge. "To them that have obtained like precious faith --- through the knowledge of God, and of Jesus our Lord." {II Pet.1:1,2} And sometimes faith is meant the doctrine of faith. "That ye should earnestly contend for the faith which was once delivered unto the saints." {Jude 3} So also for the profession of faith. "Your faith is spoken of throughout the whole world." {Rom.1:8} Thus, Simon Magus {who was "in the gall of bitterness, and in the bond of iniquity;" and whose heart was "not right in the sight of God," Acts 8:9-24,} believed. Also, by faith we are to understand the power by which we believe. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power." {II Thes.1:11} Sometimes by the word faith, we are to understand Christ. "But before faith {Christ} came, we were kept under the law, shut up unto the faith which should afterwards be revealed." {Gal.3:23} "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith {Christ.}" {Rom.4:13} See also Galatians chapter three, {3:7-39,} where ten times at least in this chapter, the word Faith is put for Christ.

Also we are to consider that the Scripture speaks the same things of works that it speaks of faith: "He that believes shall be saved." {Mk.16:16} "Whoso walketh uprightly shall be saved." {Prov.28:18} "If thou wilt enter into life, keep the commandments." {Matt.19:17} "He that shall endure unto the end, the same shall be saved." {Mk.13:13} "Ye see then how that by works a man is justified, and not by faith only." {James 2:24} "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." {I Tim.4:16} So salvation is ascribed to faith: "And he said to the woman, thy faith hath saved thee; go in peace." {Lk.7:50} "For we are saved by hope." {Rom.8:24} "Baptism doth also now save us." {I Pet.3:21} Yet it is

Christ {exclusively} who saves His people from their sins. "Thou shalt call his name JESUS; for he shall save his people from their sins. {Mt.1:21}

So the Scriptures do oft give that to faith which is proper to Christ alone:

We live by faith; {Gal.2:20;} we live by Christ. {Jn.6:57}

We have remission of sins by faith; {Acts 13:38,39;} by Christ. {Eph.1:7; Col. 1:14}

We are justified by faith; {Rom.3:28; Gal.3:24;} by Christ. {Isa.53:11; Rom.5:9}

We have peace with God by faith; {Rom.5:1,2;} by Christ. {Eph.2:3, 3:12}

We are sanctified by faith; {Acts 15:9;} by Christ. {Heb.10:14; I Cor. 1:30}

We overcome the world by faith; {I Jn.5:4,5;} by Christ. {Jn.16:33, I Cor.15:57}

We are the sons of God by faith; {Gal.3:26;} by Christ. {Eph.1:5}

We have an heavenly inheritance by faith; {Acts 26:18;} by Christ. {Gal.4:7}

We have eternal life by faith; {Jn.3:16, 5:24, 6:47;} by Christ. {I Jn.5:11,12}

We are saved by faith; {Eph.2:8;} by Christ. {Matt.1:21; Jn.3:17}

All these are not proper to faith, but only to Jesus Christ alone. Also the Scripture says that it is "God that justifieth." {Rom.8:33} So Christ is said to justify. "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} "In the LORD shall all the seed of Israel be justified, and shall glory" in relation to "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Is.45:25, 53:11} We "are justified by his blood;" {Rom.5:9;} and so the Spirit of God is said to justify, {I Cor. 6:11;} and "these three are one." {I Jn.5:8} The question then is, by which of these we are justified before God? We conceive that is only by Jesus Christ; and our reasons why we ascribe it to Christ alone are:

1. Because it was promised of Christ, that He should justify many. {Isa.45:25, 53:11}
2. Because when the Scripture expressions seem to contradict one another, those expressions that ascribe most to Christ are the clearest and nearest the center. The rest are to follow that point, and be interpreted by them. For the Scriptures are to be interpreted for Christ, and not against Him. "For the testimony of Jesus is the spirit of prophecy." {Rev.19:10} "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." {Jn.5:39}
3. Because the whole voice of the Scripture being laid together, does wholly drive to set up, and exalt Jesus Christ alone, to acknowledge Him to be as He is all in all. {Col.3:11} Therefore Christ is called, "the Author of eternal salvation," {Heb.5:9,} and the means of our salvation through His blood, {Eph.1:7; Col.1:14;} and Salvation itself. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." {Isa.49:6} And if we should not ascribe our Justification to God, to Christ alone, God could not be all in all. {I Cor.15:28; Col.3:11}

4. Because all things else besides God are but means of our knowing and enjoying him that is the substance.

5. Because all that faith can do, is only to receive remission of sins, {Acts 26:18;} it cannot give remission of sins. Faith cannot satisfy justice nor merit pardon for the least sin, &c.

6. Because the Scripture says, "we are justified by his blood;" {Rom.5:9, &c.,} these and the like Reasons cause us to conceive that we are justified only by Christ alone. Therefore, when the Scripture says we are justified by faith, by faith, we are to understand Christ; or else to understand it not properly, but in a large sense, not as if faith did justify us, but only Christ.

For: 1. It is the language of the Scripture to give the names of things to that which is not the thing, but the similitude of it; thus the similitude of Samuel is called Samuel; {I Sam.28:14,15;} and an image is called a god; {Is.44:10;} and in like manner the offerings of the priests are said to cleanse men from sin, {Lev.16:30;} and yet they, nor their offering did take away sin.

2. So we may be said to be justified by faith, as well as we are said to be justified by our works, {James 2:24,} because by it we are justified to men, and cannot be justified before men without faith and works.

3. Because faith has a relation and dependence on Christ, the one implies the other as a father implies a son; and a husband a wife, they are relatives. Faith looks only to Christ, and is fixed in God. "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." {I Pet.1:21} Faith and Christ go together, where one is present, the other is present also.

4. Inasmuch as faith most honors God, and is all for God, and we enjoy the comfort of our Justification through faith, {Phil.3:9; Rom.5:1,} it may have the name in as much as faith is an effect of Justification. Now it is the manner of Scripture to put the effect for the cause, {Rom.9:33 in relation to Isa.28:16;} for making haste in Isaiah, Paul says, "shall not be ashamed." Shame and confusion being an effect that follows haste. So sinners are said to love death, because they love sin which is the cause, and death the effect. Some affirm faith does justify, because by faith we receive our Justification; by the same reason the hand that receives a pardon from the Prince, it may be said his hand pardoned him, and why may he not as well say he pardoned himself, because his hand did receive it? I thought giving and receiving had been two things. And if faith may be said to justify, because it receives Justification, sure it is in a very large sense. And seeing we, by the act of faith, receive Justification, &c., then it's the acts of faith that justifies. Which yet some evade.

Secondly, our faith; that is to say, our believing cannot justify us, because it is not our righteousness. For not anything can be our Righteousness or Justification unto us, but that which is made sin and curse for us, and only Christ is both these to his elect. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" {II Cor.5:21;} "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness;" {I Pet.2:24;} "Christ hath redeemed us from the curse of the law, being made a curse for us;" {Gal.3:13;}

"forasmuch as ye know" that ye were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." {I Pet.1:18,19} "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." {I Pet.3:18}

Nothing can justify us, but that which is our Reconciliation, our Righteousness and Peace. Nothing can procure peace to us but that which justifies us and covers our iniquities that "separate us from God." {Is.59:2; Jer.5:25} "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." {Eph.2:13,14} Can faith do these things for us? Surely not! Christ became our Righteousness by His obedience; or more strictly by His obedience to the death of the Cross. {Col.1:20; Eph.2:16} God did ordain Him to be our Righteousness, {I Pet.1:18-20;} and therefore, we ought to look upon Christ to "be our righteousness," because God "hath made him" so. {I Cor.1:30; II Cor.5:21} Nothing can redeem us, and set us free from bondage but Christ; {Heb.2:14,15; 9:26-28;} nothing can present us holy, and unblameable, but Christ; {Col.1:22;} therefore, Christ's Testament declares that all the parts of our Redemption, Justification, Reconciliation and Salvation are attributed to Christ's blood, to His death exclusively. {Col.1:20; Eph.2:16, Hebrews chapter 9 & 10, & Rom.5:9} The "slaying of our enmity," the destroying "our spiritual enemies," &c., is attributed to "his Cross." Therefore, the word of the Gospel is called the Word or preaching of the Cross; {I Cor.1:18,23;} for the main and special thing the Apostle desired to know, and drove at in all his Preaching, was nothing else but "Jesus Christ and him crucified." And if by the preaching of Christ in wisdom of words, the Cross of Christ might be made of no effect, {as in I Cor.1:17,} much more do they make the death of Christ of no effect who will have anything besides Christ alone to be their righteousness, in whole or in part! "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" {Heb.10:29}

Men please themselves with a conceit that they do not dishonor Jesus Christ in ascribing their Justification to faith, because faith is a grace of Christ, and so from Christ. But, by the same reason, we may ascribe our Justification to love, patience, temperance, goodness, &c., because they are from Christ and fruits of the same Spirit that faith is. {Gal.5:22} And may we not also by the same reason ascribe our Justification to all our spiritual performances such as prayers, tears, and all our good works, because the power by which we do these is from Christ; "for without me," saith Christ, "ye can do nothing." {Jn.15:5} O all ye sons and daughters of the most High, lift up your voice, and cry, 'No inherent holiness to Justification, as well as no works of the Law;' for whatsoever is in us, and acted by us, and passes through us, is defiled by us, for all our righteousness is "as filthy rags." {Isa.64:6} "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {Tit.3:5-7} "Surely, shall one say, in the LORD have I righteousness and strength --- in the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:24,25} "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} "I will make mention of thy righteousness, even of thine only." {Psal.71:16} "My tongue also shall talk of thy

righteousness all the day long." {vs.24} "Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee!" {Ps.71:19} For no other righteousness can be compared to this. As it is acted by us, it is not worth the mention.

Thirdly, our believing cannot justify us because nothing that we do {though by grace} is perfect. Our best acts and works of righteousness, by reason of the sin and corruption in us, that cleaves to all we do, is defiled with some spot of sin. Therefore, it has not that perfection the Law of God requires. So that our believing is so far from justifying us, as God may reject it as sin; as when our love is not so much or such as it ought to be, then it is imperfect, and we sin. So we say of our faith, our believing is called unbelief. "Lord, I believe; help thou mine unbelief." {Mk.9:24}

Our purity cannot justify us, for it is not perfect, if "all our righteousness be as filthy rags;" {Isa.64:6, Tit.3:5,} is "not our act of believing;" so does not Daniel include his most holy acts, when he names his righteousnesses? "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies." {Dan.9:18} That perfect love as set forth in I John 4:18 is the love of God manifested to us, not our love to Him. "We love him, because he first loved us." {vs.19}

Fourthly, our believing cannot justify us, because the act of faith is a work, and if we be justified by our faith, then we are justified by works. That the act of faith is a work appears:

1. Because we are commanded to believe, {as we are,} to love one another, as he gave us commandment. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." {I Jn.3:23}

2. To obey a command, is a work; but to believe, is to obey a command. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." {Acts 16:31} "And whosoever liveth and believeth in me shall never die. Believest thou this?" {Jn.11:26} Faith is an obeying of the will of God; therefore it's a work, and a good work.

3. It is a work, because we are reprov'd for the smallness of our faith. Christ said, "O ye of little faith;" {Matt.6:30;} "Why are ye fearful, O ye of little faith?" {Matt.8:26} If faith were not acted by us {although the power to believe is exclusively of God} why are we reprov'd for not believing?

4. It is a work, because the Saints are exhorted to exercise faith. "Let us draw near with a true heart in full assurance of faith." {Heb.10:22} We are not exhorted to nothing but to that which is our duty, as it is to do a good work, as believing is.

5. It is a work, because to believe is a work of all the faculties of the soul; namely, memory, conscience, affections, principally the understanding and will. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." {Rom.10:9,10}

6. To receive a thing is an act of the whole man; but to believe in Christ is to receive Him. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {Jn.1:12} Therefore, to believe in Christ is a work.

7. Because unbelief is a work of darkness; therefore to believe is a work of righteousness. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." {Acts 26:18}

8. Because, to a good work faith is required; therefore, it partakes of the nature of a good work, and so is a part of every good work. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." {Col.1:10}

9. It is a work, because we are said to do it. "And Philip said, If thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God." {Acts 8:37} To believe is the action of the heart, mind and will. With the heart man believeth. He does it as truly as he confesseth with his mouth. {Rom.10:9,10}

10. If to confess Christ be a duty and a work {though only by grace we are enabled to do both,} then is the act of believing a work also, and a work that we do, and is one of those works of righteousness that we have done. "Not by works of righteousness which we have done, but according to his mercy he saved us." {Tit.3:5}

Objection 19: If it be objected, that faith is put in opposition to works, therefore faith is not a work.

Answer: I answer, when faith is put in opposition to works, then by faith is always to be understood Christ; for he alone is the matter of our righteousness; therefore, when the Apostle excludes works from justifying us, we are to understand all our outward and inward acts, and all internal virtues, faith itself. "To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus --- therefore we conclude that a man is justified by faith {Christ} without the deeds of the law." {Rom.3:26,28} For no command of the Law could be obeyed without faith. Therefore faith was a part of the fulfilling of the Law. That faith was required appears. "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." {Mt.22:37-40} The Law requires purity, but such as "believe not are defiled, their minds and consciences are defiled." {Tit.1:15} Therefore, faith was required as a deed of the Law. {Rom.3:28} "Not by works of righteousness which we have done, but according to his mercy he saves us." {Tit.3:5} Does not the Apostle in these words exclude all in us, or all that we do, in reference to our Justification? And inasmuch as to believe is required; so that in respect of that power by which we believe in Christ, it may be said, and it most certainly is work of God. "This is the work of God, that ye believe on him whom he hath sent." {Jn.6:29} And as acted by man, a work of man by God's grace. "For unto you it is given in the behalf of Christ --- to believe on him." {Phil.1:29} "The faith of the operation of God." {Col.2:12}

Fifthly, if we speak of Justification in the conscience, in a strict sense, faith cannot be said to justify the conscience, for this is the work of the Spirit of Christ which speaks peace to the soul. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit;" {I Cor.2:9,10;} "whereof the Holy Ghost also

is a witness to us;" saying, "I am thy salvation, I have put away thy sins, I will remember them no more." {Heb.10:15-17} "The Spirit itself beareth witness with our spirit, that we are the children of God." {Rom.8:16} Now the work of faith is to assent to the truth of this testimony, and receive it. Now to assent unto, and receive a thing, is not to manifest it; for giving and receiving are two things; as to declare a thing, and to believe the Declaration are two things. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." {Eph.3:5}

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one;" and "these three agree in one," that our sins are forgiven; "and there are three that bear witness in earth, the Spirit, and the water, and the blood." {I Jn.5:7,8} The Spirit; the water; {dipping Baptism;} and the Blood; {the Sacrament of the Supper, wherein Christ's blood is set forth as shed for the remission of sin, and His body broken.} These three agree in one; that is, they witness, hold forth, and declare the record; "and this is the record, that God hath given to us eternal life, and this life is in his Son." {I Jn.5:11} By which it appears that faith is none of the three witnesses in heaven, nor any of the three on earth. If faith did justify us, would it not follow that faith were greater and more to be prized than love? Yet love is greater. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." {I Cor.13:13}

We may more properly be said to be justified by the Scriptures, the Word of God, than by our believing; for they evidence to us our Justification by Christ and happiness by Him. For how could we know the safety and happiness of a believer without the Word? Or that the world was made of things that did not appear, but by the Word. For "faith is the evidence of things not seen." {Heb.11:1-3} How could we try the spirits, but by the Word of God, which is more pure than our believing? {I Jn.4:1} I will therefore rest upon that more than on my believing. "So shall I have wherewith to answer him that reproacheth me; for I trust in thy word." {Ps.119:42} "Forever, O LORD, thy word is settled in heaven." {vs.89}

Sixthly, we are not justified by our believing, because all that are justified are justified before they believe, which will appear if ye consider: 1. The titles given to such persons whom Christ justified, for they are termed sinners, enemies, ungodly &c. {Rom.4:5, 5:8,10} The Scripture does not call any that are believers, ungodly; as they have their name from their better part. Therefore, believers are called holy, saints, living stones, babes in Christ &c. And; therefore, seeing they were justified when ungodly, they were justified before they believed; so, it is evident that their believing could not justify them. Christ justified many, by bearing their iniquity; he in taking away our sins made us righteous, and this is our Justification. {Isa.53:5,6,11; Rom.5:9}

2. If I am to believe that I am justified and that all my sins are forgiven me, is it true or false? If it be true that I am to believe, then I was a justified man and free from all sin before I believed it. Therefore, I am to believe it because it's true. If it be not true, and so is false, then it seems I am to believe a lie. For me to believe I am justified when I am not is to deceive myself in believing that which is false. Also if I am to believe that I am justified, when I am not justified, so that in order I may be justified, this is to believe that which is false that it may be true, which is unreasonable. Because neither faith nor unbelief can make anything true or false, nor cause the being of that which had no being before. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished,

that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." {Is.40:2}

Therefore, when Christ, by His Spirit and Word of truth, declares and reveals to a soul that all his sins are forgiven and washed away in the blood of Christ, &c., it is a certain truth, and it is the Holy Spirit "that beareth witness, because the Spirit is truth." {I Jn.5:6} Therefore, seeing that we are justified by Christ before we believed it, we may not believe that faith in us was either a cause or a means, or any instrument thereof, but only a means of our receiving the knowledge of it, and of our enjoying the comfort of it. As for such as are troubled because they cannot believe, as they think; all that I can say to them is, the Lord direct you to use the means to detect where life is to be found. Wait upon God, he calls one at the third hour, and another at the eleventh. Thou knowest not but there may be life in the Son for thee. It is there for thee if thou belong to the election of grace, else not. Also if thou hunger and thirst after righteousness; namely, Christ, thou art blessed, and shall be filled. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." {Mt.5:6}

Seventhly, they that say they are justified by their believing, know not what to stand to; for sometimes, it is the act of faith that justifies them; sometimes it is not the act, but as it is a grace, then not for the excellency of it, but because God imputes it for righteousness; but then, there is a righteousness in faith itself. Whereas we place Justification in Christ alone, by which means we are at a certainty!

They that think otherwise, if they please, let them satisfy me in these few questions: 1. Whether faith in the nature and power of it unacted does justify, or no; if yea, I desire to know how the power to believe apart from the exercise of it, can be known to us?

2. How it may fitly be called faith, when there is no believing, as there is not without the act, seeing faith and to believe is one thing; and whether the same light and power, &c., be not the same power by which we obey the rest of God's commands; and if it be, how you can distinguish it apart from its act; and if it justify as it is a grace unacted, can you tell how, and when you were justified; and if it may abide in the soul one hour, and not act, why not two, and so two seven years; and whether then this opinion does not imply that a man may have faith in him, and be justified by it, and yet he never believe, nor know it? And if Faith justify in respect of the righteousness or meritoriousness of it, whether it will not follow that we are righteous in ourselves and so, stand in no need of any righteousness in Another, and so need not live by faith in the Son of God, seeing we have our righteousness in us?

If there be no merit, no righteousness in the act of our believing, but only God is pleased to accept it for righteousness, and reckon it so; whether it will not follow that God esteems and accepts of that for righteousness and imputes it for righteousness which is not so in itself? And whether this is for His honour or no? And whether it tends not to the dishonor of Christ that His righteousness in Him is not sufficient, and may not be that which justified those He died for? Also whether one act of faith justifies, or many? If but one, how we shall know and distinguish it, that we may know that we are justified, that we may not, after that act, act it so again in like manner needlessly? For what need is there for more than one, if one be enough?

If many acts of faith be required to justify a sinner, then it is necessary to know how many, that so we may know when we are justified? If we are continually to act our faith, because we sin continually, then it will follow, that we are not fully and completely justified, and that we may despair of ever having one quarter of an hours sweet enjoyment of Justification, because in less time than that, yea in the 10th part of an hour, no man can say he has not sinned in that time. And if so, then he is to be justified again, because he is unjust, and appears so to God? So a man cannot say three minutes together that he is a justified man, till by faith we be justified again. And whether this be not for a man to justify himself, as the Pharisee who "stood and prayed thus with himself;" {Lk.18:10-14;} and those Pharisees whom the Lord rebuked saying, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." {Lk.16:15} Surely it was not well done that will last no longer, and is to so little purpose. But this 'tis for a man to justify himself, he may see himself in the Priest under the Law, and his work to as little purpose. {Heb.10:1,2,11}

Also the holding that our believing justifies us draws in many errors:

1. That faith is the matter of our righteousness, and makes us righteous.
2. That God accepts of faith, and so of us for it; that for that He justifies us.
3. That God looks at, and respects our faith as much if not more than Christ, because all the fruit of Christ's death, &c., is made of no effect without faith.
4. That faith is a means essential to salvation, and so a cause. This denies that salvation depends alone upon Christ, that He is not the means, but only a mere part of the means of our salvation.
5. They limit God in His love; in saying, some sins are forgiven, but not all.
6. They make faith the greatest means of their salvation; in saying, all other means are not to any purpose, or not effectual without it.
7. They attribute righteousness in part to themselves, in attributing it to their believing.
8. They quite overthrow the grace of God, in bringing in their work of believing.
9. They make Justification not to consist in the pardon of sin, but in a work of obedience; that is, their believing; and deny Christ to have satisfied Justice for the sins of the elect.
10. They rob Christ of the greatest part of his work his glory and give it to faith, and set faith in Christ's throne. And an hundred errors more may be reckoned up that will follow their opinion.

They will object and declare that they do not say, that we are justified by faith alone, but Christ and faith together, &c.

1. This is as bad to us, in that you give not Justification to Christ alone; in that you say, that Christ does not do it, but Christ and faith together. So Christ is but half a Savior, if you make Him so much.
2. I desire to know why you may not add to Christ and faith, prayer, seeing the Apostle says, "that this shall turn to my salvation through your prayer, and the supply of the Spirit

of Jesus Christ." {Phil.1:19} Ye see our salvation is attributed to be through our prayers, just as through faith; and furthermore, why do you leave out good works, seeing James says, "that by works a man is justified, and not by faith only." {James 2:24} Also Paul says, "therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus." {II Tim.2:10}

3. In that ye join anything to God, to accomplish this work as a co-partner with Christ, Christ cannot have all the glory of our salvation. Faith must have a part of it, if not we ourselves, for we believe. {Rom.10:9,10}

4. Ye deny that Christ has justified those for whom He died upon the Cross. You deny we are justified by Him, by His blood, that He has not washed away all our sins in His blood, {Rev.1:5; Psal.89:19 with Isa.45:25 & 53:11; Eph.1:7; Col.1:14;} in saying, Christ has not presented us holy to God before we believe, ye contradict Christ Himself. {Eph.5:27; Jn.19:28,30} O treason, treason! Thus many ways ye dishonor Jesus Christ, who is only to be honored. Therefore, ye are guilty of treason against the King of Saints, our Lord Jesus Christ. Take notice of that, and consider it.

Objection 20: We grant faith does not justify, but it is God who justifies; but yet He does it through faith, therefore, not without it. {Rom.3:25}

Answer: Through faith, that is through Jesus Christ, "in whom we have redemption through his blood," {Eph.1:7;} "through the redemption that is in Christ Jesus." {Rom.3:24} So the word "through Him" is used, {I Jn.4:9,} through Him, and by Him is all one. {Eph.1:5,7} "And the scripture, foreseeing that God would justify the heathen through faith, {through Christ} preached before the gospel unto Abraham, saying, in thee {in Christ} shall all nations be blessed. So then they which be of faith {be of Christ} are blessed with faithful Abraham." {Gal.3:8,9} "That the blessing of Abraham might come on the Gentiles through Jesus Christ." {Gal.3:14} So that through faith is through Christ. But if you will have it through faith, then it must be as through a pipe of conveyance we come to receive it. "That we might receive the promise of the Spirit through faith." {vs.14} And that is not to be justified by faith, but to receive it, and so as through a prospective glass we see all our righteousness to be in Christ; and by faith we receive it and come to enjoy it in our consciences; and this we grant, and this will stand with Justification by Christ alone.

When we say, that we are, and ever were, just and righteous before God in and by Christ, we learn to distinguish between our own sight and the sight of God. As Ezekiel, who speaks of our own sight. "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed." {Eze.20:43} {Likewise see: Eze.16:61-63; Eze.36:31; Job.42:6; Jer.31:18 &c.} Job; on the other hand, speaks in the sight of God; for that is in the sight of God that is not in our own sight. "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse." {Job 9:20} "It is God that justifieth." {Rom.8:33} So that "no man is justified by the law in the sight of God;" {Gal.3:11;} so to be just with God, is to be justified {cleared} in his sight." {Rom.3:20} So that when Christ was made our righteousness in the sight of God, then we were justified in His sight, which was before all time; for those who appear without sin, must needs appear just; but the elect appear so to God in Christ. "And in their mouth was found no guile; for they are without fault before the throne of God." {Rev.14:5} "Thou art all fair,

my love; there is no spot in thee." {Song 4:7} "To present you holy and unblameable and unproveable in his sight." {Col.1:22} "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." {Jude 1:24,25}

Those whose sins were laid upon Christ are just, and therefore appear so to God. {Isa.53:11} Those against whom nothing can be charged, are just, and appear so to God. {Rom.8:33} Those who are in Christ are just; and the elect were so before the foundation of the world. {Eph.1:4} Those who are reconciled must needs be just; and this the elect were before the world. "God was in Christ reconciling the world to himself," {II Cor. 5:19,} and they were actually reconciled, in and by Christ on the Cross, by "the death of his Son." {Rom.5:10} Therefore, this was before we believed. Those who are justified are just; and this the elect were by Christ's blood. {Rom.5:9} Those who are redeemed by Christ are made just; "in whom we have redemption by his blood." {Eph.1:7; Col.1:14, &c.} Those whose sins were all remitted are made just; and so are all the sins of all the elect by Christ. {II Cor.5:18-21} Those who have a share in Christ's righteousness, they are righteous; but so have all the elect. {II Cor.5:21} Those to whom God imputes no sin, they are just and righteous, but God imputes no sin to the elect. "God was in Christ --- not imputing their trespasses unto them," {II Cor.5:19,} therefore they were then blessed.

All the elect were made these by Christ upon the Cross. Therefore, they were then justified. They were justified before they believed. Yea, God gave them grace in Jesus Christ before the world began, and manifested this grace by Christ's appearing. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ." {II Tim.1:9,10} But it is objected that these Scriptures are to be considered to be spoken unto believers only, and whom God did so look upon because believers. I answer, if it were so, that is enough for me, if they appear so to God. Now they believe, they appeared so to God from eternity, for what God now sees, He ever did, and ever shall. Knowledge is His sight, or else He was not ever infinite in knowledge; but that He is and ever was. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" {Rom.11:33} Therefore, the elect ever had a being in the knowledge and love of God; and therefore, God looks upon the elect before they believe as well as after; and seeing the love of God is and ever was infinite, for God is love, {I Jn.4:16,} God has loved them as Christ was loved. {Jn.17:23} Therefore, God loves not any the more, or the better because they believe.

Objection 21: The Scripture does not call Christ faith, therefore by the righteousness of faith, {Rom.4:13,} is not meant Christ, but the grace of faith that is in us by which we believe.

Answer: By faith in this place we are to understand Christ {as we are in some others} because He only is our Righteousness, which I prove by these Reasons.

1. Because faith and Christ's righteousness are two several things. "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; {II Pet.1:1;} therefore faith is not this righteousness.

2. Because God hath made Christ to be our righteousness; who of God is "made unto us righteousness," &c. {I Cor.1:30} Therefore faith is not our righteousness. {Phil.3:9}

3. Because the title "righteousness," is only proper to Jesus Christ, who is our righteousness. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." {Is.54:17} "I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." {Ps.71:16} And that righteousness which the blessed {in Christ} do hunger and thirst after is nothing short of Christ Himself. {Mt.5:6} "O Lord, righteousness belongeth unto thee." {Dan.9:7} Faith is not God.

4. Because faith shall cease, and be done away; {I Cor.13:8;} but this righteousness shall never cease, therefore faith is not this righteousness. "My righteousness shall be forever, and my salvation from generation to generation." {Is.51:8} "My salvation shall be forever, and my righteousness shall not be abolished." {Is.51:6} This is God's righteousness!

5. Faith is a fruit of the Spirit, who indwells those that are partakers of the heavenly calling, {and thus "partakers of Christ," Heb.3:1,14;} but the righteousness of Christ is without us, and not in us; it covers us, and makes us comely, beautiful, and glorious. "Unto her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." {Rev.19:8} "And one of the elders answered, saying unto me, what are these which are arrayed in white robes; and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." {Rev.7:13,14} "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." {Is.61:10}

6. Because this righteousness in which is our happiness and joy, and by which we are accepted is in Christ, and not in us. It is the "righteousness of God in him." {II Cor.5:21} "In the LORD have I righteousness." {Is.45:24} But faith is in us, therefore faith is not this righteousness. All this is out of us, and without us. {I Cor.1:30}

7. Because this righteousness of which we speak, was not brought in in Daniel's time, but was to be brought in after the end of Daniel's seventy weeks: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." {Dan.9:24} "My salvation is near to come, and my righteousness to be revealed." {Isa.56:1} But faith was not this righteousness, because that was within long before Daniel's time; for Abraham and the Saints believed. Also if faith had been this righteousness, Christ had not brought it in, because it was in before He came.

8. The Saints did not count faith this righteousness, nor their own righteousness, Christ was that to them; therefore they said, "Surely, shall one say, in the LORD have I righteousness." {Is.45:24} "I will make mention of thy righteousness, even of thine only."

{Ps.71:16} "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} The saints comforted themselves in this righteousness. "He will bring me forth to the light, and I shall behold his righteousness." {Mic.7:9} He then believed, therefore faith was not this righteousness. For righteousness and glory do not consist in faith, but rather subsists in us by it; I mean the comfort of this righteousness.

9. Christ only is our Righteousness because he filleth all in all things. {Col.3:11} "The fullness of him that filleth all in all." {Eph.1:23} Christ "is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." {Col.1:18,19} He that places any righteousness in anything but Christ, denies Christ the pre-eminence in all things. Therefore we say, "O Lord, thou art our righteousness." {Ezra 9:15}

10. Man, when at the worst, all that he stood in need of was only a full and perfect righteousness by which he might be justified; which, if faith could have been that to him, Christ might have been spared because God could have given us faith in Himself, if faith could have taken away our sins, and so justified us. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." {Heb.9:26}

11. It appears that faith is not this righteousness, because this righteousness of God is through faith. The righteousness of God through faith; {Phil.3:9;} "through faith in his blood." {Rom.3:25} Therefore faith is not this righteousness.

12. Because the Saints expect not acceptance for anything that is in them, or acted by them; therefore they say, "we do not present our supplications before thee for our righteousness, but for thy great mercies." {Dan.9:18} "Not for your sakes do I this, saith the Lord GOD, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." {Eze 36:32} "Not by works of righteousness which we have done, but according to his mercy he saved us;" {Tit.3:5;} {our believing must come in amongst the rest of the righteousness which we have done;} therefore they say, "I will make mention of thy righteousness, even of thine only." {Psal.71:16}

13. That faith is not this righteousness will appear if you consider what faith is, {in itself, simply so considered apart from Christ,} for it is no righteousness at all, much less this righteousness we speak of. The Apostle speaks of the faith of such as did truly believe. He tells them that if Christ was not risen, their faith was vain; that is, worth nothing, {I Cor.15:17;} so that if Christ had not been the true Messiah, and so the right object for their faith, their believing could not have done them any good, for all their believing, they had been in their sins. So that faith considered apart by itself is like a picture without life, an empty and cold business, only to please the fancy; but if faith be filled with Christ, with light and love, it is the most powerful thing in the world. "That Christ may dwell in your hearts by faith." {Eph.3:17} "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" {I Jn.5:4,5} Man at the first was earth, till God breathed in him life, {Gen.2:7} and such as his life is, such is his food, earth, bread; yet he lives not by bread only, but by the Word of God. {Matt.4:4} Bread, {I Cor.11:26, &c.,} strengthens the senses and faith; and the Spirit gives life to faith. {II Cor.3:6; Jn.6:63} Christ is this bread. "I am the bread of life." {Jn.6:35} Christ is our life, "Christ, who is our life." {Col.3:4} {Gal.2:20} This life is discovered and made known to us. "To whom God would make known what is the riches

of the glory." {Col.1:27} Our "life is hid with Christ in God." {Col.3:3} In this life we enjoy our life by faith. "Faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1.} In this world crosses are frequent, and comforts few; if the Saints were to have no more than they have in this life, they were of all men most miserable. {I Cor.15:19} According as Christ shall fill our faith with the discoveries of life and love, our lives shall be sweet, and comfortable, and serviceable, &c. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith;" yet this alone profits me nothing. {I Cor.13:2,3; Heb.6:4-6, 10:26,29; Isa.48:1,2, 58:1,2; Lk.8:13,14.} Many make a god of their believing, and depend upon it, and fetch all their comfort from it, and venture all their salvation on it. If men did live upon, and prize Christ as they do their believing, I had spared this labor.

Because men believe, some fly out in high expressions saying, "their faith is God," and that they are deified with the God-head of Christ and that the Divine nature is in them. I grant we are made partakers of the divine nature, but how? By union, not by infusion; the seed that remains in us, is not God, but the Word of God, "which liveth and abideth forever;" {I Pet.1:23;} we are born of God, {I Jn.5:1;} that is, made the sons of God; {Jn.1:12;} and as a son he sinneth not; that is, so as the wicked one can touch him, or come near to hurt him for it; {I Jn.5:18;} for he is freed by Christ, and he is free indeed; he need not fear the curse, nor wrath, hell nor all the power of the enemy, &c. He that believes has this witness in himself, {I Jn.5:20;} but faith is not that witness. {I Cor.2:10; II Cor.4:13} If you search the Scriptures above-named, it will appear that "our life is hid with Christ in God," we enjoy not life itself, but the knowledge of it, and the comfort of it. We can tell you what great things are provided for us in Christ; and though we have them not now, we shall have them. Therefore Paul prays that this mystery may be revealed to us; and Christ prayed that Peter's faith might not fail, Christ's prayer was heard; for that which keeps the Saints is not their faith, but the power of God. "Who are kept by the power of God through faith unto salvation." {I Pet.1:5} "Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end." {Is.45:17} "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." {II Thes.2:14} "Because I live, ye shall live also." {Jn.14:19}

It does not appear that there was any difference in the house that fell, and that which stood, save only in the Foundation. The one being built on the Rock, Christ; the other was built upon the sand, not upon Christ; something else, qualification, repentance, faith, &c. Faith is to have its denomination from the Object of it, and the Foundation of it. The confidence of a hypocrite may be as great that he shall be saved, as his is that shall be saved; as I have proved elsewhere. "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" {Isa.44:20}

Objection 22: Abraham believed, and it was imputed to him for righteousness.

Answer: So Phinehas executing judgment was so counted; that is, imputed to him for righteousness unto all generations. "Then stood up Phinehas, and executed judgment; and so the plague was stayed; and that was counted unto him for righteousness unto all generations for evermore;" {Psal.106:30,31;} that is, it was a good act, a righteous action to be commended.

If God did impute Abraham's believing to him for righteousness, then it was made his righteousness. But it was Christ, the Object of his faith who was his righteousness. Nothing can make us righteous but Christ, by whose obedience we are made righteous. {Rom.5:19} Righteousness is imputed not faith; and so much the word 'believing' doth import, that our righteousness is elsewhere, and not in faith, nor in ourselves; for faith apprehends that which is out of us and in another, "the righteousness of Christ." {Rom.4:7,8,11} Christ "who is our Righteousness." {Jer.23;6; I Cor.1:30} Christ who is our Propitiation. {Rom.3:25; I Jn.2:2} Christ who is our Peace. {Eph.2:14} Christ our Sanctification. {Tit.2:14} Christ our victorious Conqueror. {Col.2:14,15} Christ our Redeemer, Savior, and Eternal Life. {I Jn.5:11,12,20} He who has Christ, has all; and he that has not Him, has nothing at all!

Objection 23: A man is first called before he is justified, for Justification is after calling. {Rom.8:30}

Answer: Then men are not justified by faith; for if they be called, they believe; or how else are they called? And if they are believers, and yet are not justified, it was because their faith could not justify them. Although the elect are justified, yet no man can know that he is justified until he does himself believe for "whosoever believeth on him shall receive {through the effusion of Christ's blood, and the virtue of his sacrifice} remission of sins." {Acts 10:43} So that men receive not remission of sins till after they believe. So that God dispenses out these privileges, and that we receive them in this order, as Calling, then Justification, and after Glorification, which seems to be the meaning of the Apostle's words, which I deny not that we receive them in this order.

Objection 24: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." {Mk.16:16} Therefore faith is a condition required to salvation.

Answer: Faith saves not as a cause or condition; as Ministers remit sins, {by preaching the full and free remission of sins, through the blood of Christ, according to the riches of God's grace,} so faith saves declaratively. {Jn.20:23, Mk.16:16} These words declare how the Gospel is to be preached and applied by the Preachers and hearers thereof so that neither of them may apply to themselves nor unto any others salvation until they believe; and therefore, this is a rule to direct how the Gospel is to be preached. When he sent them forth, he said "unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" {Mk.16:15,16;} and so they preached the Gospel.

2. If Faith and Baptism be a condition required absolutely necessary, without which no man can be saved, then our salvation depends upon works now, as it did under the Law.

3. If faith be a condition required to partake of the Covenant of Grace, then there is a condition required; and the Covenant of Grace is not absolute, nor free. If it be said, "God gives what he requires." I answer, that makes the condition easy to be performed; but still, if faith be as a condition required, there is a condition. But the Covenant of Grace is absolute and free, and unconditional on our part. And that this appears; first: Because the Covenant of Grace is not made with man, but is only between God and Christ. "Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established --- my faithfulness and

my mercy shall be with him; and in my name shall his horn be exalted --- I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him." {Ps.89:19-28} So that all the conditions of the covenant did only belong to Christ {being made with him as the Covenant Head and Representative of his people,} to perform; seeing Christ had undertaken it, and he only was engaged to it, and he did it to the utmost, which was, that Christ should be made a sacrifice for sin, and that the LORD "shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." {Is.53:10}

Secondly: And seeing no covenant is made with the elect, there is nothing required from them as any cause or conditions without which they cannot be saved; as appears. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." {Heb.8:10-12} For our salvation depends not upon our believing, but upon Christ. "Because I live, ye shall live also." {Jn.14:19} And that there is not the least condition required from man to partake of the covenant of life and salvation, appears by these words: "My mercy will I keep for him for evermore, and my covenant {the Eternal Covenant of Grace made with Christ} shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David - {that is Christ; mystical David, the Messiah, David's son and antitype; after, on this account, called David in Scripture, Eze.34:23; who is the Lord's 'chosen' One, foreordained before the foundation of the world, I Pet.1:20, to be the Redeemer of the elect} - his seed shall endure forever." {Ps.89:28-37}

Thirdly: Faith is a fruit of the Covenant, and a branch of the Covenant, but not a condition on our part to perform.

Fourthly: All the elect were ever in this Covenant, for they were ever in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings {all the blessings and sure mercies of the Everlasting Covenant of Grace; all things pertaining to a life of faith in Christ, such as justification, peace, pardon, reconciliation, adoption, sanctification, and eternal life} in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world." {Eph.1:3,4} Christ is this Covenant: "I the LORD" will "give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD; that is my name." {Is.42:6-8} "Thus saith the LORD," I will "give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves." {Is.49:8,9} Therefore faith is not required as a condition to partake of this Covenant, nor salvation. "My kindness shall not depart from thee, neither shall the covenant of my peace be

removed, saith the LORD that hath mercy on thee." {Isa.54:10} "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, {oath and covenant} in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." {Heb.6:17,18} Correspondingly; "my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever." {Ps.89:34-36} Oh this is strong consolation indeed, behold the liberty of the sons and daughters of God!

Objection 25: To be justified is to be declared or pronounced just by sentence.

Answer: The word justify, properly signifies to make just, and men are made just. 1. By infusion, when the habit or virtue of justice is put into a person, so God made man upright, or just. {Eccl.7:29}

2. Men are made just, by the justice of another. So were we by Christ. "As by one man's disobedience many were made sinners, so by the obedience of one many are made righteous." {Rom.5:18,19; II Cor.5:21} So that Christ's Satisfaction is our Justification; and to affirm that we are not made just by Christ's justice, is to overthrow the foundation of Religion and man's salvation.

3. Men are said to be made just, or justified by sentence, or pleading one to be just; in this sense a man may justify himself, {Job 9:20,} and be justified by witnesses. {Isa.43:9,26} In this men are said to give righteousness, and to take the righteousness of the righteous from him. {Isa.5:23} This is not to be understood strictly, but in a large sense. For although this has the name of Justification, yet sometimes it is worth nothing, having only but an appearance or shadow of Justification, and does men no good at all; and is of no force, except only with such as are ignorant and deluded. It is to be abhorred, as when persons are declared to be just when they are not so. This is to justify the wicked, which is an "abomination to the LORD." {Prov.17:15, 24:24}

Now to declare one to be just, cannot make one just for these reasons. 1. If to declare one to be just does make a man just, then he was not just before. 2. God and wisdom are said to be justified by men; {Rom.3:3,4; Matt.11:19;} but if to declare him to be so, makes him so, then he was not so before. Which to affirm is blasphemy. 3. If to declare one to be just, does make him so; is it not good to justify the wicked, and their actions; because it must needs be good to make the unjust just. But all the declarations of Justification that the wicked and their actions can have, they remain wicked and their actions sinful still. 4. We grant that God by His Spirit declares to the soul that he is just and righteous; but if they were not made just {by Christ upon his Cross} before, will it not follow, that "he justifieth the wicked;" which the LORD says, is an abomination to him? {Prov.17:15} For they must either be just or wicked. If just, then the declaring them to be so by sentence did not make them just; and if they were not just, what were they but wicked? Is there a third state? God has said that he will by no means clear the guilty - {without a full and proper satisfaction to justice; which is provided by Christ alone.} "The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." {Ex.34:6,7} 5. Men are not just and righteous, because they are declared to be so; but they are declared to be so, because they were so before.

Therefore, such as God declares to be just, they were made just, justified in and by Christ. He looked upon them to be just {as they were} before He declared them to be so. And no man may declare another to be just and innocent, before he is actually made just.

Three Things are Essential to Justification: 1. Persons that need to be made just are sinners; a perfect man neither need nor can be made just. 2. One that can and will make just; and that none can do but God alone. "It is God that justifieth." {Rom.8:33} "And the scripture, foreseeing that God would justify, &c.," {Gal.3:8,} {by pronouncing them righteous through the imputation of the righteousness of his Son unto them.} 3. The means by which he must be made just, and that is Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself." {Eph.1:5} "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} Christ is God. {Heb.1:3} Christ "was slain, and hath redeemed us to God" by his "blood out of every kindred, and tongue, and people, and nation." {Rev.5:9} "My righteous servant justify many; for he shall bear their iniquities." {Is.53:11} "We were reconciled to God by the death of his Son." {Rom.5:10} Christ is our Justification itself, for he is our righteousness. {I Cor.1:30} Righteousness and Justification are one! Isaiah prophesied of Christ that he "should justify many," which He fulfilled when "he was made sin for us." {Isa.53; II Cor.5:21 with I Pet.2:24}

And this must needs be so, for those who are made just, or justified by Satisfaction, they are made just where the satisfaction is, and that is in Christ. {II Cor.5:21; Rom.3:24; Phil.3:9} And seeing we were made perfectly righteous in Him, therefore we are perfectly just. As in the first Adam we were made sinners, so in the second Adam the elect were made righteous. As by the first Adam's disobedience we were made sinners, so by the second Adam's obedience all in him were made righteous. {Rom.5:14-20} And as Christ is the Author, and means, and Justification itself; so He is the author of our salvation, and the means, and salvation itself; as is above proved. So that Christ is all in all.

Justification is first to be considered in the will of God. This will is sometimes called purpose, counsel, choice, election, predestination, love, and the good pleasure of His will. {Eph.1; Rom.9; Isa.46:10; Eph.3:11} We may seek no further to ask a reason of His will. It had no cause going before to cause it to be, or so to be. If it had, how can it be eternal, and infinite? Surely it had no beginning; and thus the elect are said to be saved before the foundation of the world; {II Tim.1:9,10;} and this is called Justification, {Tit.3:4-7,} for then our life was hid with Christ in God. {Col.3:3} This is Justification in purpose.

Secondly, Justification is to be considered in the act or execution of it in the means of it, when it was effected in and by the means; that is, Jesus Christ. "By the obedience of one shall many be made righteous." {Rom.5:19; Is.53:11} And now Justification is actually accomplished. For there were all the elect then present, considered in Christ. {Eph.1:4} He comprehended all that were given to Him of the Father; {Jn.17:2,9 & 6:37-39; Rom.11:7;} all set apart "through the offering of the body of Jesus Christ once for all." {Heb.10:10} As the Priest did bear the names of the children of Israel before the Lord, {Ex.28:21, &c,} so Christ, a public person, did bear, and represent all the names and persons that shall be saved, that were given to Him to justify and save; yea they were one with Him. "For both he that sanctifieth and they who are sanctified are all of one" – {all of one body, of which Christ is the Head; and one Spirit, and called in one hope of their calling; of one Lord, one faith, one baptism; of One God and Father of all, who is

above all, and through all, and in them all; of one Eternal Covenant, of which Christ is the Surety, Mediator, and Messenger thereof, and they share in Christ all its blessings and promises.} {Heb.2:11}

Christ took not only the nature of man, but the persons of the elect. Else how did He answer the types, {Exo.28;} else how could He bear the sins of many, if He bore not the sins of any persons? And how did Christ wash us, and present us holy to God, as He did, {Rev. 1:5, 7:14; I Cor.6:11;} if He did not present our persons? Also if Christ took only our nature, the nature of all men being one and the same, it will follow He did as much for all men as for one; and that he bore not the sins of any man. For the nature of man may be considered as apart from the person of a man, or else they know not what they say, who affirm that Christ took our nature, but not the person of any.

Justification being accomplished by Christ, it is His good pleasure to reveal the same to those to whom it belongs. This is by His Spirit and Word and His people and ordinances. All of which hold forth and declare this, His infinite love and free grace to their souls, that so they may enjoy the comfort of it. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." {Mt.13:11} "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." {I Cor.2:10} The effect of this revelation of love, &c., begets love in the soul to God, and carries the soul out of itself, out of its own life and its righteousness, to Christ and His righteousness, looking to Him as all in all, and so to set Him above all. {Col.3:1} Now the soul falls into admiration of free love and free grace, highly prizing it, is satisfied in it and thankful for it; and now according to the revelation of this love, &c., is so filled with love to God, peace and joy in God, &c., so submitting to Christ's yoke; obeys Him and suffers all for Him. Now he follows God more abundantly and freely than ever before.

So then the Cause of our Salvation or Justification is: 1. The love of God, the good pleasure of His will, and this is called the efficient cause of our salvation. 2. The material and instrumental cause is Jesus Christ by His death, in dying for us. 3. The final cause is the end why God chose and saved us, that was His glory, "to the praise of the glory of His grace." {Eph.1:6} "That we should be to the praise of his glory." {Eph.1:12} "This people have I formed for myself; they shall show forth my praise." {Is.43:21} "That they might be called trees of righteousness, the planting of the LORD, that he might be glorified." {Is.61:3} "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {Phil.1:11} The work being accomplished, the Spirit reveals it is done for him. {Rom.8:16} Faith accredits the work, believes its accomplishment and receives it. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." {Acts 26:18} Good works are its consequent fruit and effects, and declare its accomplishment. That "ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {I Pet.2:9}

Objection 26: Justification is nowhere but in the conscience, and it is a taking of sin out of the conscience; therefore until sin be taken out of the conscience men are not justified.

Answer: 1. Justification is to be placed in Christ where it is. 2. If Justification consist in taking sin out of the conscience, then faith does not justify, because it does not take sin out of the conscience. No, nor assure the conscience that he is a child of God, to speak strictly, for that is the work of the Spirit. {Rom.8:16} 3. A man may fear the Lord, and

obey the voice of His Servant, and yet he may walk in darkness, and have no light, as appears. "Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the LORD, and stay upon his God." {Is.50:10} If he were not a believer, how does it appear that God is his God, if sin be taken out of his conscience; and if he is assured that God is his God, how does he walk in darkness and see no light? Surely to see all that Christ has done is for us, and to see all sins taken out of the conscience is a great light. 4. If the knowledge that a man is a believer takes away his sin, then faith takes them not away. For it is one thing to believe, and another to know I believe. As it is one thing to see and another to know I see. This latter is by a reflection. So by your reason it will follow, that neither God, nor Christ, nor the Spirit, nor faith, does not, neither together, nor apart, justify a sinner; but only does the knowledge or taking sin out of the conscience, which is assurance Christ is the Lamb that took away all sin. {I Jn.1:7 with Isa.53:6} 5. If assurance of Justification be Justification, then a believer may be an unjustified man, because he may have sin in his conscience, yea he may be so clouded and deserted, that he may not enjoy the assurance of pardon, but very much doubt whether he be a believer, and shall be saved or no, thus it was with Heman the Ezrahite, {Psal.88,} who yet was a believer. 6. If Justification consists in taking sin out of the conscience, it will follow that every act of sin a man commits, makes a man an unjustified man, until he does act faith, to take sin out of his conscience. So a man shall be a justified man, and an unjustified man {and appear so to God} in less than ten minutes, because in less time he may sin greatly; also it may lie heavy upon his conscience, and greatly accuse him. Thus it was with Peter, and David, &c. Also by the same reason it will follow that those are unconverted and have no faith, until they have assurance; and until all sin is taken out of their conscience, they remain unjustified persons and still in their sins. So there is no faith but assurance, and yet assurance is no faith at all. For faith and assurance are two things, as appears. "And we believe and are sure that thou art that Christ, the Son of the living God." {Jn.6:69} It is an error therefore, to think men must believe, and be assured of remission of sins, to the end they may be remitted.

Thus, in placing Justification to consist in assurance, many of the children of God who as yet enjoy not assurance, but walk in darkness and see no light, are concluded to be in their sins and unjustified persons. This is contrary to the Scriptures and the experience of the Saints, as I have largely proved in my Treatise of the Saint's Desire.

Justification in the conscience is not Justification itself, but only the knowledge of it. It is necessary to our comfort. Justification depends not upon our knowledge of it, nor assurance of it. That which saves us, justifies us; and that which justifies us, saves us. That is only the Lord Jesus Christ, who is our Justification and Salvation, and all in all.

Part 2

An Answer to a Treatise Entitled, "Sins Suffered for, but not Remitted, &c.," by Mr. Huet, and some others.

You say that man is delivered from the curse of the Law, &c., in the time of his Justification. We say the same; only the difference betwixt us is, when the time of Justification is. It seems by your discourse that you judge that time to be after we believe. We judge that we were justified by Christ upon the Cross. Our Reasons you may see in this Treatise.

You speak of judgments and punishments of sin; but we desire you to prove, if you can, that Christ has not made satisfaction for the sins of the elect, or that God does inflict anything upon His people for sin, in anger or revenge, for them to suffer by way of satisfaction. If you say not this, you say nothing against us. We say that which is in itself a great plague and judgment, is sent in love to them, and is a mercy to them, as appears. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." {Rom.8:28} "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no; and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live." {Deut.8:2,3} "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The LORD is my God." {Zech.13:9} {See Also Heb.12:5-13}

Objection: You say, that sin was not before the sinning person had a being, and was fastened to his soul, &c.

Answer: It seems by your words that sin was not till we were born, &c., but if our sins cannot be considered in any sense to have a being till we be born, then before we were born we had no sin. Then, when Christ died, He did not bear any of our sins, because they were not; and how can it be just that Christ should be punished for that which was not? If Christ did not then bear our sins, {as Isa.53:4-6,11,} we cannot be saved; for Christ will die no more, and "without his blood there is no remission." {Heb.9:22}

Objection: By faith we receive pardon, therefore we are not pardoned before we sin.

Answer: We grant no man does receive it till he believes; yet sin was destroyed and blotted out before we believe; as I have proved in this Treatise.

Objection: The Advocate has nothing to do for us concerning sin, except we commit it. {I Jn.2:2}

Answer: We believe Christ has finished this work before we were born, as the Scriptures declare.

Objection: We put a difference between the Covenant, and the performance of it.

Answer: So do we; and we say that when Christ died, He performed {and thus fulfilled} all the conditions of the Covenant.

Objection: Heaven was then purchased, and they may as well say they have that now, as pardon of sin before it be committed.

Answer: You may as well say, seeing we have not all that was purchased, as heaven, although we believe; therefore we have no pardon of sin. The Scripture says that he washed away our sins in his blood, {Rev.1:5, &c.,} but the Scripture does not say, we are glorified in His blood upon the Cross; and therefore, the reason is not the same.

Objection: The Pope's Bull was in that manner sins past, present, and to come; but the Scriptures speak only of sins past. {Rom.3:25}

Answer: Your Exposition is a mere bull, and quite besides the Scripture, as I have proved in the Answer of this Objection.

Objection: We put a difference between the Salve in the Surgeon's box, and the healing of the wound, &c.

Answer: So do we; yet we say, when Christ was upon the Cross, "he bore our sins;" and "by whose stripes we are healed." {Isa.53:10; I Pet.1:19}

Objection: We believe that the fountain is set open to wash in, because some whose sins Christ bore upon the Cross are yet unwashed. {Zech.13:1}

Answer: This is a prophecy of Christ to come, at which time He should wash away the sins of His people. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." {Zech.13:1} This Christ did when He shed His blood, {Rev.1:5,} and if our sins were not then washed away, we cannot be saved.

Objection: We believe that Christ does the work upon His Saints, in purifying them as often as they shall be defiled with sin. {Mal.3:2,3}

Answer: We believe Christ, by one offering, did effect this work fully upon the Cross; and that there is sin in the Saints, {Rom.7:20,} and that Christ by His Spirit does fortify them against it, so often as they oppose it.

Objection: Christ gives remission of sins only after we believe.

Answer: The question is not when Christ gives it, nor when we receive it, but when sin was destroyed, and washed away, and we made just. We say, and have proved, that it was when Christ died, and not after we believed. If there were not remission of sins in Christ for us before we believe, how could it be given us afterward?

Objection: We believe that all the sins the Saints shall commit, shall be {shall be, but at present are not} pardoned. {Matt.12:31}

Answer: The question is, what you mean by pardon; the manifestation of pardon, which is the revealing and assuring the soul that his sins are pardoned, this you call pardon. The

taking away of sin, {as Isa.53;} that is, the destruction of sin, we call pardon. In time we know it and enjoy it. Do you call the manifestation of pardon, pardon? It shall be manifested to all the elect; and shall be, is not. We place the substance of all to consist in what Christ did for us upon the Cross. There is our pardon, rather than the revealing of it.

Objection: We are to ask pardon. "And forgive us our debts, as we forgive our debtors." {Mat.6:12}

Answer: The word 'pardon' is not in the Text; the word debts is to be understood betwixt man and man; first, for we pray to be forgiven as we forgive, we forgive not perfectly; will an imperfect forgiveness of our sins from God be sufficient for us? Secondly, because God's forgiving us our sins against him is not on that condition, if we forgive others, as this is. {Mk.11:25,26; Lk.17:3; II Cor.2:7} And as for the forgiveness of sin in I Jn.1:9; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" this is to be understood for the manifestation of forgiveness, the assurance and enjoyment of it in the conscience; for it is usual in Scripture to put the cause for the effect, and the effect for the cause. It's so to be understood, because there is nothing of pardon obtainable, but the manifestation of it, therefore not to be prayed for since Christ's death, all that is to be done is only to declare its done, and for whom it's done; for Christ will die no more, it's in vain to pray for the pardon of that sin which was not washed away in his blood. {Heb.10:18; II Cor.5:19} It is no mocking of God, to pray to God to manifest to us what he hath done for us; as, David. "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." {Psal.51:9-12}

Objection: It's a mocking of God to ask him to do that he has done already.

Answer: So then God has not as yet pardoned your sins; or if he has, you ought not to pray for pardon of sin any more.

Objection: As for that text, Heb.9:28, {"so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;"} you say, we acknowledge it to our comfort that Christ did bear our sins, they being foreseen; he satisfied for all that the Saints should commit; but there is a difference betwixt bearing them, and giving us a pardon for them.

Answer: If Christ satisfied for them all, then they were satisfied for before they were committed. God has nothing to charge upon the elect for any sin because full satisfaction was made by Christ upon the Cross. He so did bear them, as He destroyed them and freed us from them; and after that he reveals to us that they are pardoned; and you seem to say no less.

Objection: So you expound II Tim.1:9, as to be understood concerning His purpose. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Answer: Christ by his death did save us, according to his purpose, before the world; {mark the words} God's purpose to save us was "before the world began." He saith not that we were saved before the world; for Christ saved us by his death, so that it is said,

"who hath saved us." {II Tim.1:9; Tit.3:5; Jn.3:36, 5:24; Col.2:10; Eph.1:3, 2:5,8; Heb.10:14; I Jn.5:11,12; Phil.3:12; Rom.8:24} We have all in Christ. {Col.2:9,10} We wait for the adoption; yet we are now the Sons of God; {I Jn.3:2;} and our Redemption, {Eph.1:14;} yet by Christ we are now redeemed. {Lk.1:68} We have complete redemption in Christ. {Col.1;14} We "which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." {Rom.8:23} We were justified in time; that is, when Christ was upon the Cross; and when we believe, {are brought by the Spirit to rest in Christ,} then we know it is done for us.

Objection: Heb.10:10 proves that by one act, Christ's death, God was satisfied.

Answer: It is enough, seeing God is satisfied, we are satisfied, {satisfied with Christ, who satisfied the Father,} though men may cavil and be unsatisfied.

Objection: Forgiveness of sins conveyed to us by the Spirit is called pardon.

Answer: We call it the manifestation of pardon; if you please to call it pardon, this is not that we contend for.

Objection: Heb.10:14. {"For by one offering he hath perfected forever them that are sanctified."} By perfect {in this text} is not meant pardon of sins, for they were sins, and only after washed.

Answer: What then does it mean, is not he that is perfect without fault? Did not Christ himself purge our sins? Was it not enough, and to no purpose?

Objection: O but, say they, God's people cannot sin in God's account.

Answer: We neither say so, nor think so. But we think and say the contrary. Such as believe, do sin. Man does see it, therefore God much the more; and God accounts it as it is, sin. Does not the Scripture say Christ's blood has cleansed us, has washed our sins away; and God sees us to be clean, seeing we are so. Also we say that there is no condemnation to be inflicted upon the elect for their sin; so you say Israel stood without sin. Consider what you say and see if we say more.

Objection: The reasons why we cannot have communion with such as say, sin is pardoned before it is committed, &c., is: 1. Because they know not the posture of a redeemed child of Christ, whose Covenant revealed rejoices the heart. 2. Because they do not feel the sense of sin, if they did they would cry to God; nor know the sweetness of pardon. 3. They stumble the weak in not asking for pardon.

Answer: To the first, if we know it not, I wish you had revealed it to us, if you know it. You say, Christ's Covenant rejoices the heart, and this we know, blessed be God. Secondly; if you mean by sense, the feeling of horror and terrors for sin, if you desire such a sense of sin, we do not wish it you; we wish you not to fetch your comfort from your sense of sin, tears, or crying, but only and alone from God's free grace in Christ. We have made a Christ of our works, tears and crying long enough. Also it's your opinion {not ours} that stumble the weak, for it is you that say, if it be pardoned they need not pray for it. We pass not what you judge, nor for anything you say, unless you can prove it by Scripture.

Part 3

An Antidote to expel the Poison of Doctor Homes Antidote; or, an Answer to a Treatise entitled, “An Antidote against Antinomianism;” published by Dr. Homes.

In that he entitles his book, An Antidote, it seems to declare that his book is {not poison, but} some rare extract to expel poison; a specious pretense indeed. But how can poison expel poison; for his antidote is poison, and he that hath received it, needs an antidote to expel it's poison; so he crowns the truth we contend for with odious names of disgrace {which is powerful to deceive the simple} calling it unjustifiable Antinomianism &c. But this is easier said and proved; and though his saying so, is sufficient to many, the wise will try it. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." {I Jn.4:1} He confesses that actual Justification is by union. If it be true, he has overthrown the substance of his whole book; seeing that we were united to Christ before we believed. {Heb.2:11; Jn.1:12} Then we were justified by Christ before we believed. Also, how could the elect be crucified with Christ, if they were not considered in him, {Eph.1:4,} one with him, and united to him.

Objection: The instant of union is when Christ is in us by faith. {Eph.3:17; Jn.3:36; Jn.1:12}

Answer: These places speak not a word of union, much less the time of our union. A thing may be said to be in us, and yet not one in union. Christ is said to be in us by faith, {faith as the instrument or means by which we have communion with him,} "that Christ may dwell in your hearts by faith," {Eph.3:17,} because by faith we enjoy the presence of that which is not present, nor seen. "Faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1} A man dwells in a house, yet is not united to it, so as to be one with the house. So it's here. As for John 6:36, which declares that "he that believeth on the Son hath everlasting life;" but what is this to union with Christ, or the time of union? Although we say not that men have not life till they believe; yet, we say there is life in the Son for the elect before they believe, and they shall have it. "God hath given to us eternal life, and this life is in his Son." {I Jn.5:11} As for John 1:12, which declares that those that receive him, have this privilege or prerogative to be called sons; this none have but such as believe; for we may not call him a son, who appears not to be; so to men there is no difference between men before they believe, but to God there is, for he knoweth them that are his. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." {II Tim.2:19} "Even tomorrow the LORD will show who are his, and who is holy; and will cause him to come near unto him; even him whom he hath chosen will he cause to come near unto him." {Num.16:5}

Objection: Ephesians Chapter 2 declares that there was no difference between believers, {before they believed,} and others; for they were, by nature, the children of wrath afar off, and un-reconciled.

Answer: The same chapter declares that they were made nigh by the blood of Christ, verses 13-18. We are to consider what it was that made them nigh and reconciled them? And when they were made nigh and reconciled? This was effected by Christ upon His cross, {Col.1:21,22;} and if we were not reconciled then, why does the Scripture say we were?

Objection: For sin to be crucified and to be mortified is one, and is a part of sanctification.

Answer: We know that our old man is crucified with Him, &c. {Rom.6:6, 7:24,25} Sin is a work of the devil, &c., and Christ destroyed it upon the Cross. Christ has made an end of sin. {Dan.9:24; Psal.103:12 &c.}

Objection: Justification by faith, {Rom.5:1,} is Justification itself, and not the manifestation of Justification.

Answer: The first verse of chapter 5 belongs to the last verse of the former chapter and is to be read with it. The misplacing the stops, and cutting asunder books into chapters and verses, hinders the right reading and understanding of the words. The division of chapters and verses, you know, are but of late invention. As I understand by the doctrine of the Scriptures, the words are to be read thus: "Who was delivered for our offenses and raised again for our Justification; therefore being justified. By faith we have peace with God through our Lord Jesus Christ." And then the sense is this, that we are justified by Christ, and by faith we enjoy it. The effect of which is joy and peace.

Objection: Without faith it is impossible to please God; the word 'please' signifies a delight to Him; as saith the learned Doctor.

Answer: This is answered before; and seeing the Scriptures do declare that God's well-pleas'dness with us depends not upon our pleasing of Him, but upon Christ, we are satisfied. We regard no man's testimony; we own no Doctor but Christ.

Objection: Can God approve of the greater, our persons without faith, and not of the lesser; namely, our actions without faith? This is strange.

Answer: It is Christ that causes us to be accepted. {Eph.1:6} Actions without faith are not accepted, neither for Christ, nor for faith. Faith is a part of a good action; and unless the other parts of the action, as matter, manner, measure, time, and end concurs, the action comes short of the rule of faith, and so far it is sin, and is not accepted neither for Christ nor faith. Our happiness does not consist in God's acceptance of our actions, but in our union with Christ, and in that our sins are not imputed to us. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." {Psal.32:1,2}

Objection: Our actions are accepted because our persons are accepted.

Answer: It's strange to me that you should say so. Oh the horrible and tragic effects that naturally flow from this doctrine; that he that believes cannot sin, or that his sinful actions are accepted; for if so, then David's adultery and murder was accepted; yea, all the sins of believers are accepted. Was not David a believer before he fell so foully concerning the

matter of Bathsheba and Uriah? And was not Peter a believer when he denied Christ, and Peter and Barnabas when they dissembled? Many of the actions of believers are in some respect worse than the same actions in unbelievers. God in His Word is so far from accepting them that He condemns them as deeply as the actions of others. If God accepts of men's actions because He accepts of their persons, it will follow, that when a man is a believer, his person is accepted. Therefore, all his actions after are accepted because his person is accepted. So, that after a man is once a believer whose person is accepted, he cannot sin in any of his actions, or if he do sin, his sinful action is accepted. We abhor to open such a gap for sin to enter! If you speak even of the best actions of a believer, you cannot free them to be without sin, for "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." {Is.64:6}

Objection: The word reconcile declares that God is at enmity with us, and we with him. "Re" signifies again, "con" signifies together, "conciliation" is to call or move to. How is there a moving where there was never a removing? How together of those who were never asunder? How again, unless there had been once an oneness which was broken to pieces?

Answer: Though the word signifies so, yet it will not follow that God was ever at enmity with the elect. "Fury is not in me." {Is.27:4} There are full of movings and removings, because changeable, but it is not so with God because He is unchangeable. Although the elect sin, and depart from God, yet the Scripture does not say that God is or was at enmity with them, or that they fell from the love of God, or that God hated the elect for their sin. {Consider Jn.17:23,24; Heb.13:8; Rom.5:9,10} Love in God is unchangeable. You confess God's essential purpose is like Himself, eternal and unchangeable, &c. "God is love." {I Jn.4:16} "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6}

Objection: In saying God was never an enemy to the elect, you make the fall of Adam, in whom the elect are included, a mere fiction; and the message of the Gospel, touching Christ's sufferings, a fable; and Christ's passion a vanity. You overthrow the nature of God, whose purity cannot endure sin; and you deny many Scriptures that testify that God was at enmity with the elect. {Eph.2:16; Isa.63:10,11; Lev.26:40-42; Ezek.16:62,63}

Answer: Alas, alas, here are many high charges and hard speeches indeed; like the "raging waves of the Sea," that look big, and rise high, and fall as suddenly; so will your words fall into mere fables or slanders, for no such thing will follow that which we profess. We say what the Scriptures speak concerning Adam's fall and Christ's sufferings and death, &c., they are not fictions, nor fables, but real things; for by nature in Adam the elect did sin, and fell in Adam, &c., and had not Jesus Christ been made a curse for us, we had perished in our sins. We were in sin, and under the curse; we were children of wrath; that is, the curse not only in appearance, but we were so in deed, and in truth. So Christ was made a curse for us, not in appearance, but indeed, and in truth. He was so made under the Law, that so He might free us from under it. Christ not only revealed love, {for seeing men can reveal love each to other without dying, much more could God} but also freed us from the curse of the Law wherein we were held. Therefore Christ did die; so that in the love of God, and Christ's death lay our eternal happiness. And this doctrine does well agree with what we contend for! We say, Christ paid a full price, and satisfied the Law to the full. Neither do we say God accepts of any sinful action, nor of any sin.

God's purity hates sin in believers, as well as in others. Now, in which way does this doctrine destroy the nature or the purity of God? We deny no Scriptures at all. We only deny such interpretation of them as are not warranted in the Scriptures. Also, you presume above what is written in that you have no Scripture to warrant your exposition. We entreat you to tell us in what place of the Scripture we shall read that God was ever at enmity with the elect, either before or after conversion, or that he did not love them, until they did believe?

Objection: You say that till conversion comes, God is as well at enmity with the elect, as they are with Him. The Scriptures you allege to prove it do not say so. Nor do we know where to read these words in the Scripture, but to consider what the Scriptures you bring say.

Answer: The word 'wrath' {"were by nature the children of wrath, even as others"} in Ephesians {2:3} says no such thing. 'Wrath' here intends the curse, and never God's enmity against the elect; {by nature under the Curse, a sinner and hence being by nature a sinner, he is by nature deserving of the wrath of God, as were the persons spoken of - even as others.} In Isaiah chapter 63 {vs.10,11,} there is the word "enemy," which is to be understood that God was so in some acts of His dispensations; so the text says, "He fought against them," so He appeared to be their enemy - {so to appear in his providential dispensations towards them, as to seem to be their enemy.} {Lev.26:40, &c} God did walk contrary to them, yet it will not follow that He did so from any enmity or hatred He had to them; for then He loved them and owned them for His people, as appears, vs.45, &c., {"But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; I am the LORD."} "I have given the dearly beloved of my soul into the hand of her enemies;" {Jer.12:7;} then they were dearly beloved.

As for the word "pacified" in Ezekiel chapter 16, "that thou mayest remember, and be confounded, and never open thy mouth anymore because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD;" {vs.63;} that is, when "I shall let thee know that thou art a son or daughter of my eternal love;" for if you compare the 4 last verses together, it will appear that the Lord spoke of their knowledge of His love, for He says, "I will establish my covenant with thee; and thou shalt know that I am the LORD," - thy God; {vs.62,} with John 14:20. "At that day ye shall know that I am in my Father, and ye in me, and I in you." "And I have declared unto them thy name, {his name; that is, his nature, his excellencies, his perfections, his attributes; especially of particular grace and sovereign mercy; his infinite mind and perfect will; the Gospel of Grace in Christ;} and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." {Jn.17:26} Howsoever God may hide Himself, and seem angry, and handle his children roughly, yet He loves them not the worse for that. "Is Ephraim my dear son; is he a pleasant child; for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD." {Jer.31:20} Even then He loves them dearly. "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {Jn.17:23} {"As thou hast loved me;" that is, from eternity; unchangeable and inseparable, God having loved his own, as he has loved his Son; that is, not merely as creatures, considered in themselves or as the descendants of Adam, but as in Christ their Eternal Surety and Covenant Representative.} The LORD says that he is "the same yesterday and today, and

forever." {Heb.13:8} "I am the Lord, I change not." {Mal.3:6} He never changes. "Fury is not in me," saith the Lord. {Isa.27:4} Therefore, your brother was very much mistaken, to think there was anger in God against the elect till He was pacified.

Objection: If God's enmity had not concurred with Eve's enmity against him, she had not in all likelihood eaten the forbidden fruit.

Answer: You are hard put to it, and have no Scripture to prove what you affirm. The fall was not from any enmity in God against her, but that God by that means was pleased to bring about his glory. "To the praise of the glory of his grace." {Eph.1:6} "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Pv.16:4} "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." {Rom.11:36}

Objection: God is a God of wrath to us, till faith in Christ comes. {Rom.5:1} It is as evident as evident may be, that by faith in Christ, God is reconciled to us, and we to him.

Answer: I wonder that ye are not afraid to say so, seeing the Scriptures say no such thing, as we have already proved. Read me what you say in the Bible, either in the Old Testament or New, and I will print my Recantation. If you cannot; I would entreat you to print yours. Oh that you did but know what you have done; for in that you deny any reconciliation to be before we believe, you deny that Christ has reconciled any upon the Cross; which is contrary to many plain and express Scriptures. Also in ascribing our Reconciliation to faith, in whole or in part ye slight our Lord Jesus Christ, and trample upon him, in making him but a half Savior. So also you say, that faith is a cause of Justification; does not our eternal happiness depend upon our Reconciliation and Justification; and do you ascribe these, and the like to faith? You ascribe as much to faith, as to Christ a cause; this your opinion is very dis-honorable to Christ, in setting faith above Christ; in making faith a cause of salvation, whereas Christ's death is a means, and a cause is above a means, and that cause is God's everlasting love in Christ.

Objection: But God is not pleased with the elect till they believe. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." {Rom.9:25}

Answer: By "my people," we are to understand those that I have declared to be mine in a special and peculiar manner; that is, the Lord's by profession; and not necessarily by possession. "Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure." {Is.5:13,14} "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." {Hos.4:6} The Nation of the Jews were called the people of God, because God had owned them to be his people which were not his people before. In this sense, not his people by possession; as appears, but in another sense, the earth and all in it is his; and in respect of choice and love, the elect were ever his. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9; Eph.1:4}

Objection: I say actually God cannot be said to be reconciled to man, while man is not reconciled to God.

Answer: We say that we were actually reconciled to God by the death of his Son. {Rom.10:9,10; II Cor.5:18,19} What Christ did was actual; but you will make it a fable. Will it not then follow upon your grant, that the elect were then reconciled? And seeing Christ died before we believed, it will follow that we were reconciled before we believed. Notwithstanding we grant that no man can know or be assured that he is one of them that is justified, and shall be saved, until he believes. And whereas you ask what conversion that is, that is without calling? We answer. None at all; neither is any man called in this sense until he believes; for we grant with you, that what was done before the world concerning our salvation, was only in God's decree, purpose and love.

Objection: Faith brings us into Christ. {Eph.2:8,9; Jn.6:37}

Answer: You do but say so, the Scriptures do not say {as you would have them say} that faith brings us into Christ; so you say that faith is a part of Christ; but if it be so, I would gladly see that proved. Also you say that faith is a part of the Divine Nature. {II Pet.1:4} The Divine Nature is God, and incommunicable; and if God can be divided into parts, he is not infinite; we are made partakers of the Divine Nature by union, not by infusion. It is no wonder that you ascribe all so to faith as you do, if you think faith is God. So you ask, if God saves us without our being in Christ, and whether God does not love to see us in Christ, rather than out of him? Is this to speak like a Doctor? If God considered the elect to be in Christ before the foundation of the world, {Eph.1:4,} can you tell when God considered them out of Christ; or can you tell what place of Scripture it is said, that the elect were ever out of Christ, or that the elect by sin fell out of Christ, or out of the love of God in Christ? Show me the Scripture that say these things, and I will say it too.

Objection: Does not Eph.2:5; "even when we were dead in sins, hath quickened us together with Christ," import a difference in time?

Answer: That it does; for when we were dead, then was the time that we were not alive, {or animated and quickened by the Spirit to perceive our standing in Christ.}

Objection: Evermore the 'godly' learned Schoolmen {we call not the Papists in} put a difference between God's decree and the execution thereof.

Answer: So do we, but not because they say so; for if the Scriptures be clear, why call you in any at all, for we will not believe men; therefore spare that labor when you write again. We do not say that we were actually justified from all eternity; we say we were in the knowledge and love of God from all eternity; we say we were actually justified in time when Christ upon the Cross presented us holy to God without spot, &c. {Eph.5:27} So you tell us, that whatever appears in time, appeared before God before all time, therefore faith appeared then also. This we freely grant, and also tell you, that all that did appear before God was not the cause, means, nor instrument of our Justification.

Objection: Why is God said to be wroth with the Ephesians whilst out of Christ? {Eph.2:1,2}

Answer: You abuse the Word of God; for the Scripture does not say, that they were ever out of Christ; or that God was wroth with them.

Objection: Tremble to say, that God loved Paul with as great love when he persecuted the Church, as when he preached the Gospel.

Answer: Let them tremble that teach such doctrine as you do, or that say, that persecution of the Saints is as good as preaching the Gospel. I wonder if you did not tremble when you wrote your Antidote against the truth, in which you make God so changeable, and love in God not to be infinite, in affirming there are degrees of love in God, and sometimes more, and sometimes less; and that sometimes God was without any love at all; for you say, it was but a purpose of love, not actual love; and that purpose and an act of love are immediately contraries. It seems I was mistaken, I thought a purpose of love could not be without love; and that a purpose of love was love in act. {Consider Jer.31:3; Jn.17:23,24; Eph.2:4,5; Rom.5:9,10; I Tim.1:14-15} Therefore concerning your distinction of God's love of benevolence to the sinner before conversion, and his love of complacency after conversion; there is no light in it. Show me where I shall read this distinction of love in God in the Bible, or else I shall be ready to believe it came out of the brains of dead men, from the impure fountain of the blind Schoolmen. However this may be with men I know not, but to refer this to God is to make him imperfect. God saved me, and gave himself for me. {Gal.2:20} I did not believe when Christ gave himself for me; and therefore he loved me before I believed. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." {Rom.9:11}

Objection: I wonder why you contend so for this expression, that God loved the elect from all eternity; seeing the Scripture for once calling it love, calls it purpose, choice, counsel, election, predestination.

Answer: It's no wonder we contend for it, seeing there be many that deny it. "A little leaven leaveneth the whole lump." {Gal.5:9} And when men will confess it is love, as the Scriptures declare, we will cease contending. We believe also that all those expressions do hold forth love, and are one with it; and seeing that you confess that it is called love, we earnestly entreat that you, nor no other do deny it to be love; for as God's purpose and will is eternal, and unchangeable, so is his love; God is love. {Heb.13:8}

Objection: So you ask; where is life, and where is peace till faith comes?

Answer: It is where it should be, it's in Christ; {Col.3:3,4;} who is our peace, {Eph.2:14;} and when we believe, we enjoy the comfort of our life, and not till then. I wonder that ye so contend against our Justification and Salvation alone by Christ, unless ye intend to establish your own works for righteousness? {Rom.10:3; Lk.18:9}

Objection: What need we take care what we do, if we believe that he will not love us the better; if we believe not he will not love us the worse; then a man may die without faith, and yet be saved.

Answer: If this be all, the Papists say as much against you for denying that men are loved, justified, or saved for their good works. Say the Papists, if our good works cannot make us to be loved, or justified, &c., what need we take care to do good works, if we do them God will not love us the better; if we do them not, he will not love us the worse; if we die without good works, yet we may be saved. Consider what answer you will give them, and take it to yourself, for we say the same of faith. So you tell us a story of a Maid

led away with this doctrine, who said boldly to you, that she knew not how she could offend Jesus Christ by anything she did; unless we did know what she meant by the word 'offend,' we can say little to it, seeing it may bear a good or a bad conclusion. If she had said, "whosoever was born of God sinneth not," {I Jn.5:18,} and she was born of God, it may be you would have cried shame of her. And if she had said that which was not fit, there was no necessity you should have made such an outcry of it, unless you did it to expose us and the truth we profess to contempt and hatred. You might have taken it in the best sense, or passed it by; and if her speech could not be justified, what is that to us? Is there none of your mind that go amiss? We entreat you to consider whose work it is to be the accuser of the brethren; the doctrine of Christ is not the cause of the sins of men.

So you appeal to the world for the truth of what you say; I say, if they do not justify you, who will? The world is blind, &c., the natural man cannot perceive the things that be of God; "they are foolishness unto him; neither can he know them," because "heavenly things" {Jn.3:12} can only be spiritually discerned; the Saints who know and enjoy the truth will confess with me, that your doctrine does contradict the Scriptures, and contain many fatal mistakes. As, that sin was not crucified with Christ; that the elect are sometimes in Christ, and sometimes out of him; that faith takes a man out of the state of damnation; that God does not love the elect before they believe; that there are degrees of love in God, &c., and such strange doctrines you teach quite besides the Scriptures, and such as the Bible never knew; which tend very much to the dishonor of Christ, and to obscure the true Gospel; and fill the conscience with much trouble, fear and sorrow; instead of joy and peace in believing. Christ's perfection is our happiness, and in that alone we rest satisfied, desiring to obey him. Oh, we cannot think anything too much for him, who hath done so much for us; to love us, and wash away our sins in his own blood. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {Rom.8:32} "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." {Rev.21:7} The sum and substance of the doctrine we {or rather the Scriptures} teach, is only to exalt Christ alone, and abase man; and all that man can do for his salvation, we trample upon, in affirming none of his best works can cause God to love or accept of him, justify or save him; all spiritual blessings are freely given without our works; no man can make himself righteous, or holy, by anything he can do; only Christ's righteousness is that which made us righteous; and that sin cannot deprive us of Christ's righteousness; and that we are, and ever shall remain, holy, and blameless in the sight of God by Christ, who fulfilled all righteousness for us, the elect; his righteousness and sanctification is theirs, we are complete in him, and incomplete in ourselves; there is no perfection in this life in the flesh; and yet we are without fault before the throne of God; therefore no sinners; because as Christ is, so are we in this world. Therefore we are all fair, without spot. Consider well these Scriptures: Isa.53:5,6,11; I Pet.2:24,25; Eph.5:27-32; Col.1:22; Eph.1:7; Rev.1:5; Col.1:14; Heb.1:3; Heb.10:14; I Jn.1:7-10; Rom.8:33; Matt.3:15; I Cor.1:30; II Cor.5:21; Col.2:10; Rom.7:18,24,25; Rev.14:5; I Jn.4:17; Song 4:7. He that knows the meaning of these, knows a great mystery, and lives in the comfort of it, and will not be beaten from it whatever men say of it. Is not Christ's perfection the ground of all our happiness? And does not Justification imply freedom from sin? Men are either sinners or no sinners. I desire to know, if he that is a sinner be not under the curse, {Gal.3:10,13,} and how he

that stands justified by God from all sin, stands accountable to him for any sin; if Justice be satisfied, what is there in heaven against him?

To conclude; inasmuch as the former part of this Treatise was finished, and much of it printed before I knew of your book, I refer you to it for a fuller answer. If you, or any deny what I have said to be true, let them answer this; I am resolved to answer them till I die. If they will answer my Reasons and Scriptures, I will do so to theirs; I will oppose all fantastic enthusiasms, and fanciful dreams of men's brains, which will very much abound in this age. Oh, that all that fear the Lord would be so wise as to search the Scriptures, and reject all men's Writings and Interpretations which appear not in the Word of God. Many shall receive the notion of this Truth {as I hear you have done} but shall afterwards lay it down again for error; {as you have done;} grow dead, or become profane, because they received not the Truth in the love of it, God gave them up to strong delusions, to believe lies, taking error for Truth; {II Thes.2:11;} they not being taught it of Christ, therefore lacking the power thereof, and could never truly know, nor understood this Truth; but we "have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." {Eph.4:20,21} You see the teachings of men, and the teachings of Christ are diverse, and have several effects; the one ends in profaneness; but Christ's teachings end in holiness, as becometh the Gospel. I will stand to the trial of the Word of God; come let us lovingly try it out; if you will oppose Justification by Christ alone, which is the doctrine of Free Grace, I doubt not but I shall take all your props and superstructures easily down, to the end that Christ may appear to be {as he is} all in all. {Col.3:11} "That God may be all in all." {I Cor.15:28}

**"And some believed the things which were spoken,
and some believed not." {Acts 28:24}**

SECTION 2

In Defense of Tobias Crisp

An Answer to a Treatise, entitled, "The doctrine of the Antinomians by evidence of God's truth plainly confuted: In an answer to divers dangerous doctrines, in the seven first sermons of Dr. Crisp's and are here declared to be as well Anti-evangelical as Antinomian, absolutely overthrowing the Gospel of Jesus Christ, and perverting the free-grace of God;" by Stephen Geree, Minister of God's Word at Wonersh near Guildford in Surrey; 1644.

{Carefully copied, and somewhat enlarged, by gathering together a few fragments of Gospel Truths as extracted from some earlier writings in which our Author sought to expound and defend parallel Truths}

Geree: Doctor Crisp condemns doing anything for our own salvation, and is not ashamed to say there is no condition on man's part. I say; nothing is more evident in the Gospel than Conditions on the Covenant on man's part; namely, Faith and Repentance; without which, he cannot be in the Covenant, nor have any share in Jesus Christ. As masters covenant with their servants, so doth God with his people, and they with him, and if it be not performed the covenant is frustrated. {Rom.3:27; Acts 27:31; II Cor.6:14-18} If we mean to have God for our God, we must repent, and come out, and God will receive us, and upon no other terms in the world; therefore I conclude, that Doctor Crisp is fully deceived, and strangely deluded, and so are all others as did and do believe him.

Answer: You prove not what you affirm, for Romans 3:27 declares that salvation is not of works, so this is a full place against you. Acts 27:31, wherein we read that "except these abide in the ship, ye cannot be saved," is simply speaking of a temporal salvation from drowning, unless he brings this place to prove his soul shall not be saved, whose body is drowned, and this is not to the question. For the II Corinthians, chapter 6 {14-18} passage, he alleges to prove that God is our God only upon terms, not else; whereas these words were written to the Saints who were converted, and the Church of God. Before this Epistle was written to them, this Church of Corinth had some communion and fellowship with Idolaters; therefore the Lord exhorts them to come out from amongst them, and he would receive them; declare himself to be their God, and own them to be his people in a Church Relation, as Rev.2:5, 3:3, &c. To understand it concerning our eternal condition, is to contradict the Scripture, which saith that the Lord "hath not dealt with us after our sins; nor rewarded us according to our iniquities." {Psa.103:10} "It is of the LORD'S mercies that we are not consumed, because his compassions fail not." {Lam.3:22} "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." {Mic.7:18,19}

God's love to his elect depends not upon what they do; {rather upon what Christ hath done; or more so, on the Person of Christ; as Covenant Representative and Eternal Surety, and his elect as considered in Him.} God's eternal good pleasure towards his own is set forth in the following passages: Jer.31:3; Mat.24:24; Jn.10:28,29, 13:1, 17:20,21; Rom.8:30, 11:29; Eph.1:3-5, 2:4-5; Tit.3:3-6; I Pet.1:3 &c.

Tell me, is Election, Christ's death, Conversion, &c., fruits of hatred or love; if of love, then God loved the Elect before they believed; yea, before they were born. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." {Eph.1:4,5}

If we are chosen to life according to the good pleasure of his will, then we are not chosen to life according to our believing and repenting, &c. But the first is true, {Eph.1:5,6,} therefore the latter is true also; nor are men chosen to life, because God foresaw they would believe; God is eternal; the will of God is God, he was never without his will; what he now willeth, he ever did; therefore there could not be any cause to go before it, to cause it to be, or so to be; man cannot elect without an act and time, but it's not so with an Infinite Being of Inestimable Glory. Election is his eternal and immutable decree from eternity; {Rom.9:11; Eph.1:4; II Tim.1:9;} it is the more wonderful and glorious, that it is without beginning; his love is everlasting; {Jer.31:3;} therefore without beginning; as God is infinite without beginning, so is his love; for God is love. {I Jn.4:16} "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {Jn.17:23} God loves his children as much before they believe as after. The Scripture doth not say, God began to love when we began to believe, nor that he loves any the better because they believe; it is a certain truth, that God's love to us, is not as ours is to him.

In that ye would have men to do something for salvation, it appears you are ignorant of the taking away of sin by the death of Christ; hence it is that you urge our works to be necessary to salvation; and so did the Seducers. {Acts 15:5 & 20:30} If it were as you say, we are under an absolute covenant of works; Do this, and live; men must do so, and so saith the Papist, or else no salvation, and so say you; though God hath promised, and Christ hath purchased all good for believers, yet they shall not have it, unless they do so, &c. Do you not see how you exalt your works above the skies; yea, above God, and his promise, and the death of Christ; and make works all in all, because without them, all is frustrated and comes to nothing. What, no share in Christ, without our works, all is frustrated; if it be so, then our works are joint Saviors with Christ, chief Saviors; is not this pure Popery, and the Popes Doctrine to a hair; yet it hath an Imprimatur, R.C.; is there not a clear light of the Gospel in such Licensers? "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" {Jer.5:31} Christ undertook to obtain for his, remission of sins by his death, but he did not perform it perfectly, if it be in part by our works; if it depends upon our works, then it depends not upon the death of Christ, or do you bring in Christ to merit, that your works may merit salvation? Most truly and worthily did Doctor Crisp contend for the sufficiency of Christ's blood to save us; and you contend against him, and contend for the sufficiency of your doings in bringing in your works to salvation, and so undervalue the blood of Christ; therefore I contend against you, for our works are imperfect, and that which is so, cannot please God. If ye say, Christ makes it up with his

perfection, in adding Christ to piece it out, to make it up, it's apparent ye make Christ but a piece of a Saviour, which is the greatest indignity that ye can offer to him.

We do condemn the doing of anything for our own salvation; and the Reasons why we do so are: 1. We do nothing to be saved, because Christ hath saved us; He came into the world to save us, and he saved us before he ascended; therefore we are not now to be saved from our sins. {Heb.10:10-14; II Tim.1:9} It's too late for us to be paying the debt of our sins by our works, the debt being paid before by Christ for us; God did execute on him in his death all the punishment that was due to us for our iniquities. God doth rest satisfied in Christ's satisfaction for the sins of his elect; past, present, and to come. {Isa.53:5,6,11} "Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, &c." {Lk.1:68-71}

Regarding God's Sovereignty of his elect in Christ: If the cause why God chooses me {and not another} is because I will repent, believe, etc., then it is not merely from his will, and then you deny the freedom of God's will. Also if a man hath liberty of will to resist God's will and work, so as God shall not convert him, it will follow that when we are converted, we convert ourselves, which is contrary to the Scriptures. And do not they give the Scriptures the lie, that say the will of an unregenerate man may be free to righteousness, will it, and embrace it when it is proposed; but if a seeing eye were in darkness, it could not discern anything, how much less shall the blind see? By nature we are blind; {Rev.3.17,18;} all darkness, till we be made light in the Lord. {Eph.5:8} Darkness cannot comprehend the light. {Jn.1:5} The natural man cannot receive the things of the Spirit, for they are foolishness to him. {I Cor.2:14} Therefore the Saints pray to God to reveal to them the knowledge of Christ, and to enlighten their eyes by the Spirit of wisdom and revelation. {Eph.1:17,18} Man's will being wholly enthralled in sin, {Rom.6:20,} the carnal mind being enmity to God, being not subject to the Law of God, nor can be; how then can it will, desire, and receive grace by nature? As God commanded Pharaoh to let Israel go, yet he could not, for God hardened his heart that he could not be willing; {Jn.12:39,40;} they confess, that unless God give faith, it's impossible for men to believe; so then the reason men do not believe, is because God doth not give them faith. {Phil.1:29} But to what purpose is it for God to give Christ to die for men's sins, seeing as they confess, they shall have no benefit by him unless they believe, and that they cannot do without God, and God doth not give them faith. {If he did, they could not but believe!} What great love is this which is showed to them? The substance of those famous, or rather infamous opinions of ours, of such as hold free will, and that Christ died for the sins of all Adam's posterity, is that God wills the salvation of all men, but he is disappointed of his will.

Will all those for whose sins Christ died for be saved? They shall all be saved; for the salvation of God's Elect is certain. But some say that, 'Christ died for their sins who shall not be saved;' but to what end shall Christ die for their sins who are not appointed to life? Doth not Christ lose the end of his death, to die for their sins that shall perish? Some are not ordained to eternal life. {Acts 13:48} Doth it stand with the wisdom of God, to send Christ to die for their sins, whom he before decreed to condemn? "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Pro.16:4} {II Thes.2:11} {Isa.43:6,7}

That faith is partly from grace, and partly from free will; and that God is bound to give all men power to believe is a lie. Thus they distinguish between the obtaining of salvation, and the application of salvation. The first; they say, is for all; the second is only for them that believe, but the application of salvation is neither willed, nor nilled to men. That man may determine and open his own heart, and receive the word of God; that the reprobate may be saved; that the number of the Elect is not certain; that the decree of Reprobation is not peremptory; that a Reprobate may convert himself; and that faith is not of mere grace are sentiments contrary to Truth. They bring in God speaking thus; 'I decree to send my Son to save all who shall believe; but who and how many they shall be, I have not determined; only I will give to all men sufficient power to believe, but he shall believe who will himself; I will send Christ to die for the sins of many, whom I know it shall not be effectual at all unto, to whom I will never give faith, and notwithstanding Christ hath satisfied for all their sins, yet they shall suffer my wrath for them forever.' We grant God knew all that ever was, is, or shall be, but we deny that God did elect to life any for anything he did foresee in them; for if God should look out of himself to anything in the creature, upon which his will may be determined to elect, this would be against his all sufficiency; as if he should get knowledge from things we do, which implies an imperfection of knowledge, and of will; if he should see something in us before he can determine; as if God were in suspense, saying, 'I will choose this man if he will, I will upon foresight of my condition absolutely choose him.' To say, 'I will elect, if they believe,' is a conditional election, and if they can do this without God, then God is not omnipotent; if they say, he will give them faith to believe, then it is all one with an absolute will, as I elect to life, and I will give these faith. "For whom he predestinated, them he calleth, etc." {Rom.8:29,30}

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." {Rom.9:16} "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." {vs.18} To ascribe conversion to the freedom of mans will is to exempt the creature from being under the power of God; for if he be able to convert himself, or to refuse, so as not to be converted; then conversion is under his own power. If it depend upon the will of the creature, then the will of man is the cause why God willeth this or that. This would bring the will of God under the will of man; as if God should say, 'I will convert that man if he will' – 'I have willed nothing' – or, 'my will is mutable' – 'my will shall wait on your will, and change as oft as yours shall.' If the will of God should not determine all things, the will of God should not be the first cause. If there be two first causes, then there are two beginnings or more, and so more gods than one. If God gives power, and leaves it to man's will, then God hath not determined what shall be done, or else his purpose is changeable. If the cause why God chooseth me {and not another} is because I will, then it is not according to his will. {Eph.1:11} If God's will be not the cause, you deny the freedom of God's will, and make the will of man the cause of his being saved. If God by his omnipotent power inclines the wills of men, whether he will {as is above proved} then he hath them more in his power than man hath; if so, his decreeing is the cause, and necessity follows; for the will of the creature is not the cause of the necessity of things, because mans will is bounded by God's decree; and as the first weight or wheel moves the second, so the first cause moves the second. He whose salvation God willeth, he must of necessity be saved, because God lacks no power, nor wisdom to accomplish his will. Man cannot resist an Almighty Power; {Eph.1:19,20,3:20;} therefore God cannot be hindered of his will; if he should will anything he could not obtain, he would

be imperfect, and so not God. If he can obtain it, but will not, how doth he will it? "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:10} To grant that man hath power to hinder God's will, is to grant that he hath power to hinder his working, and so to frustrate God's counsel, and make him a liar; yet nothing will satisfy some, unless this be granted. If there were any good, of which God were not the cause, how is the praise and glory of it to be ascribed to him? "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:6} To whom be all the praise and honour, now and forever.

So in Conversion; man cannot finally hinder his conversion; for whom God will save, no power of man can destroy. Man in his first conversion is wholly passive, we cannot work it in ourselves, nor hinder God's working of it, because we are dead in sins. "And you hath he quickened, who were dead in trespasses and sins." {Eph.2:1} "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." {Col.2:13} "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." {Eph.5:14} We are spiritually blind. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." {Luke 4:19,20} Our hearts stony and destitute of goodness. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ez.36:26-27} God's work in converting us is a raising from the dead. "Even when we were dead in sins, hath quickened us together with Christ." {Eph.2:5} A restoring the sight to the blind. {Luke.4:18} A new birth. {John 3:3} Another creation of him. {II Cor.5:17} The giving of a new heart. {Ezek.11:19} So that man cannot prepare himself to conversion. God regenerates man that he may believe. The tree must first be good, before it can bring forth good fruit. How can they that are evil speak good things? {Mat.12:34} It's an error therefore to think that man's conversion to God begins in some act man performs, and not in a work first wrought in us by God.

We must be in Christ, before we can bear fruit; {Jn.15:4;} therefore we must be in Christ, before we can believe; he that hath the Spirit of Christ hath Christ. We have the Spirit of Christ before we believe, therefore we have Christ before we believe. {Rom.8:9-11} Men are ordained unto eternal life before they believe. {Acts 13:48} Faith is a grace of the Covenant on God's part to be given to those who are given to Christ; faith is given to some, that by it they may know their interest in Christ, and by it live upon Him. Faith is no condition of the Covenant, therefore they mistake who conceive faith to be a condition of the Covenant, either required on man's part to partake of the Covenant of Grace, or given to men, and then required of them as a condition; although the Scripture expresses, that he that believes shall be saved, yet is not faith any condition of salvation; but such expressions are to be considered as a declaration to us what persons shall be saved; namely, such as believe. It is an information to such as know not who shall be saved, and if any desire to know who shall be saved; the answer is, he that believes shall be saved. {Jn.3:16} If faith did give us interest in Christ, when faith did not appear to act, it would appear to us, that we had no interest in Christ, and that we were not justified by him.

This doctrine most abases man in that he has not, nor could not do anything in the world to produce these things. I deserved it not, nor procured it, nor had any hand in the doing of it. God will have it so that no flesh should glory. {I Cor.1:29} That God may be all and man nothing. "I am nothing." {I Cor.13:2} This is the doctrine that makes the saints more spiritual, and thankful. This fills us with joy and gladness, praise and thankfulness to God and to glory in Him and to call Christ by his right name. This is his mercy that they shall call him the Lord our Righteousness. {Jer.23:6} - This doctrine causes the soul to be most serviceable to God and to serve him freely and cheerfully. Being delivered, we serve him in holiness and righteousness all the days of our lives. {Luke 1:73-75} Until men know they are delivered, they cannot serve God freely, but contrary doctrine fills men with slavish fears, to do duties to escape hell, and get heaven. - This is the doctrine that will hold when all fails, because it is built upon the truth. The Gospel is the word of truth, {Col.1:5,} therefore, this doctrine we embrace. - This is the doctrine that holds up the soul and keeps us from sinking and fainting in the sight and sense of sin. This doctrine removes many objections which otherwise would trouble and discourage us. This doctrine says, there is nothing to pay; all is paid. It cost Christ dear, that it might cost us nothing. It's not of works, nor according to our works. {II Tim.1:9} Our life is hid with Christ in God. {Col.3:3} The answer of a good conscience is; O God, your Son has died for me. Satisfaction is made. What more can you require of me? Oh the unsearchable riches of Christ! {Eph.3:8}

There is no doctrine in religion more honorable to the Lord Jesus Christ than this is. This is the doctrine that gives all to Christ and exalts him alone that God may be all in all. This doctrine cries nothing but Christ, for he has done all for us and is all unto us. {Col.3:11} The main thing the apostle desired to know, was nothing but Christ, and him crucified. {I Cor.2:2} This doctrine most magnifies the free love of God in that he has loved us, justified and saved us freely. Many are not able to behold this light. It is so great as when the sun shines in its strength. Weak eyes are not able to bear it. Only the Eagle can behold it. So none but the eagle-eyed believers are able to behold the Son of Righteousness shining in his glory; therefore, few receive it. The prophet speaking of this doctrine says, "who hath believed our report, and to whom is the arm of the Lord revealed." {Isa.53:1} So that unless the power of God causes the soul to see this truth, there is no believing it. Men are ignorant of the fulness of the perfection of Christ's Righteousness; therefore, they condemn it and go about to establish their own righteousness. {Rom.10:3} They reproach this doctrine {thus they served Christ and his apostles} and darken this truth instead of clearing it. Over confidence of men's knowing truth forestalls and deceives many and keeps them from the truth.

2. God requires no righteousness of us to save us, because Christ hath fulfilled all righteousness for us. "Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." {Mt.3:15} His righteousness saves us from our unrighteousness. In the beholding of sin, we consider God hath set against it Christ's Righteousness, and that in his Righteousness alone God is fully satisfied; and therefore in it we rest fully satisfied. Christ's satisfaction by his death, if laid in the balance with that perfect obedience of the Law required of us, is of sufficient weight to answer the Justice of God. The wise and just God would not have ordained it for that end, if it had been insufficient to satisfy for our sins; to judge Christ's death insufficient, is most dishonorable to Christ!

3. Salvation from sin is not man's act, but an act of Christ by his death, it is Christ's work to save us. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} It's not our work to save ourselves, not our works, but Christ is the price and pay-master for the sins of the Elect; if we could have saved our selves, Christ needed not to come from heaven into the world to do it. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." {I Tim.1:15} Christ works not salvation in us, nor by us, but brings salvation to us. "I will have mercy upon the house of Judah, and will save them by the LORD their God." {Hos.1:7} "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." {Is.63:5} Jesus Christ in one work once performed by his death, did eternally redeem, {Rev.5:9,} justify, {Rom.5:9,} sanctify, and perfect us forever. {Heb.10:14} Christ reconciled all the Elect in the body of his flesh through death. {Col.1:21,22} His death is that price that paid to the utmost for all our sins; our best works cannot save us, neither in whole nor in part.

Learn to distinguish between thy Justification and thy personal Sanctification. The first is perfect and complete in Christ; the latter is in ourselves, and is weak and uncertain; until a soul be settled in the point of Justification, the souls objections cannot be answered; for he that understands not the true nature and doctrine of Justification, cannot enjoy true settled constant peace and consolation; for in the right understanding of Justification, lieth the life of the Saints comfort. Let not thy comfort depend upon thy personal Sanctification, because from it there can no sure settled constant comfort flow; the seeking of comfort from our Sanctification, is a cause of much trouble in many weak believers; for Sanctification hath nothing to do with Justification, nor Salvation, as any cause of it. - Justification depends not upon our apprehending it, not in our receiving it, but upon what the Lord Jesus hath done for us. Justification is effected by Christ, and it's apprehended by faith. {Heb.11:1} The Spirit and faith doth evidence to us our Justification; all that believe are Justified. {Acts 13:39} It is possible to have a full assurance of faith; {Heb.10:22;} for faith is an unquestionable evidence, and when faith is hidden and doubtful, Justification is not apprehended, and when faith is hidden and doubtful, Sanctification is not evident but doubtful, and so cannot evidence to us our Justification. - Seeing then that Christ is made Sanctification to a believer, {I Cor.1:30,} why may not a soul live upon that; and say, I have Sanctification in Christ, which is perfect; my actual Righteousness doth often fail me, but his endures forever. {Psa.111:3} Therefore I will fetch all my comfort from Christ and my Justification by Him.

4. Heaven is an inheritance, an eternal inheritance. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." {Heb.9:15} "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." {I Pet.1:4} An inheritance which we possess by right of inheritance, which we never wrought for, nor paid for. "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." {Acts 20:32} Christ purchased it in its entirety, and paid for it with his precious blood, a great price. "Forasmuch as ye know" that ye were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." {I Pet.1:18,19} "Which is the earnest of our inheritance until the redemption of the

purchased possession, unto the praise of his glory." {Eph.1:14} It cost him so much, that it might cost us nothing; yet vain man would work for it, to earn it, and merit it; men think they must do something for it; our doings could not procure it; God would not have us to have it that way, but by way of gift; it's a free gift. "The gift of God is eternal life through Jesus Christ our Lord." {Rom.6:23} "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." {Eph.2:8} "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." {Jn.10:28} And a free gift it could not be, if it had been to be wrought for by us; for "to him that worketh is the reward not reckoned of grace, but of debt." {Rom.4:4} The children of God are born heirs to it, {Rom.8:17,} and it was prepared for them before they were born. "Inherit the kingdom prepared for you from the foundation of the world." {Mt.25:34}

5. We are not exhorted to forsake evil and do good, to the end that we may be saved; but because, {after being given our resurrected life in Christ, in our Conversion by Grace,} it is our duty. {Rom.1:17, 4:5; Gal.2:17, 3:14; Jn.3:18; Acts 10:43}

6. We do nothing in the world to be saved, because salvation is never given for our works, nor according to our works. God saith, "he imputeth righteousness without works," {Rom.4:6;} "not of works." {Rom.9:11} "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9} "Not by works of righteousness which we have done, but according to his mercy he saved us." {Tit.3:5} "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace." {Rom.11:6} What can be more plain? Hence it is that we have ceased from our own works. {Heb.4:10} We did walk in the way of works for salvation, till God did hedge up our way with thorns; for our works were those thorns which did pierce us and wound us at the heart, and instead of saving us they killed us; these thorns did so prick us, that we were not able to go any further in that way, for God opened our eyes that we saw nothing but death in them, then we ceased to work for life and salvation. "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standardbearer fainteth; and the rest of the trees of his forest shall be few, that a child may write them; and it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth." {Isa.10:17-20} We ought to do good works, because God commands us to do them, and because they are for his glory; {Tit.3:8,14;} and because we are loved, and saved from our enemies. {Lk.1:71} To do good works is commendable, {as a debt of love to Christ,} but never for salvation. Fire is good, but not to put into the thatch, nor under the bed, unless ye mean to fire the house. We persuade to good works and strictness in holiness of life, because we are justified and saved without works; yea before we did any good work, for we did none before we were called. "Who hath saved us, and called us with an holy calling; {II Tim.1:9;} for we were saved when Christ suffered upon the Cross, called when converted; but not according to our works, but according as he had purposed before the world began. Our works remove not our offences, nor make us just before God; that which can cause us to be accepted must be so perfect that the Law of God cannot except against it.

{Lev.18:5, Lk.10:27,28, Mt.5:48} Our best works are not so and therefore they will not stand us in any stead for salvation. If we could be saved by any works, Christ died in vain. "For I determined not to know anything among you, save Jesus Christ, and him crucified." {I Cor.2:2}

Many when they see they have not done well, they go about to break their hearts, to make God amend for all, and think if they can but attain to such a deep measure of humiliation and sorrow for sin, then they think they have an evidence for heaven. Alas, this is only an evidence of great ignorance, in that they do not see death in their best duties. The Lord may say to them who work so hard for life; "thou hast found the life of thine hand; therefore thou wast not grieved;" {Isa.57:10;} and so comfort themselves with their own sparks; but only sorrow will follow such comfort. "Ye shall lie down in sorrow." {Isa.50:11} When we say, our good works are not the way to life, men esteem it a grievous error, yet Christ saith, "I am the way." {Jn.14:6} Tell me, are thy works Christ or no; if no, then they are not the way, if Christ speaks truth, as he doth. Also if Jesus Christ is to be unto us all in all, {Col.3:11,} our best works are to be unto us nothing at all. Our works do not make us the better before God, nor the more beloved of God, but they declare us to be what we are made by God. The Papists do; as they say, many good works to be saved; but we abhor it, because it is condemned of God. Not of works, least we should boast. If it were of works, it were not of grace. Therefore all those that expect and hope for mercy, because they leave their sins, and do many good works, as they think; alas, they are greatly deluded, for they are not taken off of self-works, and self-concurrence with Christ. You are ignorant of the Righteousness of Christ, therefore ye go about to establish your own righteousness, and so long as ye do so, ye cannot submit to the righteousness of God. {Rom.10:3} But if thou didst know what a righteousness Christ is, thou wouldst have preferred it before thy own; yea it would be esteemed by thee but dross and dung to his. {Phil.3:8,9} Publicans and Harlots are nearer salvation than thee, as righteous as thou art, who work for life, as the blind Pharisees did, and perished. {Mat.21:31,32, Luke 7:29,30} We are not commanded to do anything to procure the pardon of our sins. In reference to service and duty; I do count myself never the nearer heaven, for my best works, then if I had never done anything but swore and blasphemed God. It is to him that worketh not. {Rom.4:2-5} We are saved not according to our works, but according to his own purpose and grace. {II Tim.1:9} Doth not God speak plain enough to the question, in saying it is not according to our works; and when we were enemies, we were reconciled to God by the death of his Son. {Rom.5:10} "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." {Ezek.16:6} "Thy time was the time of love." {vs.8} From hence it is that all that see this mystery of God's free grace, that salvation is not according to our works; they cry, 'Grace, Grace, Christ, Christ, Christ is all in all, nothing but Christ,' and now all their prayers, tears, duties, devotions; all of theirs is nothing to them, in respect of their acceptation, justification, or salvation; for they are dead to working, they will not stir to do the least work in the world to attain any of these, &c. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." {Heb.4:10} All ours is vanished in the infinite ocean of God's free love; its so that God might have all the glory. {Eph.1:6} "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth; for in

these things I delight, saith the LORD." {Jer.9:24} And that man might not boast, {Rom.3:9,} but obey God freely. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear." {Luke 1:74}

Remember that they that love Jesus Christ will keep his words. "If a man love me, he will keep my words." {Jn.14:23} If Christ came not to do his own will, then we may not do ours, unless ours be his. {Jn.6:28,29} For those that take pleasure in sin, let them consider; "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." {I Jn.1:6} "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." {I Jn.2:4} {Gal.5:13-23, 6:7,8; Rom.2:21-29; Lk.6:44, 13:27} Christ's love caused him to die for us; and so his love constrains us to serve him, for he is worthy of our love; if he hath thy affections, he shall have thy actions; if thou hast tasted of the sweetness of Christ's love, thou wilt say, there is none so sweet as his, who in his wounds hath buried and destroyed all thy sins, to redeem thee from them, and purchase thy salvation.

7. To attempt anything for salvation, is to bring in the law of works; and he that seeks to be justified by the Law, is fallen from grace. {Gal.5:4} The Law concerns our conversation in this world, and not our salvation in Christ. The righteousness of God is manifested without the Law; {Rom.3:21;} and no man is justified by the Law in the sight of God; {Gal.3:11;} though in man's sight he may be so; {Jam.2:24;} but never in God's sight. "By the deeds of the Law shall no flesh be justified in his sight." {Rom.3:20} We are not debtors to the Law. {Gal.5:23} "But if ye be led of the Spirit, ye are not under the law." "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." {Gal.5:18,24,25}

8. Those that are such great doers for salvation, do as little as others. "Did not Moses give you the law, and yet none of you keepeth the law?" {Jn.7:19} If ye say ye can keep the Law without sin, the Scripture doth call you a liar. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." {I Jn.1:8} There are none just upon earth. Such as are such great doers for salvation, are fit to be ranked with those in Matthew 7:22. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works?" Can you make yourself righteous? Can you keep the Law? It forbids lust, yea vain thoughts. {Rom.7:7; Gal.3:10} Unless ye can keep the Law, ye cannot be saved by works.

Learn to know and distinguish between the voice of the Gospel and the voice of the Law; the Law saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." {Gal.3:10} When there is any work to be done upon pain of punishment, or upon promise of eternal life, it's the voice of the Law, for the Law requires a doing something for life. Moses describing the Righteousness of the Law, saith, "that the man that doth these things, shall live by them;" {Rom.10:5,} but the voice of the Gospel is otherwise; as, that "Christ hath redeemed us from the curse of the Law, being made a curse for us;" {Gal.3:13,} and that his mercy is above what we can ask or think. {Eph.3:20} So the promises of life are free without condition; the Gospel declares what God works in us, and freely gives to us; "I will love them freely." {Hos.14:4} If we did more listen to the promise, which is the voice of the Gospel, and not to the voice of the Law, and the voice of corruption, we should enjoy more peace, and less trouble.

9. So much as we eye any of our works to be anything in salvation itself, so much we not only neglect and slight Christ, but are enemies to the Cross of Christ. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." {Phil.3:18} Whatsoever they say or do they are no better.

10. To do anything in order to be saved, is but wicked obedience; for all is unclean; our minds and consciences being defiled, {Tit.1:15,16;} therefore the more they do, the more hypocrites they are. What men do to escape hell, and get heaven, is a wicked serving of God, for all that they do is not in faith, therefore it is sin, for "whatsoever is not of faith is sin," {Rom.14:23,} and does not please God. {Heb.11:6} If the plowing of the wicked is sin, what is his praying; until Christ's love constrains the heart to love and serve him, there is no love to God in what they do; all is but self-love, their own ends are all they aim at; but when the love of God is shed abroad into their hearts, then and not until then, they will serve God freely. {Lk.1:74}

11. We do nothing to be saved, because we saw that when we had done all we could, we were unprofitable servants. {Lk.17:10} Which could not be if we could have saved our selves, or effect the least part of our salvation by anything we could do. We see that we sin in all our works, they are no better than Paul's, and he calls his dung. {Phil.3:8} Dung is fit for the dunghill; such are not worth the mentioning, much less magnifying. "I will go in the strength of the Lord GOD; I will make mention of thy Righteousness, even of thine only." {Ps.71:16} "My tongue also shall talk of thy Righteousness all the day long." {Ps.71:24} We have no confidence in the flesh, none in ourselves, but only in Christ. {I Cor.1:4} We live to Christ's Righteousness; we are dead to our own. {Gal.2:19,20} Our works are our glory, and the Lord will spoil us of our glory that we might glory in Christ alone. "I am nothing." {II Cor.12:11} All we can do cannot satisfy for one vain thought; our works are a most miserable, rotten, and sandy foundation; and if our salvation should depend upon them, it did depend upon a broken reed. No man is righteous in himself; we are not just in ourselves, but in another. {II Cor.5:21} Saving benefits are in Christ, and not in us, our blessedness is in Christ, and him crucified.

Remember that a false foundation and a false life go together, therefore whosoever they be that live upon anything besides God in Christ, as their foundation are unsound, so certainly it will deceive them, whatsoever their sparks be, they must and shall lie down in sorrow, as Isa.50:10-11; they are all lying vanities, and they that hearken unto them forsake their own mercies. {Jonah 2:8}

12. Doers for salvation, as confident as they are, such were shut out of heaven. Those in Matthew 7:22, were confident heaven should be opened to them; their plea to enter into heaven was, because they had done many great and wondrous works, {tis worth the observing,} for they thought it an unanswerable argument, yet they were shut out, heaven was not provided for them. Publicans and Harlots were saved, but not they. {Mat.21:31} Christ saith that he knew them not. What? Doth not Christ know great workers for salvation; no, he neither knows them, nor they him. Such as look for salvation to be on condition of works, seek to attain it by works, they prize their own righteousness instead of Christ's. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." {Rom.10:3} Such as know Christ's righteousness, prize it, its glorious in their eyes; our works are as nothing to us, they vanish before us like the morning dew. {Hos.6:4} They

prize, set up, and esteem nothing but Christ. Your conclusion, it's your delusion; consider again and see if you can see whose is the error; who is deceived and strangely deluded. I desire that you may see, look on it well and submit.

Geree: Who so blind as he that cannot see with half an eye, that believing is the condition of the party justified. We must believe before we can be justified. The Doctor doth most ungodly infer, that a man is actually justified before he hath faith, for he saith that we are justified before we believe; this is the thing in question. He makes a wicked and sinful separation between Christ and faith, in the point of Justification, which methinks should make all true Christians abhor their Doctrine as hellish and apostatical. The Doctor holds that Christ justifieth us before any qualification is wrought in us; for he saith, Faith comes after Justification as well as works, and so excludes Faith in Justification. The Apostle saith, we are justified by faith; {Rom.3:28;} the Doctor saith, before we believe.

Answer: You cry out against us, our answer is to all your sharp arrows, most bitter words. The Lord rebuke thee, for he hath enabled us to see what spirit you are of. I hope the Lord will let you see and say, that you condemned the truth, and those that taught it, and that the error and hellish doctrine and blasphemy is all your own. You see the Word 'faith' in Scripture, {Rom.3:28,} but it's evident that ye see not the meaning thereof. What the Scripture saith is true, and so is what the Doctor saith; its but your mistake to think otherwise. We deny not, but affirm we are justified by faith; but we deny we are justified by believing; for the word 'faith,' is not always to be understood for believing. The Scripture doth not say, we are justified for, nor through, nor by believing; neither doth it follow, that we are justified by believing, because the Scripture saith, we are justified by faith; because the word Faith is diversely understood.

1. Sometimes by faith is meant the doctrine of Christ; {Jude 3;} obedience to the faith; {Acts 6:7;} in the faith; {II Cor.13:5;} hearing of faith; preacheth the faith. {Gal.1:23}
2. So for the power by which we believe. {Gal.5:22; Phil.1:29}
3. Faith is to believe; to have faith in God. {Mk.11:22}
4. Sometimes by faith is meant the profession of faith. {Rom.1:8}
5. By faith we are also to understand knowledge. {Rom.14:22}
6. Sometimes Christ is called faith, as in Gal.3:16, along with verses 19 & 23. The 'seed' in the 19th verse is called 'faith' in 23rd verse, and 'Christ' in the 16th verse. So that to be justified through faith, and by faith; that is, is to be justified through Christ, through his blood. {Eph.1:7} "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} So the word "through him" is used I John 4:9. Through him and by him is all one. {Eph.1:5,7} That the blessing of Abraham might come on the Gentiles through Jesus Christ. {Gal.3:14} Compare Romans 3:28 with Romans 5:9. {Isa.45:24,25; Mt.9:22; Eph.2:8; Acts 15:9; Gal.3:26; Eph.1:5} Those expressions of Scripture that ascribe most to Christ are the clearest; the other are to be interpreted by them; for the Scriptures are to be interpreted for Christ and not against him. Also we are to consider, if the word 'faith' were always to be understood for believing; then it appears that whatever is ascribed to a sign {as in Lev.17:11,} may be proper to the thing signified, which is to wrest the Scriptures to one's own destruction. {II Pet.3:16}

The word 'justify' signifies to make just; and men are made just in three ways.

First, by infusion; so Adam. "God hath made man upright." {Eccles.7:29}

Secondly, by the Justice of Another. {Rom.5:19; Eph.1:5; Rom.3:24} In this sense the Elect are justified by Christ, for we are justified by another, and in Another. Righteousness and Justification are one; when he was made our Righteousness, then he was made our Justification. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {I Cor.1:30} We are made righteous by his Satisfaction, therefore we are justified by his Satisfaction; and to deny this is to overthrow the foundation of Religion, and man's salvation in its entirety.

Thirdly, men are said to be justified by Sentence; in this sense a man may justify himself; so Job 9:20, or by witnesses. Isa.43:9,26. In a large sense, this is called justification; and sometimes this justification is worth nothing, and worse than nothing, as when the wicked are justified. {Pro.17:15} We are justified by the Spirit, {I Cor.6:11;} but this is not that Justification on which depends our eternal happiness; this is only declared to us by the Spirit, that we are justified by Christ's death; this knowledge of it is only necessary to satisfy and to quiet the Conscience. Christ having justified his elect upon the Cross by his blood, it is not our believing but the Spirit that reveals the same to the soul. The Spirit which dwelleth in us. {I Cor.3:16; Rom.8:11,16; I Jn.3:24} The Spirit speaketh in us, {Mt.10:20,} and sheweth us what Christ hath done for us. {I Cor.2:9-16; Heb.10:15,16} And it is the Spirit that beareth witness, because the Spirit is truth. {I Jn.5:6} The blood of sprinkling is the Spirit's speaking to the conscience that all is paid; and this satisfieth and cleanseth the conscience. {Heb.12:24} The work of faith is only to assent to the testimony of the Spirit, that it is truth, and so receive its testimony; to manifest and to receive the manifestation are not one thing. {Eph.3:5} When the declaration is believed, the answer of a good Conscience is, "my glorious Saviour died for me, he hath delivered me from all my enemies, and from the wrath to come; the debt of all my sin is paid, there is nothing now to be required of me." "What shall I render to the Lord for all his goodness unto me?" "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" {Psa.107:8}

Fourthly; there is also a justification before men by good works, {James 2:24,} which declares to men that we are justified visibly, but not infallibly; but this is not that Justification which saveth us; that Justification I treat, is of that Justification which frees us from condemnation; for Justification is opposed to condemnation. {Rom.8:1,2} For his death was our Justification from the punishment of sin; this is the Justification that I intend, and contend for; for in this is all our Salvation, therefore in this is our greatest happiness and glory. The Elect from the beginning to the end of the world, were justified at and by Christ's death upon the Cross. Justification is that which is our freedom from the punishment of sin; this I have proved was at and by Christ's death; and that I may more fully put this question out of question; namely, that we are not justified by believing, but before we believe by Christ; I prove by these Arguments or Reasons:

Argument 1: If Justification is free, then believing is not required; for that which is free, is without any condition or consideration of anything in us, or done by us; but we are justified freely. {Rom.3:24} Therefore, if it be Christ, and his works, it is not I and my works that can justify me from the punishment of sin. If Christ saves us, then believing doth not save us. If it be Christ and my believing together, that saves me, then Christ

doth not save me; if it be Christ and my works, then I share in saving myself. To say we are justified by Christ and believing together, as some say, is to deny that we are justified by either; for that which is not alone, doth not justify alone; he that is justified by two, is justified by neither. Christ and faith together, say you; Christ and works together, say the Papists; we are not justified without believing, say you; not without charity, say the Papists; that which they say is Popery, so is what you say, because what you both say is in the nature of it one, and though you differ in the letters that express it, yet in substance it is one and the same thing.

Argument 2: If Christ justified enemies, sinners, ungodly, &c., then they were not believers when they were justified; but Christ justified enemies. {Rom.4:5, 5:10} Believers are not so called, they are called friends; {Lk.12:4; Jn.15:15;} saints; {I Cor.1:2;} holy and beloved; {Col.3:12;} babes in Christ; {I Cor.3:1;} holy brethren; {Heb.3:1;} holy women. {I Pet.3:5} If holy, then not ungodly; therefore we were justified before we believed; therefore believing comes too late to justify us from the punishment of sin, if we were not justified till we believe, he doth not justify the ungodly it is evident.

Argument 3: In the same manner we are made sinners, in the same manner we are made just and righteous; but we were made sinners by the disobedience of one; so we are made righteous by the obedience of one, even Christ. {Rom.5:12-20; II Cor.5:21} Therefore his obedience justified us from all sin; that is, from all the punishment of sin; therefore ever since his death we have been justified; also if justified by his obedience, then not justified by believing; as our sinfulness consists in that one disobedience of the first Adam, so our righteousness consists in that one, and only obedience of our sweet Lord Jesus Christ.

"Made him to be sin for us." {II Cor.5:21} Some understand a sacrifice for sin, and no more, so as the guilt and punishment shall be translated unto Christ, and not the fault; but is it not unequal, if not unjust and impossible, to impose our guilt upon Christ, and not our sin? Sin and guilt are inseparable; for where there is no sin, there can be no guilt, therefore that our guilt might be laid on Christ, necessarily our sins, must after a sort be made his, and annexed unto him; by imputation all the sins of the Elect, their adulteries, murders, blasphemies, &c. were laid upon him. {Isa.53:5} Sin must be charged upon Christ, or the sinner, and had not Christ undergone the penalty of sin, no man could be saved. {Jn.1:29, Eph.2:14-15, Heb.9:22, Col.1:20, Zech.9:11} Our happiness lieth in this, that our sins are not imputed unto us. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." {Psa.32:1,2} God hath imputed our sins unto Christ, and so laid them upon him, that they are not ours no more but Christ's, who hath freed us and himself from them, and so he shall appear without sin. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." {Heb.9:28} We should rest satisfied in Christ's satisfaction, because it is a full, perfect, and infinite satisfaction. As soon as the soul is convinced that Jesus Christ is made sin for me, and he made the Righteousness of God in him, all the souls fears, doubts and discouragement and objections vanish, and Christ is believed in, and lived upon, with thankfulness and joy. Oh, know and mind the happiness of a believer in Christ, as he is clean from all sin. {I Jn.1:7} They are removed from us. {Ps.103:12} Meditate on this truth, until thy heart be over-powered with it, and enjoy the sweetness

of it; ever minding what is thy freedom and liberty thou hast in Christ, which is full and sweet. {Gal.5:13}

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." {II Cor.5:21} There is a twofold Righteousness, according to the diversity of his nature; the one uncreated and infinite, which is the Righteousness of the Deity; the other is created and finite, which is the Righteousness of the humanity. The first is infinite, and therefore incommunicable; the latter is the Righteousness of God also, because it is in him, who is not only man, but God. Therefore Observe: Christ's Righteousness is the Righteousness of God. The Righteousness which frees a sinner from the curse of the Law, is a perfect Righteousness. {Heb.1:8, Heb.10:3, Job 33:24} Man's best Righteousness is imperfect, for it cannot justify him before God. All our own righteousness is as filthy rags. {Isa.64:4-6} After what manner Christ became a sinner, after the same manner we are made just; but Christ became a sinner, not by any infusion of our corrupt qualities, but by Imputation only; therefore we are just before God, not by any infusion of any habitual grace into our corrupt natures, but by Imputation of his Righteousness without works. {Rom.4:6} If this were well minded, it might remove divers errors, and answer many temptations, which are occasioned in many by apprehending the contrary. So that Justification is a reciprocal translation of our sins unto Christ, and his Righteousness to us, both which are done by God for us. God reveals to the soul Christ's Righteousness, and the soul's interest therein. {John 16:14} To comfort the soul, and cause us to love God, he doth not comfort us with our own righteousness, but with Christ's Righteousness; that so we might fetch all our peace and comfort from Christ's Righteousness, and so rest satisfied in Christ alone. Therefore; seeing Christ's Righteousness is a perfect Righteousness, yea the Righteousness of God; this should teach us to prize highly Christ's Righteousness, and count his enough for us, and rest satisfied in it; and to slight and abhorre all our righteousness, in comparison of his; esteem Christ to be as he is, our Righteousness. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6}

Argument 4: Those God declares to be just and righteous, they are just before; therefore made so by Christ; if they be not just, they are wicked, and to declare them to be just, is to justify the wicked, which he saith is abomination to him. {Pro.17:15}

Argument 5: If Christ did die for us truly, really, and actually, then he did truly, really, and actually justify us; but Christ did die for us truly, really, and actually, {Jn.10:15,} it was not in a shadow; {Col.2:17;} therefore he truly and really took away sin; that is, actually justify us from all the punishment of sin; and in that the Apostle saith, "without blood there is no remission," {Heb.9:22,} it doth follow that with blood there is complete remission of sin in Christ. {I Pet.1:19,20}

Argument 6: If all things were accomplished, the prophecies concerning Christ's death were finished, then he justified us; but the first is true, "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." "When Jesus therefore had received the vinegar, he said, it is finished; and he bowed his head, and gave up the ghost." {Jn.19:28,30} Christ came to save sinners, and when he gave up the ghost upon the Cross, he tells us the work was finished, and I believe him. "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4}

Argument 7: If I am to believe, I am justified, it is either true or false; if true, then I was justified before I believed it; if not true, then for me to believe I am justified when I am not, is for me to believe a lie, and deceive myself; nor doth God require me to believe a lie, and for me to believe I am justified, that so I may be justified, is to believe a lie that it may be true, which is unreasonable; for my believing cannot make anything true or false, nor give being to that which had no being before; {if I believe brass is gold, is it gold;} therefore I was justified from the punishment of sin before I did believe it. {Rom.5:19}

Argument 8: If our believing cannot satisfy Justice, nor pardon the least sin, then it cannot justify us from the punishment of sin; but the first is true, {I Jn.3:5} it cannot give remission of sin. Believing adds nothing to Christ, nor to our salvation. {I Cor.13:2; Lk.8:13, 13:25-27; Mt.13:20,21; Mk.4:16,17; Isa.48:6,7, 58:2} Charity and prophesy is greater and more to be desired than faith, {I Cor.13:13;} but how could it be so, if believing did justify us; for without Justification there is no salvation, no freedom from the punishment of sin; also there is not that said of believing, which is said of charity. {Mt.25:42} The Papists say, we are saved by charity; others by believing; therefore the Papists ground is as good as theirs.

Argument 9: That which is imperfect and defiled, and is stained with sin, cannot justify us from sin; but our believing is so, it is imperfect, something is wanting in our faith. {I Thes.3:10} It's defiled with sin; all our righteousness is as filthy rags. Daniel includes his most holy acts when he names his righteousness. {Dan.9:18} Our believing is called unbelief, {Mk.9:24,} therefore our believing cannot justify us from the punishment of sin, it's only a means of our knowing or enjoying the knowledge and comfort of it. We put a difference between the action God commands, and the corruption of it, as acted by us; by reason of the corruption in us its stained and defiled with some spot of sin, as all our actions are; and therefore our righteousness as well.

Argument 10: If our righteousness be like unto a filthy rags, {Isa.46:6,} then every good work we do is tainted with some sin; for they were converted, and were not without the fruits of the Spirit when they so said of themselves. {Psa.130:3; Dan.9:7,18; Ezra 9:15; I Jn.1:8; Titus 3:5; Psa.143:2} Which shows that we are not justified for, nor by, anything we do; also from these Scriptures it is evident, that there is no perfection in the flesh, nor in anything we do; and therefore that which is not perfect is not our righteousness, and therefore cannot possibly be our Justification; that is, our freedom from the punishment of sin.

Argument 11: If Christ saves us, {II Tim.1:9,} believing doth not save us; if we be reconciled by Jesus Christ, {II Cor.5:18,} believing doth not reconcile us; if Christ takes away the sins of the world, {Jn.1:29,} believing takes away no sin; if we are justified by his blood, {Rom.5:9,} then not by believing; if we are reconciled to God by the death of his Son, {Rom.5:10,} then not by believing; if Christ hath delivered us from the wrath to come, {I Thes.1:10,} then believing doth not deliver us from wrath; if he hath delivered us from the curse, {Gal.3:13,} then believing delivereth us not from the curse; if Christ hath made me free, {Gal.5:1,} believing maketh not me free; if our sins are forgiven for Christ's sake, {Eph.4:32,} then not for my sake, nor for believing; if men are Christ's sheep before they believe, {Jn.10:26,} then believing doth not make them his sheep; if men are of God before they hear, {Jn.8:47,} then before they believe; if Christ hath

washed us from our sins, {Rev.1:5,} believing doth not do it; if we were pulled out of the pit of destruction by the blood of the Covenant, {Zech.9:11,} then not for, nor by our believing; if the blood of Christ cleanseth from all sin, {I Jn.1:7,} believing cleanseth from no sin.

Argument 12: If the sins of the Elect shall not hinder their salvation, then their salvation depends not upon their believing; but the sins of the Elect shall not hinder their salvation it is evident. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." {Ps.89:28-37} Oh how sweet is this place and that in Romans 8:28-39. Salvation depends upon his promise, and not upon our believing. "He is faithful that promised." {Heb.10:23} "What if some did not believe; shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar." {Rom.3:3,4} "If we believe not, yet he abideth faithful; he cannot deny himself." {II Tim.2:13} "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." {Is.14:24} If we believe not, observe God's faithfulness in saving us, depends not upon our believing. "For the gifts and calling of God are without repentance." {Rom.11:29} Salvation depends upon God's Election, God's Predestination in the Immutability of his Eternal Counsel. {Heb.6:16,17}

Therefore we affirm that God in the good pleasure of his will, doth freely and effectually determine of all things whatsoever he will; he doth all things according to the counsel of his own will. {Eph.1:11} All things are in the mind of God before they are in themselves, and what he will, he effected in his time, and nothing is done, if he wills it not to be done. "Our God is in the heavens; he hath done whatsoever he hath pleased." {Psa.115:3} "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places." {Ps.135:6} Jehovah doth whatsoever he pleases. The will of God is the first cause of all things. "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." {Rev.4:11} He hath mercy on whom he will; {Rom.9:18;} and there is no cause to be given of his will. "It is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} And such as make the will of God to depend upon the creature, as if he believes, God wills his salvation; or if he believes not, he wills his damnation, makes God's will mutable, and to depend upon the act of the creature; and then it will follow that so often as the will of the creature changes, so often God changes, and then God will do this or that if man will; but whatsoever God wills in all things he wills effectually, so that he cannot in any wise be hindered or disappointed; for if God should will anything he could not obtain, there should be imperfection in God, and if he can obtain it and will not, how then doth he will it? "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Is.46:10} Every decree of God is eternal; {I Cor.2:7;} and remains always immutable.

"There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand." {Pro.19:21} "Known unto God are all his works from the beginning of the world." {Acts 15:18} "And as many as were ordained to eternal life believed." {Acts 13:48} "Whom he predestinated, them he called." {Rom.8:30} God did from eternity know every several thing, with all the circumstances thereof, and knows how to apply the fittest occasion to everything, and how to effect all things. "He fashioneth their hearts alike; he considereth all their works." {Psa.33:15} {Is.44:2} Even those things that seem to happen most freely God determines of according to his will, of the very heart of man. "He fashioneth their hearts alike; he considereth all their works." {Psa.33:15} {I Sam.10:9,26} "The king's heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will." {Pro.21:1} "The lot is cast into the lap; but the whole disposing thereof is of the LORD." {Prov.16:33} Of sparrows falling. {Mat.10:29,30} Of lilies, flowers, and grass of the earth. {Mat.6:28-30} Yea of all creatures and things. "I form the light, and create darkness; I make peace, and create evil; I the LORD do all these things." {Is.45:7} {Jer.14:22} By all which it appears, the will of God determined the certainty of every event. And if God should not determine all things, the will of God should not be simply and universally the first cause; and to deny him to be the first cause, implies that there are two first beginnings, or more than two, which cannot be truth. And for any to say, that man hath power to resist all God can work for his conversion, is to put grace in man's power, {and not man's will under the power of grace} is to say, that man is able to frustrate God's counsel concerning his conversion, and power to resist all that God can work herein, is to affirm, that man hath power to frustrate God's counsel; and if it be so, will it not follow that man hath power to make God a liar? If God by his omnipotent power inclines the wills of men whither he wills, then he hath them more in his power than man hath; then his will decreeing is the cause necessity followed, and the will of the creature is not the cause of the necessities of things. The Scriptures declare that God works all things after the counsel of his will {not man's will} and made all things for himself. "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Prov.16:4} {Isa.43:6-7}

Carnal hearts of men taketh offence at everything, except the Law of Works, a doing to be saved; for the Doctrine of Election, God's Free Grace and Salvation only and alone by Christ, without Works, {Rom.4:6,} is charged with being one of the greatest Doctrines of liberty to sin that ever was, and is by the ignorant made a stumbling-block and rock of offence; and a cause of carelessness in many. Ludovick said, "if I be saved, I be saved; and if I be damned, I be damned;" the Papists say, "if good works save us not, to what purpose shall we do them; then we may live as we list, if we be appointed to life we shall be saved, though we sin never so much, and if we sin we have an Advocate, {I John 2:1,} for not anything can separate us from the love of God; {Rom.8:35;} if we be not appointed to life, we cannot be saved though we should do never so much good." Therefore ye see how this truth is turned to wantonness. The Apostle exhorts not to turn this grace of God into wantonness, {Rom.6:1-15,} for the corrupt heart of man is ready to do it, and there are many things in Paul's Epistles which the ignorant, unlearned {that know not God in Christ} wrest to their own destruction. Will any therefore say that the Doctrine of Election and Salvation by Christ Alone is not a doctrine fit to be taught, nor come abroad? If so, the Scriptures must not come abroad. Moreover, the Doctrine of the Protestant Ministers is charged, not only to be a Doctrine of liberty to sin, but a blasphemous Doctrine; for they say, that to teach that the fall and sin of man was decreed is to make God the Author

of evil; for many of the Protestant Writers say that the sin of man was determined of God. Dr. Willet, {Synopsis, 1594} saith that "the fall of Adam was both foreseen of God and decreed to be, not permitted only." {Gen.45:5-8, II Sam.24:1, Acts 4:26-28} "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." {Rom.8:20} Dr. William Whitaker against Edmund Campion, the Jesuit {"Ten Answers to Edmund Campion, the Jesuit, 1606;"} saith, "now answer me Campion, do you think that which any one doth, how wicked soever, is done whether God will or not, for if you hold that anything is done against God's will, what providence or omnipotency do you leave him; for he that permitteth that to be done which he would by no means have to be done, it is certain, that he is not endued with so great power as that he can forbid that which he would not have done, wherefore you must needs confess that all things that are done, are done by the will of God;" and "all confess, God could have hindered sin to be if he had so pleased, but he would not hinder it, therefore it was his will it should be, the will of God, and not sin, is the cause of God's decree, and the being of all things, the will and pleasure of God is the Womb from whence springeth every work of the Creature." God must first will his Creature to stand or fall before he can do either. {Acts 21:14, Phil.2:13, Prov.21:1} "The evil actions of men are not only foreseen of God, but decreed," says Mr. Parr in his Grounds of Divinity, {1633,} and, "we are not saved from sin, except we have committed sin, therefore salvation from sin is not without committing sin," saith William Fulke. God willed and decreed his glory and man's happiness; therefore he willed and decreed the means to it; for the end and moving cause of his willing sin to be, is for his glory, which cause it was necessary for sin to be. If sin had not been, how should the goodness of God in giving man eternal life in glory appeared, his love in sending Christ to die? If there had not been sin, there had been no need of Christ's coming, nor of his death and righteousness. Most of the great works of God in this world and that to come, have dependence or reference to sin. How should we have lived by Faith, exercised the fruits of the Spirit, or have any happiness or glory in the world to come, if it had not been for Christ; and Christ had not been, if there had been no sin. He that willeth the end, willeth those things that are necessarily referred to that end; taking away sin was decreed before the world, therefore the being of sin was decreed. Christ's death was determined before the world - the Saints were chosen to life before the world; and choice hath reference to the fall, therefore the fall of Adam was decreed. If the will of man had been the first and chief cause of the being of sin, then the will of man should be the cause of God's will, and so man shall be the original cause of the salvation of himself, and so much the cause of it, that without his will it could not have been; and so the determination of God what to do, shall not be from himself, but from the will of man, which is contrary to "the purpose of Him who worketh all things after the counsel of his own will." {Eph.1:11} If man should will sin before God willed it, then shall the will of God depend and wait upon the will of man; as if God should say, 'If man will sin, then I will determine his salvation;' and if God should first will to send Christ to save man, and leave it to man's will and power whether he shall fall or no, then it was possible for man to stand, and so to frustrate the decree of God; for if man had not sinned, God's decree of sending Christ had been made void and of none effect. Mr. Perkins' saith, "God decreed the fall of Adam; if the fall was decreed, if man had power to stand, then he had power to frustrate God's decree, which no wise man will affirm;" and then that saying that Adam had power to keep the Law, is without truth. {Ezek.18:2-4} God willeth all things well; he sinneth not, nor can sin, because he is under no Law. God commands men to keep the Law, that no man can do; he commands men to think no vain thoughts, and not to sin;

we cannot but think some vain thoughts, and in many things we sin all. Christ saith, "no man can come to me, except the Father draw him," {John 6:37,44,} if they be drawn they come; "draw us and we will run after thee," {Cant.1:4,} if I put sufficient strength to move the earth, motion must needs follow; when men sin they are beguiled, enticed, deceived, drawn away, they like men have transgressed. {Hos. 6:7} So; we are to distinguish between that which followeth a doctrine in its own nature, and that which followeth by accident, or rather that a corrupt heart draweth from it, and is not from the nature and working of the doctrine itself. It is strange to consider men are so set upon the Popish principle to be saved for their works, that they count all profane that cross their way; some have burned the Bible; and other's the sermons of Crisp &c., and the same spirit is alive to burn this also; for I expect no better from such as are not taught of God; they condemn those things they know not, and think they do God service, when they persecute the truth and professors of it.

Therefore our salvation is certain in Christ; and to say we shall not miss of salvation, unless we will not believe, is a vain conceit; if nothing can be charged upon the Elect, {Rom.8:33,} they are freed from all curse or wrath before they believe; yea, consider this truth, and the sweetness thereof!

Argument 13: If God loves the Elect before they believe, then believing is not any cause of his love towards them, but God does loves the Elect before they believe; he that is an enemy to the Gospel, doth not believe it; as concerning the Gospel they are enemies, but touching the election they are beloved. {Rom.11:28,29} He accepts of our persons, {in Christ,} before he accepts of anything we do; therefore we are loved and accepted before we believe. {Eph.1:4-7}

Argument 14: If not anything shall separate us from the love of God, then unbelief shall not; but that not anything shall separate us from the love of God is apparent if we consider Romans 8:33-39. The Elect shall be gathered together; {Mt.24:31; Jn.11:52;} the election obtained it. {Rom.11:7} He saith not that we obtained it by believing. If believing were of absolute necessity to salvation, such as die in their infancy cannot be saved; for they do not believe, as appears, {Rom.10:14,17,} faith is an assent, a trust, a persuasion; {Heb.11:13;} a believing God, {James 2:23;} a judging God faithful; {Heb.11:11;} and infants lack understanding to believe; for knowledge and faith cannot be separated from the knowledge of the Son of God. {Eph.1:17, II Pet.1:2} That infants do believe, there is no reason nor Scripture for it; and if any say that God is able to make them believe; I answer; God is able to fill this house full of gold, but this is no proof, that he hath done it, or that he ever will; so here.

Argument 15: If unbelief be not the unpardonable sin, then it cannot deprive the Elect of salvation; but unbelief is not the unpardonable sin; for unbelief is a not believing in Christ; this sin is immediately and directly against Christ, therefore it's as pardonable as any other sin against Christ is, as appears. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." {Mt.12:31,32} Also the Elect have committed this sin, not only before conversion, but after; and daily sin by unbelief, in that we believe not all that we ought, nor so as we ought to believe, and die

in not believing that which we ought to believe; is not this unbelief? If final unbelief be the unpardonable sin, none can be seen to commit this sin before death; for who can tell its final till they die, but men may be seen to commit the sin that is unto death before they die. {I Jn.5:16} Therefore final unbelief is not the unpardonable sin.

Argument 16: If the salvation of the Elect is sure and certain, then it depends not upon that which may fail; but believing may and does fail, therefore if it depends upon believing, it might fail also; but the salvation of the Elect is sure and certain, in that it depends upon a sure Foundation, the immutability of his Counsel. {Heb.6:16,17} Faith shall cease; {I Cor.13:8;} faith is a work, and it grows; {II Thes.1:3;} and increaseth; {Lk.17:5;} and may be overthrown. {II Tim.2:18,19} What God saith, I must believe; but Christ saith that they did only for a time believe; {Lk.8:13;} the Devils believe. {James 2:19} How could they have that heavenly taste, {Heb.6:4,5,} without believing; how could they receive the knowledge of the truth, {Heb.10:26,} without believing; how could they stay themselves upon the God of Israel, {Is.48:2,} without believing? Ye see what they were, {Isa.48:1-7, 58:2,} for the nature of faith is liable to fail, else what need was there of Christ's prayer that it might not fail? "I have prayed for thee, that thy faith fail not." {Lk.22:32} It's a fruit of the Spirit, one with joy, peace, goodness, temperance, {Gal.5:22,23,} and do not one or more of these in a child of God sometimes fail? If it be denied, the experience of the Saints do sufficiently testify to the truth of this; but I will prove it by Scripture. First, for joy, David saith; "Restore unto me the joy of thy salvation." {Psa.51:12} Had not he lost his joy? It did fail him, he wanted it; and Heman the Ezrahite, a good man, complaining saith; "LORD, why castest thou off my soul; why hidest thou thy face from me? I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off." {Psa.88:14-16} What joy and peace had he, if Joy and peace fail? Why not faith, they being one in nature? Jeremiah saith; "my strength and my hope is perished from the LORD." {Lam.3:18} If his strength and hope perished, then faith perished; if no hope, then no believing; if we cannot cast away our confidence, why are we exhorted not to cast it away? {Heb.10:35} Believing and confidence are all one. {Eph.3:12} If their confidence might be cast away, they might be without faith. {Heb.3:6; I Jn.5:14; Rom.11:20} Flesh and heart fail, but not God. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." {Psa.73:26} "He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree." {Job 19:10} "I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah." {Psa.77:3-9} "Continue in faith;" {I Tim.2:15;} "some shall depart from the faith;" {I Tim.4:1;} others "denied the faith." {I Tim.5:8} I speak as unto wise men, judge what I say. Many idolize their believing, they live upon it, fetch all their comfort from it, and not from God in Christ. The work of faith is only to assent to the truth of what the Spirit in the Word says, and receive its testimony.

Argument 17: That which taketh away sin, is that which justifieth us; Christ took away sin by his blood, therefore we are said to be justified by his blood. {Rom.5:9} To be justified, and to be free from sin is one; that which justifieth us, freeth us; as the payment of the debt freeth the debtor from suits and imprisonments, &c.; so Christ paying our debt, is our justification from sin, our freedom from the punishment of sin. To be saved by Christ, and to be justified by Christ, is all one; to be saved from our sins, {Mt.1:21,} and to be justified from our sins, {Rom.5:17,} is one thing. It's not our believing, but the Spirit that

reveals to us that we are justified; which Spirit dwelleth in us. {I Cor.3:16; Rom.8:11,16} The Spirit speaketh in us, {Mt.10;20,} and sheweth us what Christ hath done for us. {I Cor.2:9,10; Heb.10:15,17; I Jn.5,6} The blood of sprinkling is the application of it to the conscience, it speaketh good things to the conscience, that all is paid; this cleanseth the conscience. {Heb.12:24} The work of faith is only to assent to the truth of what the Spirit in the Word saith, and receive its testimony; now to assent unto a thing, is not to manifest it; giving and receiving are two things. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." {Eph.3:5}

Argument 18: If Christ's death be that thing, for and by which we are justified, then when that death was, then and there we were justified; but Christ's death is the thing for and by which we are justified. "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Isa.53:11} So that his bearing our iniquity, was our justification from sin, and by his knowledge he knew whose sins he bore; that is, whom he justified. "The Lord knoweth them that are his." {II Tim.2:19} "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes." {Ex.28:21} By his knowledge he knew thee and me, and he loved thee and me, and gave himself for me and thee. "Who loved me, and gave himself for me." {Gal.2:20} To bear iniquity and to bear the punishment of sin is one thing. If we are justified through the redemption which is in Jesus Christ; {Rom.3:24;} therefore it is evident, we are not justified through believing. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." {Rev.5:9} "This is my body, which is broken for you." {I Cor.11:24} He had not died but for you, and in his knowledge and love you were when he died for you. Here are sweet consolations!

Argument 19: If we are not justified by works, then if believing be a work, then we are not justified by believing; but we are not justified by works; and that believing is a work, appears: 1. Because we are commanded to believe, as to love one another, as he gave us commandment. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." {I Jn.3:23} If we are commanded to do it, it's a work. 2. To obey a command is a work, but to believe is to obey a command; faith is an obeying of the will of God, therefore a work; faith is called a service, the service of your faith. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." {Phil.2:17} If it be a service, it is a work; the work of faith. {II Thes.1:11} The act and exercise of our faith is a work. 3. It is a work, because we are reprov'd for the smallness of our faith. {Mat.6:30, 8:26.} If it were no way acted by us, why are we reprov'd for not believing; if we are not to do it, why are we reprov'd for not doing it? 4. It is a work, because the Saints are exhorted to do it. {Heb.10:22} We are not exhorted to anything but that which is our duty to do, if it be a duty, it is a work. 5. To believe is a work of all the faculties of the soul; the understanding, will, conscience, memory, affections. 6. To receive a thing, is an act of the whole man, but to believe a thing, is to receive it. {Jn.1:12} 7. Not to believe is a work of darkness, therefore to believe is a work of righteousness. {Tit.3:5} 8. Faith is required in all we do, therefore it partakes of the nature of a work, and so is a work, and without it we cannot do any good work. {Heb.11:6} 9. It is a work, because we are said to do it. "If thou

believest with all thine heart," and he answered and said, "I believe that Jesus Christ is the Son of God." {Acts 8:37} "With the heart man believeth." {Rom.10:9,10} It is an action of the heart consisting in judgment, and he doth it as truly as he confesseth with his mouth; it is improper to say, believe doth believe, love doth love, repentance doth repent, but we being moved by the Spirit of God, we do believe, we love, and we repent; not God, but we by his power. 10. If to confess Christ is a work, then to believe is a work, and one of the works of righteousness that we have done. {Tit.3:5} If it be said, that faith is put in opposition to works, and therefore faith is not a work; I answer: First, when faith is put in opposition to works, then by faith we are to understand Christ, because he alone is our Righteousness. {Rom.3:28} Secondly, when the Apostle excludes works in Justification, by works we are to understand all outward and inward acts, faith itself, for seeing works are excluded, believing being a work it is excluded with the rest. Thirdly, it will be granted that the works of the Law were excluded in Justification; then it will follow, faith is excluded, because no command of the Law could be obeyed without faith, therefore faith was a part of the fulfilling of the Law. That faith was required, appears from Mt.22:27,38 & 40. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The Law required purity, and that could not be without faith; for those that believe not, are defiled, their minds and consciences are defiled. {Tit.1:15} Therefore believing was required under the Law as well as under the Gospel; as to love the Lord is a duty now as ever, and ever as now; that which is our Righteousness, causeth us to be accepted, causeth us to be saved; but that is Christ, and not our believing. {Ezra 9:15} Righteousness belongs to God, {Dan.9:7,} and is proper to Christ. {Jer.23:6} Our believing is neither God nor Christ. Objection: We are justified by the act of faith. Answer: Then we are not justified by Christ, by his blood. Objection: Christ hath purposed to accept our faith for Righteousness. Answer: God's judgment is according to truth. {Rom.2:2} Objection: God accepts it in mercy, not in justice. Answer: Doth God judge or accept a thing to be that which it is not?

Argument 20: If Justification is an act of God, then it is not an act of believing; but it's an act of God; it is God that justifieth. {Rom.8:33} Christ is God! "My righteous servant justify many; for he shall bear their iniquities." {Isa.53:11} "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} Ever since his death our sins have been removed. "I will remove the iniquity of that land in one day." {Zech.3:9} {Jn1:29; Col.1:20}

Argument 21: If we are justified by his blood, then we are not justified by believing; but we are justified by his blood, {Rom.5:9,} through his Redemption; {Rom.3:24,} therefore not through our believing; for blood, redemption, and believing are not one thing.

Argument 22: That which is our Justification, that is our peace; but Christ is our peace; {Eph.2:14-17,} therefore Christ is our Justification, and not believing.

Argument 23: That which covereth our iniquity, that justifieth us; but Christ covereth our iniquity; {Isa.53:6,} therefore he is our justification. As that which is covered is not seen to men, and that which is not seen, is not imputed, and that which is not imputed, cannot be punished, no more will God impute any sin to his; {II Cor.5:18,} but impute his righteousness. Imputation signifying accounting, or recounting what was ours, not to be ours, not imputing their trespasses to them, {II Cor.5:19,} not reckoning to us sin, and

so not the punishment of sin, and imputing or reckoning Christ's righteousness to be ours, for it is ours.

Argument 24: If our Justification is in another, then we are not justified in ourselves; but we are justified in another; for "in the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:25} Our justification is our glory, and we glory in it; belief is in us; therefore believing is not our Justification. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." "What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." {Rev.7:9-15} "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." {Is.61:10}

Argument 25: Where our Righteousness is, there is our Justification; but our Righteousness is in Christ; in the Lord is our Righteousness. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} Sufficient to secure us from the punishment of sin; that which is our Righteousness, is our Justification; Christ alone is that, {I Cor.1:30,} therefore believing is not our Righteousness, nor our Justification. {Isa.45:24} The Papists judge their works to be that which saves them, upon such places as these. {Mk.16:16; Pv.28:18; James 2:24; I Tim.4:16; I Cor.7:16}

Argument 26: Justification is a spiritual blessing, therefore where our spiritual blessings are, there is our Justification; but all spiritual blessings are in Christ. {Eph.1:3} Saving benefits and blessings are not in us, but such things as accompany salvation. Saving and accompanying salvation are not one.

Argument 27: Where we are accepted, there we are justified; but we are accepted in the Beloved, {Eph.1:6,} therefore we are justified in the Beloved; so we are complete in his completeness, not in our selves but in him is our perfection. {Col.2:10}

Argument 28: Our Justification is a part of our completeness, therefore where we are complete, there we are justified; but we are complete in him, {Col.2:10,} therefore we are justified in him; and therefore we are not justified in ourselves, nor by believing.

Argument 29: If we be justified by Grace, and believing is not grace, then we are not justified by believing; but we are justified by Grace. {Rom.4:24; Tit.3:7} Believing is not grace; the fruits of the Spirit, {Gal.5.:22, 23,} are called graces by men, but not by God; the Scripture calls them not so; faith, love, meekness, temperance, peace, joy, &c., are not graces, but effects of grace, gifts of grace, or from grace. Grace is but one, there are not many graces, though there be many gifts of love, which are the effects of it, which all are the gifts of grace. {I Cor.12:4} Grace is out of us in the good will and pleasure of God; and Christ's death was an effect of God's grace. {Tit.3:7} We are exhorted to grow in grace; that is, in the knowledge of God, &c. He that believes hath the witness in him; but faith is not this witness. {I Cor.2:10; II Cor.4:13} The seed that remaineth in us is not God, but the Word of God. {Lk.8:11,12; Rom.10:17} Romans 8:30 declares the order of

God's dispensing these privileges to us; though the setting of one thing before another, doth not always prove the being of it before it. {I Cor.1:30; Rev.5:9} If men be called before justified, men are not justified by believing; for if they be called they believe, or else how are they called; if they be believers, and yet are not justified, it is because believing could not justify them. We are also to consider when Scriptures were written, if before Christ's death or after. Some of those before his death, saith; as some object; "he shall redeem Israel;" {Psa.130:8;} "he shall justify many;" {Isa.53:11;} "he shall save his people from their sins." {Mt.1:21} These speak in the Future tense, he shall come; for as yet Christ was not born; but after Christ's death the Scripture speaketh in the Present tense, because he had then actually done it. {Heb.10:10-14; Rev.1:5, 5:9} Before Christ's death it was commonly expressed that he should do it; now Christ hath done it, we may not say it is yet to be done. Justification by believing is not to be understood of Justification itself, but the manifestation of it in the conscience; for the Scripture attributes that to a thing, which is not a cause, nor means, nor effect of it, but a mere shadow of it; as appears, Lev.16:30, compared with Heb.10:11. "Which are a shadow of things to come; but the body is of Christ." {Col.2:17} Till Christ died there was no satisfaction for any one sin; the Father trusted Christ for the sins of the Elect till Christ's death, and then Christ made payment for the sins of his Elect to the end of the world.

Argument 30: If we are healed by Christ's stripes, then we were healed before we believed, for his stripes were before his death when he died upon the Cross; but Christ's stripes healed us; "by whose stripes ye were healed;" {I Pet.2:24;} therefore believing doth not heal us; then ever since Christ's death we have been sound and whole, even before we knew it. "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby." {Eph.2:16}

Argument 31: If men are given to Christ before they believe, then believing doth not make men belong to Christ; but the first is true, {Jn.6:37, Jn.17:6,} therefore the latter is true also.

Argument 32: If salvation is exclusively in Christ, then it is not in us, much less in believing, but salvation is in Christ. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." {II Tim.2:10; Mat.1:21}

Argument 33: If the cause why we shall live, is, because Christ lives, then believing is not the cause why we shall live; "because I live, ye shall live also." {Jn.14:19} If we are alive to God through Jesus Christ, then it is not through believing, for believing is not Jesus Christ. "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." {Rom.6:10,11}

Argument 34: If our salvation depends upon the promise of God, then it depends not upon our believing; but it depends upon the promise of God. {Heb.6:17,18, 13:8}

Argument 35: If the Reason why we shall not perish is because none are able to pluck us out of his hand; then the reason of our not perishing is, not because we believe, but the reason we are saved is, because none are able to pluck us out of his hand. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father,

which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." {Jn.10:27-29}

Argument 36: If our salvation depends upon the faithfulness of God, then it depends not on our believing; but it depends upon the faithfulness of God. "Faithful is he that calleth you, who also will do it." {I Thes.5:24} "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Who retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." {Mic.7:18-20}

Argument 37: If the Reason why we are not consumed, is, "because the Lord changeth not;" {Mal.3:6;} then it is not because we believe; for we change oft, but he never. "Jesus Christ the same yesterday, and today, and forever." {Heb.13:8} The ground of my confidence is not in anything in me, or done by me, but in God, in his promise and faithfulness. "My soul, wait thou only upon God; for my expectation is from him. He only is my Rock and my salvation; he is my defence; I shall not be moved. In God is my salvation and my glory; the Rock of my strength, and my refuge, is in God." {Psa.62:5-7} I rejoice in the Cross of Christ, {Gal.6:14,} and that my name is written in the book of life, {Lk.10:20,} "of the Lamb slain from the foundation of the world." {Rev.13:8} O ye that love the Lord, Rejoice in the Lord, {Phil.3:1;} "rejoice in the Lord always; and again I say, Rejoice." {Phil.4:4}

God is never an enemy to his own, though they greatly sin against him. {Psa.51} We are not beloved for our own sakes, nor for anything in ourselves, but in Christ, who hath made us acceptable in the Beloved. {Eph.1:5} Therefore nothing we do can cause God to love us more or less; his love is as Himself, ever the same. {Heb.13:8, Mal.3:6} Therefore a believers hope, joy, and confidence is to be ever the same in Christ; hence it is they are always to rejoice. "Let them also that love thy name be joyful in thee." {Ps.5:11} "Be glad in the LORD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." {Ps.32:11} "Rejoice evermore." {I Thes.5:16} "Rejoice in the Lord always; and again I say, Rejoice." {Phil.4:4} "Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The LORD be magnified." {Ps.40:16} "The joy of the LORD is your strength." {Neh.8:10} Oh there is enough in the Lord to satisfy thee at all times; for he is an unchangeable Object of true joy; in him is all our hope and happiness. Therefore let not thy fall cause thee to question the love of God to thee; thy salvation depends not on thy repentance and holiness. {Rom.9:15,16, Isa.43:24,25, 57:17, Ezek.16:1-9} "My little children, these things I write unto you, that ye sin not;" {I Jn.2:1;} but for those that turn the grace of God into wantonness, the mercies of God an encouragement for their sins; such are led by the spirit of the Devil, for he is their father, and his works they do. {Jn.8:44} "If I regard iniquity in my heart, the Lord will not hear me." {Ps.66:18} Here is no consolation for you, you are not to be numbered with those who through temptation and weakness are overtaken and fall into the sin they hate.

In the most perfect Saints, as they are in themselves, there is much sin, {I Jn.1:10,} and God doth see it; yet God cannot condemn them to wrath for it, no more than God can condemn Christ for it, who shall appear without sin unto salvation. {Heb.9:28} They being in him who hath suffered for it; and Justice neither will nor can exact the payment of a

debt twice; now it's justice in God to justify; {Rom.3:25;} yea, God is as just in pardoning a sinner by the blood of Christ, as he is just in condemning any; and now thou hast a full pardon by justice as well as mercy, therefore drink freely. {Song 5:1}

This is the doctrine that raises the soul when fallen, to rise and return to God. Not anything can keep the soul from utter despair and raise it when fallen but Christ's satisfaction and the unchangeableness of the everlasting love of God. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." {Jer.31:23}

The teaching and drawing of the Father is this; that all men have sinned, and are in an estate of death, and that in Christ there is a ransom, in which is life and all happiness, and that this Jesus and all that he hath done is for him. When the soul hath heard and learned this, there is a power which accompanies this teaching, that carries the soul by faith to Christ believing in him; for the teaching of the Father and faith goes together; everyone that hath heard and learned of the Father comes unto Christ. {Jn.6:45} So that to convince the soul of righteousness, is to be convinced of Christ, to reveal Jesus Christ to the soul, that in Him only is help, and in his righteousness is deliverance. "I have laid help upon one that is mighty; I have exalted one chosen out of the people." {Psa.89:19} "I that speak in righteousness, mighty to save." {Isa.63:1} So fix and settle the eye of the soul upon Christ's righteousness only, at least putting the soul under the hope of it; for as soon as God hath stripped the soul of all hope in and from itself, he turns the soul to Christ, and puts it under hope; when the soul sees nothing but death, God saith, Live; {Ezek.16:5,6;} and when the soul is going down into the pit, God saith, "Deliver him from going down to the pit; I have found a ransom." {Job 33:23,24} Christ calls, "Come unto me," and be saved, and the power of God goes along with this call, works faith, carries the soul to Christ as his own, having possession of him.

Know also that; to be convinced of sin is more than a bare notion of sins committed, for this may be in one that rests in themselves, and in something else besides Christ, and perish in this condition; for by the letter of the Law, and the light of reason, men may see and say they have sinned; as Saul and Judas did; but those the Spirit convinces of sin, they are convinced to purpose, because it is thoroughly. "The Spirit shall convince the world of sin." {Jn.16:8} The Spirit discovers to the soul that she hath chosen something else besides Christ, upon which the soul rests, and satisfies herself withal, and expects mercy and comfort from by reason of them, and that they are her best services, and other lying vanities, as groundless hopes, peace, joy, comfort etc., telling the soul that there is nothing but death and darkness in them, and that if the soul rest in any of them, there is nothing but death and destruction for them; and there is a secret power of God which goes along with this teaching, which turns the soul from darkness, viz., self, Satan, and all lying vanities, to light, to Christ, where life is; the Spirit revealing to the soul a sufficiency of life in Christ, and it needs seek life in nothing else; also the Spirit of God persuades a soul that this life is for him, therefore he is to look to Christ for it.

Tell me; what peace or comfort could we have if we were not freed from the punishment of sin? I see not how one can be wholly ignorant of this doctrine and be a Christian? - This is the doctrine that is full of sweetness and life. Behold, a living fountain that can never be drawn dry. It ever flows full of sweetness. Lo, here is strong consolation, full of spirit and life for the soul to drink freely in at all times, to refresh itself withal. Here is peace,

security, consolation, joy, contentment, in that not anything can be laid to our charge. Our sins shall be remembered no more. No more! No more! Oh, what a fountain of consolation is here! What marrow and fatness is like to this! If my soul be deserted and faith fail, yet God is my God. I change often, but he never! When I cannot apprehend him, I am apprehended of him. Christ is the same, yesterday, today, and forever. {Heb.13:8} "I am the Lord, I change not." {Mal.3:6} He that understands not this doctrine can enjoy no true, sweet, solid, settled comfort. In the right understanding of this doctrine, Christ is rightly understood and our souls enjoy such marrow and fatness which gladdens our hearts and keeps our souls from fainting in a world of misery and trouble. Seeing the Lord has caused us to know and enjoy this truth, we have cause always to rejoice and sing praises to him. I will give thanks and sing praises to his Name. {Psa.18:49}

I would know of you that hold we are justified by believing, whether faith in the nature and power of it doth justify or no; if yea, I would know how the power to believe apart from the exercise of it can be known to us, and how it may be called faith, when there is no believing; and whether the light and power by which we believe, be not the same by which we obey the rest of the commands of God; and how it can be distinguished apart or without believing; if it justifieth us without its act, can you tell how and when you were justified; for if it may be in the soul one hour, and not act, why not two seven years; and whether this opinion doth not imply, that a man may have faith, and be justified by it, and yet not know it, nor believe; if faith justifieth in respect of the righteousness and meritoriousness of it, whether it will not follow that we are not justified by the righteousness of Christ, but by that of faith which is in ourselves, and so need not look at a righteousness in another, in Christ; if the act of faith justify, whether we are justified by one act or many, if by one, how we may know it or distinguish it, that we may not so act faith again needlessly; for what need is there of more than one, if one be enough; if many acts of faith be required to justify us, it is necessary to know how many, that so we may know when we are justified; if we are to act faith continually to be justified, because we sin continually, it will follow we are not justified forever, and that we may despair of ever enjoying one quarter of an hours sweet enjoyment of Justification, because in less time we sin, and so are unjust, and to be justified again; and if it be so, no man can say three minutes together, that he is a justified man, because in less time he sinneth, and then he is by faith to be justified again; but this it is for a man to justify himself, as the blind Pharisees justified themselves. "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." {Lk.16:15} Call you this Justification, which will last no longer, and is to so little purpose; its but a shadow, there is no truth nor substance in it, they are like the Priests under the Law, and their work to less purpose. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." {Heb.10:11}

Geree: For satisfaction that they may see we derogate not a jot from Christ; see Ward's Sermon, page 68.

Answer: It seems Ward's Sermon saith, they do not, therefore they do not; this is proof enough for those that will think it so.

Geree: How can this be a derogating unto Christ, or an abrogating unto faith, to say by believing we live and are justified from sin?

Answer: How can it be otherwise, seeing ye dishonor Christ, and put him to open shame; it is a very great evil ye do; your evil is great and grievous.

For 1. Christ should be lifted up, but ye pull him down, in that ye deny him his perfection and glory; ye derogate from his sacrifice, in that ye deny it to be sufficient to save us.

2. Ye bring in works, believing and repentance, &c., as joint causes of salvation, and deliverance from wrath.

3. In desiring something beyond his perfection, ye make Christ an imperfect Priest, and his sacrifice imperfect.

4. Ye disgrace Christ, in adding your righteousness to his; ye deny the efficacy of his death, and deny him to be able to save to the uttermost.

5. In that ye would have something done for salvation, ye deny it depends alone upon Christ; for it depends not alone upon him, if it also depends upon any other condition or additions.

6. Ye deny salvation to be a free gift, freely given us, if we must do for it, and so earn it; else, as you say, we shall not have it, and so you make salvation uncertain and doubtful.

7. Ye make Christ a mere shadow in comparison of your works, in saying the promise of God, and the death of Christ is frustrated to us, unless we perform such conditions.

8. In saying we are justified by believing, ye deny that we are justified by Christ, which is dangerous, though it hath a show of truth, because Christ and believing are two things; so that it's to divide our Justification between God and man, Christ and us, his works and ours.

9. Ye deny Justification and Salvation to be accomplished by Christ's obedience, in making it to depend upon our obedience, and so ye impute it in part {if but in part} to ourselves, and so overthrow the death of Christ.

10. Ye make not Christ, but faith and repentance, &c., the means of our salvation.

11. Ye give that to believing, &c., which is proper to Christ alone, in that ye attribute Justification, which is the chief and main thing Christ hath done for us, to believing.

12. You make believing a cause of Justification, in saying without it we cannot be justified.

13. In saying believing is imputed for righteousness, ye make it our righteousness, or charge God to impute that for righteousness which is not righteousness.

14. Your opinion engenders unto bondage, for it leaves the conscience in fear, it robs it of peace, joy, and consolation; it's an enemy to a cheerful and free serving of God.

15. To say that we are justified by Christ and faith together, is dishonorable to Christ; for if we be justified by both, then not by one, and so Christ is made no Saviour, in their judgments he is but a half Saviour. I desire to know how it can be made out that we are justified by Christ, if we be justified by believing; if we are justified by his blood, unless believing be his blood, we are not justified by believing; the Scripture doth not say that

any one is justified from sin by believing, but we have been taught so, and it is no easy matter to unlearn and leave a corrupt principle.

16. Christ hath not all the glory of our salvation, if we join believing or works to Christ as a companion with him; faith must have a part of it, and we ourselves; for we believe as you confess.

17. In saying we are not loved nor accepted until we believe, ye deny we are accepted for Christ's sake.

18. Ye attribute righteousness in part to ourselves, in attributing it in part to believing; many please themselves with a conceit that they do not dishonor Christ in attributing salvation to believing, because faith is from Christ.

19. If we may ascribe Justification to believing, then by the same Reason we may ascribe Justification to love, patience, temperance, &c., yea to all our performances, our good works, prayers, tears, &c., because the power by which we do these is Christ's.

20. You make Christ no Saviour at all, though you confess Christ died for us, yet you affirm, believing and works save us. Christ is all, yet you make him nothing at all, unless man please to make him {and what he hath done} something by believing, &c. Christ will be all, or nothing; in that if ye make him not all, ye trample upon him.

And concerning the doubt which does arise in many concerning communion, whether we may have communion in the ordinance of the supper with such as hold contrary to this truth {of Justification by Christ Alone,} so much contended for, I answer to the question, whether we may walk in communion with those that deny this doctrine? "Can two walk together unless they be agreed." {Amos 3:3} The saints cannot walk together warrantable and so not comfortably without these two things: A oneness of faith in the principles or doctrine of Christ, known, owned, and declared. Love to the truth and to each other so as to desire to walk together. For my part, I would not join to that church who denied any foundation truth and this is one. Such as love the Lord, who are of one mind and heart, in the principles of truth, are to cleave to the truth, and each to other, as in Jeremiah 50:5.

O ye sons and daughters of the Most High, lift up your voice, and cry no inherent holiness, no works of the Law to Justification. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {Tit.3:5-7} In the Lord have I righteousness, he is our righteousness. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} "I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." {Ps.71:16}

Geree: Methinks Ezek.36:26-28 should make him blush, if he were alive. "They shall be my people, and I will be their God."

Answer: You have cause to blush for writing yourself a Preacher of the Gospel, and being so ignorant a Preacher of the Law; yea, of Popery, to be a Minister of the Law, is to be a Minister of the Letter, as appears. {II Cor.3:6-9} Such a Minister you are. Such as belong

to the Election of Grace, ever were and shall be the people of God, yea all the world, and all in it is God's; "all souls are mine," saith the Lord; {Eze.18:4;} the world, and all in it is his; but when God saith; "I will be their God, and they shall be my people;" the meaning is, he will declare himself to be theirs, and own them for his visibly. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." {Rom.9:25} And so shall they own him; in this sense they were not his people, nor God their God before.

Geree: We must make our Election sure. {II Pet.1:10}

Answer: This place is to be understood of the knowledge of our interest in it; that is, we are to use all the means to attain to the knowledge of it; as for Election itself is sure enough, it was before the world, therefore nothing we can do, can cause it to be, nor cause us to have an interest in it. {Eph.1:4} Our help comes too late to do that which was done before we were born; we grant that until men believe, we cannot tell who is elected, or shall be saved, till it appears to us. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." {Acts 13:48}

Geree: All justified persons please God, but without faith none can please God, {Heb.11:6,} therefore without faith no man is justified.

Answer: God was ever pleased with the persons of the Elect in Christ; Jacob was loved before he had done good or evil. {Rom.9:11-13} This love is from everlasting. {Jer.31:3} God loves the Elect, as he loves Christ, and Christ was loved before the foundation of the world. {Jn.17:23,24} Therefore the persons of the Elect pleased God before the world in Christ, therefore before they believed; nor doth God love any the more or the better because they believe; as appears. {Rom.5:8-10; II Tim.1:9,10; Rom.11:28; I Jn.4:16} Therefore Hebrews 11:6 is to be understood of actions not done in faith, that are not according to the Word, therefore are not acceptable; so your Syllogism is not true nor safe; if ye learn the truth, ye must learn a new Logic; your Doctrine infers, that a believer doth not sin, or if he do, he pleaseth God; if ye grant, it's possible for one that is justified to displease God, then ye contradict yourself, then it's possible for a man to displease God, and yet be justified.

Geree: Faith and repentance on man's part are conditions of the Covenant of Grace.

Answer: I would see Scripture for this, I hear it from men, but not from Christ; the Scripture doth not say, that believing and repentance are conditions of the Covenant of Grace, nor that there is any conditions on man's part in the Covenant of Grace.

It is not in the power of the creature to believe in Christ; {Phil.1:29;} therefore look not upon faith as a work of thine own, nor is faith any condition of the Covenant required on thy part; for as the Covenant of grace is not made with man, but with Christ; {Psa.89:27-30;} nor is there any condition in the Covenant of Grace required on man's part, neither is there anything to be done by man to cause him to have an interest in the Covenant of Grace, or to partake of it, for the Covenant of Grace and life by Christ is every way free and unconditional on man's part, else how doth it differ from a Covenant of works, if there were anything to be done by us to have interest in it; and if faith were a condition required on our part to partake of the Covenant, or else not, I see not but we are now in as bad a

condition as to be under the Covenant of works, it being as hard and impossible for man of himself to believe in Christ, as it is to keep the whole Law, as the Scripture declares. How hard it is to believe, the experience of many can testify, as to believe is a fruit of the Spirit. {Gal.5:22}

This Covenant is made with Jesus Christ; which appears by these words; "My mercy will I keep for him for evermore, and my covenant shall stand fast with him." {Ps.89:28} "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." {Ps.89:3,4} "I have found David my servant; with my holy oil have I anointed him, with whom my hand shall be established; mine arm also shall strengthen him." {vs.20,21} The condition on Christ's part is comprehended in these words; that he should be made a sacrifice for sin; the condition on God's part was, that when Christ should see his seed, and prolong his days, that the pleasure of the Lord should prosper in his hand. {Isa.53:10-12} Observe: The sum is, that the Covenant of grace, life, and salvation, stands only betwixt God the Father and the Lord Jesus Christ, who hath undertaken to perform all that was necessary for the salvation of his Elect. That the Covenant of Grace was made with Jesus Christ; appears by these Reasons: 1. Because the word Him, in the singular number, noteth only one Person. "My covenant shall stand fast with Him." The Elect are many, therefore it's not made with them in this sense I here speak for; for there is a difference between the word him, and the word them. He saith, "my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted, &c." {Ps.89:24} 2. Christ is called the Covenant, because it hath dependence upon him. "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." {Isa.42:6 & 49:8} The Elect are not called a Covenant, I grant they share in the privileges thereof, but it is only in relation to Christ, and as they are considered in Him. Hence it is that God saith, "he will show them his Covenant, {Psa.25:14,} to comfort them with it. 3. Christ only is engaged to perform the conditions of this Covenant, because he hath undertaken it; he hath sealed it, confirmed it, and fulfilled the Covenant with his blood; therefore his blood is called "the blood of the everlasting covenant." {Heb.13:20} Our blood is not the blood of the Covenant. 4. It was of necessity that this Covenant should be made with Christ and him only, because he alone was able to keep the conditions of it; as it required a great strength to keep this Covenant; therefore the Lord saith, "I have laid help upon one that is mighty;" {Ps.89:19;} "thou hast a mighty arm; strong is thy hand, and high is thy right hand." {Ps.89:13} We are weak, even weakness itself, utterly unable to effect such a work; it had been in vain to have laid so great a work upon man, yea fallen man, whose strength is weakness, and his Righteousness no better than a menstruous cloth. {Isa.30:22} If man had been left to perform any of the conditions of this Covenant, it had not been a covenant of grace, but a covenant of works; for if it be of works, it is no longer of grace. {Rom.4:4,5} Nor were the Covenant of Grace free and absolute, if it were conditional, for that covenant is not absolute, which depends upon any condition to be by us performed, but to us the covenant is free and absolute, and altogether unconditional on man's part, therefore it is a Covenant of Grace. It cost Christ dear, his very life, that it might cost us nothing. 6. If this covenant had been made with us, and so had depended upon our obedience, then might our sin have broken the covenant, and so deprived us of salvation; which cannot be; for sin cannot deprive any of the Elect of salvation; for God saith, "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His

seed also will I make to endure forever; and his throne as the days of heaven. If his {Christ's} children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; {what then?} then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." {Ps.89:28-37} These words do exceeding fully and clearly declare, that the Covenant of Grace depends not upon our good duties, nor can be broken by our sins. 7. If the Covenant of Grace had depended upon our actings towards God, then had the counsel of God appeared to be mutable, which is contrary to Scripture. {Heb.6:17} 8. If this covenant had depended upon our keeping conditions, we could not be certain of our salvation, because we might not perform the conditions; at least greatly doubt whether we had performed them or no; for if Adam in his greatest strength fell, how shall we in our weakness stand? 9. If we had to perform conditions, in order to partake of the Covenant of Grace, then we could not have any strong consolation, because we should be under care and fear lest we should come short. Now God to free us from care and fear herein, hath made sure the Covenant with Jesus Christ for him to keep; therefore to make it sure, and to free us from all doubt, he confirmed it by an Oath; and the reason why he did so, is rendered, that we might have "strong consolation;" "wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things," {oath & promise;} we might have a "strong consolation." {Heb.6:17,18} Our consolation is far more stronger; in that all is finished, and confirmed by Christ, than to have so weighty a matter {upon which depends our eternal happiness} to depend upon the good acts of a weak, uncertain, and vain man; whose breath is in his nostrils. 10. Lastly, it tends most to the advantage, to the riches and glory of God's grace, and abasing of man, to establish the covenant with Christ, so as to leave none of this work for man to do, for if man were to do the least part of that work, on which depended our eternal happiness, instead of giving God the glory, we would boast. Therefore to prevent this, he hath established the covenant with Christ, who hath wrought our works for us; and hath not left any of this work for us to do.

The Covenant of Grace is unutterable, it's a fast and sure covenant, it's an everlasting covenant, it cannot be broken, therefore all the Elect shall certainly have happiness and glory. We have the Word of the Lord to confirm this; for God saith; "my Covenant shall stand." {Ps.89:28} "My covenant will I not break, nor alter the thing that is gone out of my lips." {Ps.89:34} The Covenant of my peace shall not be removed. {Isa.54:10} Yea, He hath sworn it, "once have I sworn by my holiness, that I will not lie unto David {Christ.}" {Psa.89:35} God is not as man that he should repent; faithful is he that hath promised, which will also do it. This shows they mistake who conceive the covenant is made with man, or that teach faith to be a condition of the covenant. The happiness of the children of Christ depends upon the stability of the covenant, seeing it is sure and unalterable, therefore their happiness is sure and unalterable. Nothing shall separate us, &c. Sin cannot, nor shall not. {Rom.8:38,39} Our eternal happiness doth not depend upon our works, nor upon ourselves, but upon Jesus Christ, in what he hath done for us; and that all that are Christ's, need not fear nor doubt of eternal life, because they are included in the privileges of the covenant. Therefore this informs us of the greatness and freeness

of God's love, in that God requires nothing of us to have an interest in this covenant, and are ever to be in this his everlasting Covenant. {Heb.13:20}

Ever have recourse to God in this covenant for what we need; come to God in the consideration thereof, for comfort and strength to do or suffer. Mind this covenant, and walk in the strength thereof all the days of thy life. Would you have comfort and joy that is sweet, solid, full and lasting; fetch it from Christ in this Covenant; for this covenant affords the sweetest comfort and consolation. In the loss of outward things, yea inward comforts, this covenant affords much comfort; this mightily satisfies us in all our losses, that we cannot lose our best Treasure. Certainly, the cause of the unsettlement in our souls is because we have not recourse to this covenant, to live thereupon.

When you write again, allege the Scripture that saith so, or say nothing; if there be conditions in the Covenant of Grace, then the Covenant is frustrated, if the condition be broken, if it were so, we could not be certain of salvation. Mark 16:15,16, and the like places, are not conditions of the Covenant of Grace, but directions on how the Gospel is to be preached, and applied; if any ask who shall be saved, the Scripture answers, he that believes. The Scripture saith; "he that believes and is baptized, shall be saved," {Mk.16:16,} ye see {according to your scheme} how that Baptism is required as well as faith. The thief on the Cross was not baptized, yet saved; if he was saved and yet wanted the one, by the same reason another may be saved in the want of the other. Whereas it is said; "he that believeth not shall be damned, and is condemned already;" such Scriptures hold forth what men are in appearance, and not what they are in respect of the eternal decree and appointment of God; for those who believe were once unbelievers, {Rom.11:32,} and if it were his will that they should be damned, God hath or must change his will, or they cannot be saved; for "the LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." {Is.14:24} "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Is.46:10} {Acts 2:23; Heb.6:17} To be condemned already, is to be understood of their being condemned in the Scriptures, and in their own consciences; yet if elected, they shall be saved. The Word of God is his will; that is, his signifying will; it reveals some part of his pleasure, it is not his decree or pleasure, it is not so properly his will, as the will of his good pleasure is. By the event {the not slaying Isaac} it appeared that it was not the will and decree of God that Abraham should kill his son; nor Nineveh be destroyed. The Word of God is his signifying will, and it concerns us to look upon it, to bind us to the observation of it, until he signify the contrary; thus it was in Abraham's case concerning the killing of his son. Also the providence of God declares his will as well as his Word, though it be not in the same way; instance the sparing of Nineveh, &c.

Geree: Righteousness is imputed to us by faith.

Answer: The Scripture saith, God imputeth Righteousness; you say, that faith imputes it; faith and belief you make one. Do you make God and belief one, or do you deny that God imputeth Righteousness?

1. Nor doth God impute our believing for Righteousness; if it be said, "Abraham believed, and it was imputed to him for righteousness;" so Phineas executing Judgment was imputed to him for Righteousness unto all generations; {Psa.106:30,31;} that is, it was an action commendable.

2. "It was imputed;" what {"it"} was imputed, his believing or that which he believed; it was Christ his Righteousness that was imputed, not his believing; the word believing implies so much, that Righteousness is elsewhere, and not in believing, nor in ourselves; for by it we apprehend something out of ourselves in another, in Christ.

3. If God imputed his believing to him for righteousness, then that was his righteousness, or God imputeth it for that which it was not; for Christ is our Righteousness. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} We are to ask in his Name; that is, his Name is his Righteousness; for Christ is made unto us Righteousness. {I Cor.1:30} In his Name; that is, in the confidence of his Righteousness we are accepted, and shall have what we need; in this confidence we go to God without wavering.

1. Righteousness is in Christ. "In the LORD have I righteousness." {Is.45:24}

2. Belief is in us; Christ's righteousness is without us; it covereth us. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." {Isa.61:10}

"That we might be made the righteousness of God in him." {II Cor.5:21} That righteousness which justifieth us before God, as it is not ours, so it is not in us; but as the righteousness is Christ's, so it is in him; therefore Christ saith, 'In me you shall have righteousness and strength;' "Surely, shall one say, in the LORD have I righteousness and strength." {Isa.45:24} The state of a believer in Christ, as considered in him, is a state of perfection; for "we are complete in him." {Col.2:9-13} As Christ is, so am I; as I am, so is Christ; as he is, so are we in this world. {I Jn.1:17} What is Christ's is mine, and what is mine, is his. Christ's righteousness is mine, therefore I am all righteous, I do not need no more, nor no other righteousness; as I am in Christ, I am as righteous as Christ, and as acceptable as Christ; God seeth no sin in me, because there is none; for as God saith, {so I believe,} "Thou art all fair, my love; there is no spot in thee." {Song 4:7, Isa.38:17} - Seeing this Righteousness is in Christ, then it must needs follow, that the saints cannot possibly make it away, or lose it; because it is not in us, and so not in our keeping, but is in Him. Adam had his righteousness in him, and he lost it, but seeing it is in Christ, in him it cannot be lost!

This should teach all that desire righteousness, to go for it to Christ where it is. O soul, look no longer to find it in thy self, for it is not there, it is in Christ, in him; his righteousness is enough, and good enough for thee, yea best for thee; therefore seek no further, but rest satisfied in Christ, in his righteousness; drink here abundantly in this sweet fountain that is bottomless, and therefore can never be drawn dry. {Song 5:1} Thy pardon is now by Justice as well as mercy, therefore drink freely. - Rest satisfied in Christ's righteousness and add nothing to it. "I will make mention of thy righteousness, even of thine only." {Psa.71:15-24} "Thy righteousness is an everlasting righteousness." {Psa.119:142} "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." {Ps.22:31} "And my tongue shall speak of thy righteousness and of thy praise all the day long." {Ps.35:28} "And the heavens shall declare his righteousness; for God is judge himself. Selah." {Ps.50:6} "Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." {Ps.51:14} "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness."

{Jer.33:16} The perfection of Christ's righteousness is held forth to us, and doth always lie before us, for us, that we might ever be comforted with it, and rejoice in it, with thankfulness for it. It is perfect, and full of divine consolation; it's enough to refresh and satisfy thee forever; we have enough, we need no other, nor no more righteousness. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6}

3. Daniel believed, yet righteousness was not then brought in. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." {Dan.9:24}

4. The Saints did not count belief to be their righteousness. "I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his Righteousness." {Mic.7:9} "I will make mention of thy righteousness, even of thine only." {Ps.71:16} Righteousness and glory consists not in faith, but rather subsists in us by it; I mean the comfort of this Righteousness.

5. To say that anything is our righteousness besides Christ, is to deny him the preeminence in all things. "That in all things he might have the preeminence." {Col.1:18}

6. Therefore the Saints cry; "O LORD God of Israel, thou art righteous." {Ezra 9:15}

7. All that fallen man needed was only a perfect righteousness to justify and save him, if believing could have been that to them, Christ might have been spared.

8. That which is our righteousness causeth us to be accepted, and that is Christ alone. The Saints expect not any acceptance for anything in them, or acted by them. It's most evident that Christ is made unto us Righteousness; therefore believing is not made our Righteousness; and so our Righteousness is not in anything but Christ, in and by whom we are more righteous than Adam in his purity and greatest glory.

Geree: Belief makes us the children of God.

Answer: Men are sons; first, by creation; secondly, by generation; or thirdly, by adoption. A fourth way we know not. The Elect are Sons before they believe, which appears by these Reasons.

1. We are children and sons by adoption. {Eph.1:5} We were sons when elected; for Election is nothing else but our adoption; {by adoption the Elect became sons to God;} adoption and choice is one; the Elect were chosen before the world. {Eph.1:4} Adoption is acceptation of us in Christ; therefore we were children before we believe. Before God declares mercy to Ephraim, he calls him his Son. "I will surely have mercy upon him, saith the LORD." {Jer.31:20}

2. The action of the Father is before the action of the Son; adoption is attributed to the Father, therefore it must in order be before Redemption, which is the work of the Son; so that the Elect were chosen before Christ did redeem them by his death. {Rev.5:9} Therefore adoption is before our redemption; {Eph.1:3-5;} and our Redemption was before we believed; and therefore we were sons before we believe.

3. If we were not sons before Christ suffered, he could not have brought sons to glory through suffering. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." {Heb.2:10} If not sons before he suffered, how could we be his brethren? "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." {Heb.2:17} But if they had not been children, they could not be his brethren; also Christ by his death justified children.

4. We were given to Christ before he suffered for us, then we were heirs, sons, before we believed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" {Gal.3:29;} that is, children of God; so that our being Christ's, makes us the seed, and not our believing.

5. If a child differs nothing from a servant, {Gal.4:1;} that is, one that is not a child, then he is a child before he believes; for if he believes, he differs apparently.

6. We are sons before we believe, because we cannot believe without the Spirit; for faith is a fruit of the Spirit; {Gal.5:22;} therefore we have the Spirit before we believe; and we are sons before we have the Spirit; for the Spirit had not been sent into their hearts, if they had not been sons; "because ye are sons, God hath sent forth the Spirit of his Son into your hearts." {Gal.4:6} If the Reason he sent the Spirit into their hearts, was, because they were sons; then it was not because of the smallness of the measure they had received; therefore Galatians 4:6 is to be understood of the first sending it into their hearts.

7. If believing makes us the children of God, it will follow that we have no union nor interest in God without our act, for it is we who believe; this suits well with Popery.

8. It's against truth and reason to believe that by believing I make myself a son, and God my Father. If I believe myself to be a King's son, will believing it make me so? If I believe brass is gold, will it be so? He that is a Prince knows not that he is so, until sometime after he is so; yet he is a Son and a Prince whether he knows it or believes it or no; therefore believing makes us not sons, but by it we see ourselves to be sons, and enjoy the comfort of it by believing.

9. Some teach and say, by baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of heaven; and you say, by believing; yet it's by neither!

10. Some have believed themselves to be sons, yet see what God saith. {Ez.33:31} God saith, some believed for a time, and after fell away; and that the Devils believe. Were these the sons of God; if no, then believing cannot make any a son. "Children of God by faith in Christ Jesus;" {Gal.3:26;} by faith is understood Christ; or by faith we know ourselves to be sons; and by faith we appear to be sons; faith and works being inseparable, in any other sense it cannot be extended, as I have proved.

Geree: None can be in Christ without faith.

Answer: The Scriptures saith not any are in Christ by faith. Christ saith, "every branch in me," {Jn.15:2;} that is, in the visible Church; for that is called Christ, {I Cor.12:12,} and in this sense men may be in Christ, and perish; a contrary exposition enforces a final

falling away, &c. There is a being in Christ by election, {Eph.1:4,} but this not by believing, therefore your conclusion is without a foundation.

Geree: We are dead till we believe.

Answer: We are so in ourselves; but alive unto God by Jesus Christ; our life is hid with Christ in God. {Col.3:3,4}

Geree: That which is sinful may justify from sin.

Answer: So you say, but the Scripture doth not say so; read me this out of the Word of God; if ye cannot, it must be placed among the unwritten verities or fables. God doth not approve of that which is sinful, much less doth he justify us for it, or by it; all that is sinful is detestable and accursed, and the wrath of God is against it. {Rom.1:18; Gal.3:10; Hab.1:13} That which makes us innocent, makes us just, and that is not sin, but Christ, who is our Righteousness.

Geree: Faith justifieth not in regard of itself or work, but in regard of that which it holds, being most worthy. They over-honour faith indeed that say, the very act of faith justifies, which we utterly disclaim in the Arminians.

Answer: If faith justifieth as it holds, then it justifieth as it is an act; for to hold a thing is an act; and yet ye say the act of faith doth not justify; I see you can contradict yourself, and disclaim what ye affirm. If faith justify, because by faith we receive justification, then the act justifieth; for it is an act to receive; also it will follow by this reason, that he that receives a pardon from a Prince, may say his hand pardoned him, because the hand received it; and may he not as well say he pardoned himself, because he received it. The reason is the same.

Some hold the act of faith is that which God accepts to Justification, but this is a mistake, because it makes Christ inferior to faith, and in ascribing such an honour to faith, they dishonor Christ, for although they do not exclude Christ wholly, yet in the act of Justification, it gives all to faith. They say, 'as the act of Adam's sin condemned him, so our act of faith justifies us.' Adam's sin was enough to condemn him and us, but our faith cannot save others, nor ourselves. They reply, 'but we are justified by faith.' Christ is called faith. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." {Gal.3:23} "Before faith came;" which must be understood of Christ. We are justified before God in His sight only by Christ. {Rom.3:24} "My righteous servant (Christ) shall justify many." {Is.53:11} We are not justified before God by faith which is in us, but by Christ, by his blood; justified by his blood. {Rom.5:9} That which saves us is the blood of Christ; Jesus Christ hath loved us, and washed us from our sins in his blood. {Rev.1:5}

To believe that Jesus is the Christ implies a seeing and knowing all to be in Christ for life, and to trust in Him for pardon and life, and rest upon him for it. He that thus believes in Christ, is brought over to Christ, and so centered upon Him, that he will not go from him. As Peter saith, "Lord, to whom shall we go; thou hast the words of eternal life." {Jn.6:68} "My soul, wait thou only upon God; for my expectation is from him." {Psa.62:5}

Geree: Faith is before Christ.

Answer: Christ saith; "without me ye can do nothing." {Jn.15:5}

Geree: Repentance and Faith are antecedents of grace.

Answer: It seems they are no grace, but go before it, they are and are not, you know not what they are; for they are effects of grace, and signs to us that we are chosen to life. {Acts 13:48} Repentance is a change of the mind and a change in conversation.

Geree: Treading the wine-press alone, {Isa.63:3,} is not meant Christ suffering for sin, but causing his enemies to suffer; as the coherence with Rev.19:13. Christ is an agent, he treadeth.

Answer: Christ's passiveness was an actual destroying sin his greatest enemy; what you have said to it, hath not proved that it is not so meant; is not this your mistake, be not so confident.

Geree: The word "might present" "holy without blemish, &c.," {Eph.5:27,} is meant for the future in heaven.

Answer: It seems you are ignorant and a stranger to these, and the like places. {I Jn.4:17; Rev.14:5; Heb.10:14; Rev.1:5} We believe these because they be the Word of God. These places speak in the Present tense; hath Christ been 1600 years a removing iniquity, and still is it to do; this is contrary to Scripture. {Zech.3:9; Heb.9:26} Many Scriptures written before Christ's death, saith; "He shall redeem;" {Psa.130:8; Isa.53:11; Mt.1:21 &c.;} after his death, it saith, It is done!

Geree: The Doctor doth unlearnedly infer &c.

Answer: It seems if any inferred anything contrary to you, it is no learned inference; will you monopolize all to your selves that wisdom may die with you? God is the teacher of his own, {I Cor.2:10,} "they shall all be taught of God;" and he is the best teacher, and they are the most learned that are taught by him. Saith Job, "who teacheth like him?" {Job.36:22}

Geree: He hath not any solid Author on his side for what he hath delivered.

Answer: He alleges none but solid ones. Is Christ, his Prophets, and Apostles, no solid Authors with you? If we had said so, you might well have cried Blasphemy.

Geree: The Antinomians hold that faith cannot be showed by our works.

Answer: Then I am no Antinomian, nor never knew any, yet you rate and revile us at your pleasure.

Geree: Doctor Crisp denies Luke 11:26 &c., therefore he teacheth another Christ, and a wrong way to heaven.

Answer: He mentions not these places, much less doth he deny them; your words want warrant and weight; for they are a manifest slander. The objection you answer unto is sufficient to convince you; you charge falsely, and then draw a false conclusion; what boldness and large conscience have ye? How unjust and unreasonable is your charge and inference? Do you it to make us vile?

Geree: Doctor Crisp saith; "righteousness puts a man from Christ," a prodigious profaneness, hell itself hath not a more devilish expression.

Answer: The righteousness he condemns is our own righteousness, as that which keeps men from Christ. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." {Rom.10:3} He condemns not the righteousness of Christ, nor anything that is righteous, or from Christ; I never knew any so unreasonably wrest any man's words as you do his.

Geree: When the Doctor saith, "sit down, question it not, believe it is as good security as God can make thee; God hath promised, venture thy soul upon it without further security." This is no security; as good as God can make. Blush, O heavens, at this blasphemy; if they have no better assurance, their faith is built upon a sandy and slippery foundation.

Answer: The security is that which the soul is to rest upon; therefore he saith, God hath promised, venture thy soul upon it without seeking any further security. Is the promise of God no security at all with you; blush O heavens at this blasphemy; to call it none at all, sandy and slippery. The promise hath an Oath annexed to it. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." {Heb.6:17-20} This is as good security as God hath made, or is needful to make. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." {Lk.1:68,69}

Faith is an assenting or cleaving to the Truth and Faithfulness of God in his Promise, not from anything the soul sees or feels in itself, but from something it apprehends in God in his Word. {Rom.4:20-22}

Assurance is not from the nature of faith, nor from the direct act of faith, but from the reflect act of faith, which is for a man to see and know that he believes; which assurance is from the light and testimony of the Spirit of God in the conscience of one that is already a believer, causing the soul to know it believes; "the Spirit itself beareth witness with our spirit, that we are the children of God." {Rom.8:16}

Therefore know that the greatest peace any saint enjoys is not to be neither ground, nor encouragement for them to believe; therefore not any terrors any possess, ought not to be a ground of discouragement in believing, for our happiness is not in anything that we feel or apprehend in ourselves, but in the Word and Promise of God, and in that we are known of God, who loves us and comprehends us in Himself, and His not imputing our trespasses unto us. {Psa.32:1-2}

So; we ought not to fetch our comfort from our subduing of sin, but from Christ, who is made unto us both Righteousness and Sanctification. {I Cor.1:30} When we are at the best, we may not live in ourselves, nor by sight, but by faith; and when we are at the worst, we ought to live upon Christ by faith, and comfort ourselves in Him, and in Him only. It's the folly of many when they want strength and comfort, they seek it in their duties and subduings of sin, and comfort themselves there, but Christ is not in all their thoughts. {Psa.10:4}

An Answer to several Passages in a Treatise, entitled, the Triumph of Faith; by T.G.

Samuel Richardson, 1649

In which T. G. endeavoureth to maintain, that our Justification itself was not at Christ's death, but at, and by his Resurrection; and secondly, that the work of our Salvation is not yet effected, but Christ is a doing of it by his Intercession, &c. I thought it necessary for the clearing the truth, {namely, that we are justified by his blood} to remove these objections by giving a brief Answer to what he there saith.

Resurrection of Christ

Concerning the Resurrection of Christ, he saith; "yea rather that is risen again," {Rom.8:34,} rather compared to his death. The Resurrection of Christ served for a double use and end; as an evidence to our faith, that God is fully satisfied by Christ's death; Secondly, it had as great an influence into our Justification as his death had, in both respects it deserves rather to be put upon it. {pgs. 65, 102 & 103}

Answer: "It is Christ that died, yea rather, that is risen again." {Rom.8:34} The scope of the Apostle here in his triumph in Christ's death gives us to understand the visible ground and cause of triumph, and that was rather in the Resurrection of Christ, than in his death; for that did more declare him to be the Son of God, than his death did; for any one might be crucified, and die; but no false Christ could rise again; and had he not risen, he had not been the true Christ; and if he had not risen, they could not be assured that he was the Son of God, who only could take away sin; therefore Christ's Resurrection declared these things. First, that he was the Son of God. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." {Rom.1:4} Secondly, it declared that he had taken away sin by the sacrifice of himself, and we are not in our sins. {I Cor.15:1-4} Thirdly, it declared that those who witnessed Christ to be the Son of God, &c., that they declared the truth, and so justified them to be true witnesses; therefore the Apostle saith; "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." {I Cor.15:14,15} "Who was delivered for our offences, and was raised again for our justification." {Rom.4:25} Before men Christ's resurrection justified us in declaring him to be the Son of God, in that we are true witnesses. Fourthly, it declares to us that we shall also rise in due time. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." {I Cor.15:12-24} Therefore Christ by his death did justify; that is, free the Elect from the punishment of sin.

And that the Resurrection of Christ had no influence at all in that Justification which is our freedom from sin; appears by these Reasons.

1. We are justified by his blood; {Rom. 5:9;} his Resurrection is not his blood.

2. We are made righteous; that is, justified by his obedience; {Rom.5:18,19;} his Resurrection is no part of his obedience. What Christ did as God was no obedience; not the Divinity, but the Humanity is capable of obeying; but Christ raised himself as God by his infinite power. {Eph.1:19-21; Jn.10:18} I grant his Resurrection is necessary to our eternal happiness and glory, {I Cor.15:23 &c.;} but its no part of his obedience, nor did it save us from our sins.

3. His resurrection was no obedience to the Law; for the Law required no more but death, {Gen.2:17;} and therefore his death was a full satisfaction of the Law. {Heb.2:9; Gal.3:13} The Law did not require, nor desire that we would rise again.

4. We were justified through his Redemption; {Rom.3:24;} therefore not through his Resurrection. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." {Rev.5:9}

But he saith; that the resurrection of Christ makes up that sum of that price paid for us. {pg. 66}

Answer: Then Christ's blood was not a sufficient price for sin; you contradict yourself; for, you say, the Resurrection of Christ did evidence that God was fully satisfied by Christ's death, {pg. 65,} and on pg. 66, you say the resurrection of Christ makes up the sum of that price, as if God were fully satisfied with an imperfect and insufficient price; therefore you add another price, as you call it, to make up the sum of that price paid for us. If his blood was a perfect and sufficient price, it wanted nothing to make it up. In another place you confess Christ's death was a sufficient price, {pg. 225;} yea, a price more than enough to satisfy Justice, even to overflowing, {pg. 230,} {then I hope it was such a full and perfect price, that it needed nothing to make it up,} you say and unsay, and contradict yourself.

But he saith; the acquittance to free from the debt was at and by his Resurrection. {pg. 70}

Answer: Then it made not up the sum of the price paid; for the acquittance is no part of the payment of the debt, nor no act of the debtor, but of the creditor; an acquittance is but a visible testimony that the debt is paid; neither are acquittances of absolute necessity among honest men. I have received and paid many debts without any acquittance, and we are fully discharged in justice and conscience. I require no acquittance of that Faithful and Just One, who ever lives, and I know he is just, I know all is paid, therefore I am satisfied.

Again he saith, that Christ's lying in the grave was a part of his humiliation and so of his satisfaction, as general Orthodox Divines hold. {pg. 107}

Answer: He was buried and laid in the grave, to manifest that he was dead indeed. {Mat.27:59,60; Acts 13:29,30} His humiliation went no further than his life, his death was the last act of his obedience, as he humbled himself and became obedient unto the death, even the death of the Cross. {Phil.2:7,8} In his humiliation his life was taken from the earth; {Acts 8:33;} death put a stop to his humiliation, it went no further than his life. His lying in the grave was no part of his obedience, therefore no part of his humiliation; and therefore no part of satisfaction; he had a command to die, but none to lie in the grave. {Jn.10:18} Also how could Christ obey when he was dead, or did he suffer

when he was dead; if he did not suffer when he was dead, he did not satisfy then when he was dead; his humiliation and satisfaction consists in his suffering; you should have alleged for proof the Word of the Lord; the thoughts of men are vain. The record and testimony of God is truth, and the highest authority, and only will bear sway in the hearts and consciences of those that love the Lord. For your general Orthodox Divines, we thought they were more divine than other men; we fell down at your feet, we thought we could not worship you enough, unless we shut our eyes, and suffered our understandings to be led captive by you; for if you said to us stand still, we durst go no further; we were content to see by your eyes, and to call things after your names; when we did see any light, if you told us it was darkness, we believed you, till we found you deceived us. Know you not that matters of Religion are to be tried by the Scriptures only. If an Angel from heaven teach otherwise, we reject and detest it.

It's a poor shift in the want of Scripture to allege the saying of men; for in Religion we are to hear none but God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." {Isa.8:20} "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." {II Pet.1:19} The testimonies of men are no proof; all men are liars; by them we do not believe. {Psa.116:11} "Cease ye from man, whose breath is in his nostrils." {Isa.2:22} They do or may deceive. "Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive everyone his neighbour, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD." {Jer.9:4-6} We cry nothing but the Word of God in matters of Religion, the word we embrace without men; if the Word say it, we believe it, and not else; therefore speak Scripture we pray you, do no more scare us with such great words; we know many call you Orthodox, and others that differ from you Heretics; you call yourselves Divines; but why is it, because you are exercised in matters divine, or because you are made partakers of the Divine Nature; if so, then many tradesmen may be called Divines as well as you, seeing the reason is the same. God's Being is only Divine!

Regarding the Divine Testimony of Holy Scripture, we conclude that the Scriptures are either from God, or from men; and they are not from men, for these reasons: 1. Because neither the folly nor wisdom of man can effect such a work, to compose the Scriptures, for men as men cannot understand the meaning of them. If they had originally been from men, the same wisdom that invented them, could understand them; but seeing men cannot understand the meaning of them, nor agree upon any meaning of them, it appears they are a mystery above the reach of nature. 2. They are not from men, because it condemns that which is most excellent in nature, as it condemns the wisdom of man to be foolishness, in that it cannot understand it, and seeing they cannot know it, they could not cause it; also it is against reason for anything to condemn itself. Is it not quite contrary to nature, to condemn that which is most excellent in nature? The wisdom of man is most excellent in nature, therefore the wisdom of nature was not the Author of the Scripture; also man's wisdom esteems the wisdom of it to be foolishness. Contraries cannot agree! 3. The Scriptures are not from men, because the whole scope and drift of the Scriptures tend wholly to destroy that which the nature of man loveth most, as the way and will of

man; yea it requires him to deny himself; what is more contrary to nature than this? Therefore this never came from the nature of man; besides, it is a strong argument, that the Scriptures came not originally from man, but from God, because they are no whit agreeable to our natures. Hence it is worth observing, that we naturally choose and delight to read any Book rather than the Scriptures; as we see by experience, that those that read much, read little in the Scriptures. 4. Because the Scriptures require that which is beyond the power of man to do, as that he should deny himself, which to do requires a divine power, as the Scriptures and experience teach. Self is for itself, how then can self deny itself? Nature doth not require, nor desire any such thing, therefore it's required by some other, which must needs be God. Scripture affirms that which is impossible to the reason, nature, and wisdom of man, as that a Virgin should conceive a Son; this is beyond the reach of nature, and therefore it is from God. 5. The Scriptures are not from men, because the more any are ruled by it, and obey it, the more they are hated and persecuted by men; which shows it was never the will of man, and therefore it came not from nature, but from God. 6. The Scriptures came from God, because they tend to God. This is a rule in nature, as everything tends to its center; a stone to the earth, the waters to the Sea from whence they came; and so the Scriptures tend to God. They run to God, they show God in his goodness, wisdom, power, and love. In the Scriptures there is a Divine wisdom, as they speak for God, they call men to God, and to be for God, which is the center of the Scriptures. 7. The Scriptures are not from men, because the way of bringing them forth into the world, is quite contrary to the wisdom and expectation of man, who in great matters imply persons that are wise, great, and honorable; but they came forth in a quite contrary way, in that mean and contemptible tradesmen, fisher-men, and tent-makers, &c. were the publishers and pen-men of the Scriptures, although at the same time there were men naturally wise and learned at Athens. 8. The Scriptures are from God, because God hath wonderfully and strangely preserved them, in making the Jews, who were enemies to Christ, and his words, preservers of the Scriptures; also in preserving them, when the greatest men have sought their destruction, by searching for them, and burning them, &c. The like preservation cannot be declared of any other writings that have had so great opposition. 9. The miracles which were wrought at the first publishing of the Scriptures, prove them to be from God; and that there were such miracles, we have the testimony of those who were enemies to Christ, and the Scriptures; those Jews who did not own Christ, nor his doctrine, who lived in Christ's time; saying that, "there was a man, one Jesus {if I may call him a man} who did great miracles, &c.," as Josephus and others in their writings do testify. Now what reason can be given, that the enemies to Christ, and his doctrine, should confess such things of Christ if they were not true? 10. Lastly; we know the Scriptures to be from God because we see in our days some of those things the Scriptures have foretold, come to pass; which things came not to pass in the course of nature, nor in the eye of reason, as Mat.24:5,24; Luke 12:52,53; I Tim.4:1; II Tim.3:1-7, &c. To believe the Scriptures are of Divine Inspiration is a work of faith, and unless the Holy Spirit persuade the soul of the truth of them, there will be doubting; and the Lord will persuade his of the truth of them, and of their interest in them. Seeing the Scriptures came from God by Divine Inspiration, they must needs be truth, therefore we ought to believe what it saith, and rest upon it, whether there be reason to satisfy reason or no. Our reason is blind and corrupt. Seeing they are by the Inspiration of God, it should cause us to prize and love the Word of the Lord. David did so, "O how love I thy law; it is my meditation all the day." {Psa.119:97} He loved it vehemently, exceedingly, unspeakably. The Saints love the Word, and they are not ashamed to declare their love to it; they love

it for the excellency that is in it; they see love, wisdom, truth, purity, &c. {Psa.119:140} "Thy word is very pure; therefore thy servant loveth it." "Thy word is a lamp unto my feet, and a light unto my path." "Thou art near, O LORD; and all thy commandments are truth." {Psa.119:140,105 & 151.} - Seeing they are the Inspiration of God, it should cause us to cleave to the Scriptures, hear nothing against them; and prove all things by them.

Intercession of Christ

Concerning the Intercession of Christ; he saith, intercession is an act; {pg. 204;} in his intercession he entreats the Father on our behalf. {pg. 194} It's Christ praying for us in heaven; {pgs. 176, 179, 185 & 189;} intercession is asking; {pg. 339;} Christ by his own prayers seconds the cry of his blood. {pg. 253} Jesus shall intercede for the pardon of them. {pg. 246} The 17th chapter of John is a pattern and instance of his intercession for us in heaven. {pg. 24}

Answer: The 17th of John declares Christ spake words in his own Person; and then the sum of that you say, is this; that Christ in his person, now he is glorified, speaks words to God for us, &c.

1. If it be so, then there is no perfection in glory, for where perfection is, there needs no words; God is perfect, so is Christ in glory, and must Christ speak words to God, that God might know his mind, and so prevail; is this suitable to a condition of glory, in which is perfection?

2. Your words imply that God the Father loveth us less than Christ; that he needs to be prayed and entreated, &c. But Christ is so far from needing any to pray and entreat him, that he prayeth and entreateth God for us; which cannot be, because they are one; {I Jn.5:7;} therefore equal in love. God the Father is said to elect us, give us to Christ, and send Christ to die for us; God is as well pleased with us as Christ is, and he loveth us as well as he loveth Christ. Christ saith, "and hast loved them, as thou hast loved me --- for thou lovedst me before the foundation of the world." {Jn.16:26,27} He of himself without entreaty loveth us; God cannot love us more nor less than he doth, for his love is infinite, without beginning or end; and that which is infinite, is not capable of being greater or lesser; and its the more glorious, because it is so; his knowledge cannot be greater nor less than it is; and the same may be said of his love, he never began to know, to will, to love, they are one in God. God is love; it's his Being. {I Jn.4:16} I can say in a holy reverence and confidence, in the Satisfaction of Christ, in admiration and thankfulness; if God can condemn me let him, he cannot deny himself; the eternity and certainty of the Saints happy estate, lessneth not his love; when we conceive of him in the highest eminency we can, still we come short, we cannot reach it; "such knowledge is too wonderful for me; it is high, I cannot attain unto it." {Psa.139:6} "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" {Rom.11:33} Christ's blood speaketh; "and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." {Heb.12:24} It speaketh peace to the conscience.

But he saith; Intercession is a praying for us in heaven. {pg. 180}

Answer: There be many heavens, {Deut.10:14;} the kingdom of heaven is within you; {Lk.17:21;} the Church is called Heaven; {Rev.12:7; Mt.11:12;} and the air is called

heaven. {I Kg.18:45} The heaven of heavens cannot contain God; "in him we live, move, and have our being."

2. Christ ever liveth to make intercession for us, {in us;} the Spirit itself maketh intercession for us; {Rom.8:26,27;} Christ, the Father, and Spirit are ONE; the Spirit of Christ which was in them; {I Pet.1:11;} now the Lord is that Spirit; {II Cor.3:17;} the Spirit of your Father speaketh in you. {Mat.10:20} "Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." {Rom.8:34}

3. Christ is our Advocate and Intercessor, in respect of that which he did for us in his own Person when he was upon the earth before he suffered; when he poured out his soul unto death, and made intercession for us. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." {Isa.53:12} "Holy Father, keep through thine own name those whom thou hast given me." {Jn.17:11} "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." {vs.9} "Neither pray I for these alone, but for them also which shall believe on me through their word." {vs.20} "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." {vs.24}

4. Christ's intercession holds forth the continuation of the efficacy of the virtue and fruit of Christ's sacrifice; that it doth forever remain in force a full satisfaction for all the sins of the Elect. This is very sweet, and full of divine consolation, to satisfy the discouraged soul, which is the main thing intended by such expressions. It is a figurative speech, as the Scripture ascribes to God, eyes, hand, arm, &c., the Anthropomorphites conclude that God the Father hath a body, with eyes like unto us; and so the Papists picture him to be an old man, &c., as if one should say, God is capable of forgetfulness, because he saith, he will remember our sins no more. These conclusions are unreasonable, and so is your position that Christ speaks words now in his Person, &c.

But he saith; Christ doth as much work for us in heaven at this instant, as ever he did on the earth. {pg.214}

Answer: You confess that a Surety is more than an Intercessor; and is it not more to die for one, than to speak for him; if so, Intercession is not so much; see you not how you contradict yourself in your discourse. Christ is said to be set down at the right hand of God, to declare to us that his work is accomplished; while the Priest was executing his offices, he was to stand, {Heb.10:11,} which declared that Christ the substance of those Priests, was not to sit until he had finished in his Person his offices of Priesthood. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {Heb.10:12}

He saith; that none of his offices should lie idle, he appoints this full and perpetual work in heaven, that as a Priest by praying and interceding God would have Christ never to be out of offices, or out of work forever.

Answer: If the end of Christ's praying and interceding is that he might not be out of offices, or out of work, then it's not because of our sins. That he doth execute any offices in his Person in glory, or that he doth any work there, is still to prove; do the Angels pray for us, &c., or are they idle and out of work.

He saith; Christ lives but to intercede. {pg. 208}

Answer: Then it seems after this life when all the Saints are gloried, Christ must continue praying and interceding for us, or else he must cease to live. I hope you will not say, when we are in glory, that he shall need then to intercede for us; if so, then it seems he shall be out of office, or out of work; by your exposition you have run yourself upon a rock, I shall be glad to see you get off again, I have afforded you my help.

He saith; Christ living to intercede, is said to keep God and us friends, that we may never fall out more, though pardoned by his death. Intercession is principally intended for sins after conversion; {pg. 208;} God says to him, now do you look to them, that they and I fall out no more; not but sins after conversion are taken away by his death, and sins before it by intercession also. {pg. 209}

Answer: God saith no such thing, you vent your vain conceits, and father them upon God, and say he says so; I wonder at your boldness; sure you either know not what you say, or think you may say anything that was not belched forth before. When you write again, tell us in what place we may read that God says so; it is better to say less, and prove more.

2. Can you tell that ever God fell out with his Elect, and was not their friend, or that it is possible for God not to love us, or not to be a friend to us, for you insinuate both, but are able to prove neither.

3. Tell me, what is God liable to fall out with us for? If for sin, you confess that sin is pardoned by his death, and those sins after conversion taken away by his death; to what purpose is it for Christ to pray and entreat for that which he knows is pardoned before; and what hath God granted Christ, in granting the pardon of that which was pardoned before? Suppose I pay to one all that I owe him, all that he can desire and require, need I pray and entreat him to forgive me the debt; but if I do, and he grant my desire, he forgives me nothing, because I owe him nothing; is not this the case also? How are our sins pardoned, if we be liable to suffer for them?

4. You present God to be a friend, but a very uncertain one, in that he need to have one to be continually praying and entreating him, to keep him friends with us, that we may not suffer for that which is pardoned; hath God pardoned us, and is he now ready to destroy us? He said, that he would remember our sins no more. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." {Heb.10:17,18} And doth he now remember them? You present God to be changeable, who is immutable and changeth not.

5. You present God to be an angry God, yet God saith that anger is not in him. {Isa.27:4} How can I, or Christ say, "thy will be done," if his will be to fall out with us; it seems he hath a great will to it, if he must be continually prayed and entreated to forbear, and to be pacified, and not to fall out with us.

6. The Father needs no more entreating than Christ doth, and that is none at all, for these Reasons: A. There is no place for Intercession; for Satisfaction is made for the sins of the Elect, for them it was that Christ suffered death; it is an act of injustice for to suffer for that which is satisfied for, or to require anything of me, for that which before full satisfaction hath been made. B. We are reconciled, therefore need none to reconcile us; also his death is that which reconciled us, therefore not his praying and entreaty. {Rom.5:10} Before Christ suffered, he made intercession; also there is no place for intercession for that which is pardoned by his death. C. If Christ's blood cleanseth from all sin, praying and intercession cleanseth us not from any sin. D. If Christ blessing his Disciples, blessed all those that shall believe to the end of the world, as you confess, {pg. 42,} and that the offering of himself once, made so full a satisfaction, as he needed to do it but once, {pg. 242,} why may not this intercession when he was upon the earth, though if it were but once, be as effectual to serve forever, as the rest, especially when we consider that in the 17th of John, Christ prayed for all that were given him that shall believe. Christ's prayer was granted. "Father, I know thou hearest me always." What benefit have we to the end of the world by that prayer in John 17, if it was not sufficient and effectual for us; and if it was sufficient and granted, there is no need of his continued praying for it. If Christ had intended in his Person to pray and entreat for us now, what needed Christ to have prayed for us when he was upon the earth, so many hundred years before we were born; if he prays so for us now, would not they be sufficient for us, seeing they are continually, as you say. If all that Christ can ask, is less, yea far less than the service he hath done to God comes to; our lives, pardon, salvation, if these be not enough, but too small a requital, as you affirm, {pg. 244,} there is no ground, or reason, justice or equity, that Christ should forever ask and pray, before he or we can have it; especially if we consider God teacheth us to give to others their due without a continual asking, yea before they ask; to pay and pray comes not freely off. E. Because the Father himself loveth us, his heart is as much for our happiness as Christ's is; therefore Christ need not pray to God to love us, the reason is rendered by Christ. {Jn.16:26,27; Jn.3:16; Eph.1:3,5,9 & 11} The Spirit of the Lord doth not, nor need not help us to make requests, to be loved, to be justified, saved from the punishment of sin; these things are already done, only to know it not, or more fully to know it; Christ's prayer {Jn.17,} is to keep us from evil; and we are to pray for many things, though not to be loved &c. F. If Christ by his death had fully satisfied for our sins, as you confess, and that at Christ's Resurrection, God gave Christ an acquittance for all our sins, a discharge, {pgs. 103-107,} and that Justification gives title to eternal life, {Rom.5:18,} and that by Christ's Resurrection our Justification is made irrevocable forever, {pg. 103,} then there is no need of any intercession, for it is safe and sure, there is no danger, there needs no care or fear, because it's done and past recalling; he died as a public person, {as a Covenant Surety,} he rose as a public person, and there is a formal, legal, irrevocable act of Justification of us passed and enrolled in the Court of Heaven between Christ and God, in his being justified, we were justified in him; so that thereby our Justification is made past recalling, {pg. 286;} and if so, there is no need of Christ's praying and entreating in his Person in glory for us.

He saith that Intercession is a praying for us in heaven, otherwise the salvation by his death were not perfect, the performance of that part in heaven is the perfection of it; {pg. 189;} and that the virtue of his blood with his prayers in the heavens, makes atonement by both. {pg. 180} Blood hath the loudest cry of all things else in the ears of the Lord; {Gen.4:10;} Christ's blood crieth louder than the blood of Abel, {pg. 218,} Christ's blood

crieth for pardon; {pg. 250;} and if his righteousness be put into the opposite balance with all our sins, will carry it by mere righteousness and equity. {pg. 246}

Answer: Then that cry is enough, and another needless; then his righteousness is enough, and there is no need of more; you answer and contradict yourself, for you deny the Sufficiency and Perfection of Christ's Righteousness, and add something to it to make atonement, and so deny Christ's death to be sufficient to perfect us, contrary to Heb.10:10,14; and so piece it out to make it up, but if it be by both, one is not sufficient to do it, nor is it by the offering of himself; and in another place ye extoll it beyond all bounds.

Moreover he saith; God hath two attributes, Justice and Free Grace; the first is satisfied by blood, the latter by entreaty; {pg. 192;} free grace must be sought too and entreated by Christ's favor and entreaty to effect it. {pg. 175}

Answer: If Justice be satisfied, there is no more required. You lessen the glory and freedom of free love. That love itself need to be satisfied, or was ever unsatisfied, that it ever needed any entreaty, I remain unconvinced; tell me in what place in the Bible may I read, that free grace, the free love of God was ever to be satisfied, or to be entreated; or that entreaty is any satisfaction at all?

He saith, that the greater the Person Christ, the sooner he will prevail; {pg. 15;} all matters of intercession are carried by way of favor, if he should deny him anything, he should deny himself, which God can never do. {pg. 335}

Answer: If Christ and the Elect are one, tell me which is the greatest, the Elect are a piece of himself; "flesh of his flesh, and bone of his bone." We are not only in favor, and so shall ever be, but we are in union with God, and one with him; "thy Maker is thy Husband;" {Isa.54:5;} Christ saith, "I go to my Father, and to your Father, and to my God and your God." "Ye are of God, little children;" {I Jn.4:4;} they are one with God, and God is one with them. We have favor and interest with God, and "boldness to enter into the holiest by the blood of Jesus." {Heb.10:19} We are well; we are healed, and delivered from the curse. Christ hath destroyed him that had the power of death; that is, the Devil, {Heb.2:14,15;} he brought "many sons unto glory," {Heb.2:10,} and "having loved his own which were in the world, he loved them unto the end." {Jn.13:1} The Elect are his own, and God loves them in Christ.

Know therefore that God considers his to be in Christ, before they had a being in themselves, {Eph.1:4,} and he never looks upon his children out of Him, for they are never out of Him, for they dwell in Christ, and shall ever live, and be found in Him. {Phil.3:8} Christ and all true believers are so united together, that they are but one; one body, one spirit, bone of his bone. Oh what union is like to this, that is so real, full, and entire, wonderful, glorious, spiritual, eternal, and infinite! {I Cor.6:17, John 17:22,23} If our faith in Christ were as strong as our union with Christ, we should engross and possess all that is in heaven, and nothing in the earth could trouble us.

Furthermore he saith that Salvation is as free as if Justice had not been satisfied. {pg. 193}

Answer: It is so to us, but not to Christ, for he paid a great price for it.

Objection: Christ's favor with the Father, and intercession alone, might have procured pardon for us, but it was God's will to have Justice satisfied.

Answer: If it had not been his will to make a Law, and to have it satisfied, we should never have needed neither favor, nor a Saviour.

But you say, those words of Christ, "I say not unto you, that I will pray the Father for you;" {Jn.16:26;} is such a speech as Christ used, "I will not accuse you to the Father;" {Jn.5:45;} he insinuates that he will; as we say, I do not love you. {pg. 279}

Answer: This your exposition teacheth us not to believe what Christ saith, and that his words are not truth, and that he doth not mean as he saith, but the quite contrary; and that Christ would not have us think that he meaneth as he saith. Christ saith; "Do not think that I will accuse you to the Father;" {Jn.5:45;} yet; you say, he insinuated that he will. By this rule I may say, when God saith, "thou shalt not commit adultery," he would not have us think he meaneth so; these words insinuate that we may; for is not this the same? I wonder at your rashness, vanity, and boldness.

FINISHED.

THE NECESSITY OF TOLERATION

in Matters of Religion. 1647.

WITH

PLAIN DEALING

**or the unveiling of the opposers of the Present
Government and Governors. 1656.**

In Answer of several things affirmed by Mr. Vavasor Powell and others, SHOWING,

1. That there is no reason to oppose or find fault with the present Government.
2. That there is not any Scripture that doth justify their opposing the present Government.
3. That the Word of God is for the present Government and Governors, and requireth us to own them and to be subject to them.
4. That the holy Scriptures are against the opposition that is made against the present Government and Governors.
5. Reasons to prove that his Highness Oliver Cromwell and the Right Honorable his Council ought to execute the Legislative Power.

By Samuel Richardson.

"I speak as to wise men; judge ye what I say." I Cor.10:15.

LONDON. 1647 & 1656.

Editorial Note: Since the 1656 Edition of the Book, PLAIN DEALING, was essentially an enlargement of the earlier work, NECESSITY OF TOLERATION, we have carefully combined these two, with the full text of both volumes herein included.

PLAIN DEALING: OR, The unveiling of the opposers, &c.

I have seen great wickedness under the title of a Word for God; and in a paper called a Testimony on truths behalf; I have seen many untruths. In former times, the Church of Rome covered and carried on all her filthiness and abominations under the name of holy Mother the Church; and seeing now one Church will not do, it is carried on under the name of divers Churches; and lest that should fail and come short, they add divers Christians. It hath been a true proverb, in the name of God all evil begin; so the Mandates against the Lollards. Richard by the grace of God, &c., in behalf of holy Mother the Church by the Kings authority cause William, &c., to be arrested and sent to us, that they with their pernicious doctrine do not infect the people of God; so that the naming the Grace of God, holy Mother, Church and people of God, then they were emboldened to condemn and burn the true people of God.

Mr. Powell and a few others do say that they have neither heart nor hand to the present Government, is it not therefore necessary to make it appear that they ought to have both their hearts and hands to it, not only for wrath, but for conscience sake; and that Nature, Reason, and the Word of God requireth the same; and that their opposing the present Government and Governors is not without sinning against God and men, and that the cause of their dissatisfaction is grounded upon ignorance and mistake, as is evident in the proof of these four particulars following, in which the Reasons of their dissatisfaction are answered.

The first is, that there is no Reason to oppose or find fault with the present Government.

This is proved, first from the Government itself.

1. In that it is so balanced and framed, that it provides for the good of all, there being not anything in it but that which is for the liberty, safety, and welfare of the people.
2. That whatsoever good may be done in any Government, may be done in this.
3. It is not possible for this Nation to enjoy more liberty, benefit, and freedom in things civil and religious than we do and may enjoy in the present Government, as considered in the Instrument.

1. For things civil we enjoy great peace and freedom, we quietly sit down under our own vines and eat the fruit thereof, and enjoy our relations, &c. That which some complain of is Excise and Taxes, there is no cause to find fault with the present Government for them, seeing they were before this Government had any being, and greater than now, and inasmuch as this Nation is divided into parties, each desiring to suppress the other, no one of them if they had the upper hand could keep it without an Army, and an Army

cannot be maintained without taxes, or free-quarter or plunder, which is ten times worse; yet Mr. Powel and others call it but a presence of necessity to continue taxes, &c. And as things are, tell me what civil privilege can ye have more than ye have; and there are evident reasons to make it appear, that if the Kings party had the upper hand, there would be a greater charge and tax upon the people than now there is; and if the Taxes were more than they are, if necessity required them, there were no reason to complain of the Government or his Highness for them, because not his Highness, but the people reap the benefit of the Taxes; also the present income by them is not enough to defray the charge of the public.

2. For freedom in Religion, it is so great it is even unspeakable, for under the present Government we enjoy more liberty than we have enjoyed or have heard that ever any of this nation hath enjoyed since it was a nation; we enjoy as much liberty as can be expected, as much as can be given, as much as lawfully may be desired, if that which is expressed in the instrument of Government be performed.

1. Under this Government we may serve God according to our understandings and consciences, and be as holy and religious as we can be, we are not forced to be of the opinion and religion that the Magistrate is of, right or wrong, and to change when he changeth his, or else be persecuted; now men are not tempted to sin or play the hypocrites to avoid persecution, now men are ready to show what they are, and if evil they may be avoided.

2. Ye say ye are Christians and have right to the things of Christ, and who hinders ye of them? If ye would have liberty, protection, countenance and assistance of the Magistrate, ye have it, what would ye have more of the Magistrate for the advancement of Christ's Kingdom?

3. This Government maketh room and giveth place to the Government of Christ in the world, because it meddles not with making nor imposing laws formerly made in matters of Religion; therefore it is a great mistake to think this Government doth oppose and hinder the Government of Christ, and untruly said, that we were ten thousand times further from our liberty than afore. Mr. Powell saith that we are deprived of our freedom more than in the days of wicked Kings, and that the blessed cause and noble principles are altogether laid aside. Is not Religion a blessed cause, and is it not a noble principle to deny the civil Magistrate a coercive power in matters merely Religious? And seeing the Magistrate owns this principle, how is it denied? If you would have greater liberty than we enjoy, tell us what is that liberty you would have; I know no liberty that is denied, except you would have liberty to destroy us and yourselves, where could ye expect so great liberty as the people of God now enjoy, but in and by this Government.

4. There is no ground to believe that the people of this Nation would ever have given us this freedom, or that any Parliament chosen by them would ever give us this freedom, seeing the Ministers and Magistrate, cannot see that the bond betwixt Magistrate and people is essentially civil; I see therefore no way to enjoy this freedom but from God; in this way therefore we should as gladly accept of it as good news from a far country.

5. Inasmuch as this Government preserveth the lives of the Saints and others; if our nation and other nations had had this Government, the people of God should not have been so abused as they have been; for they have been greatly tortured and put to death, some put into a red hot iron chair, others torn with wild horses, some starved, devoured of beasts, cast into mines, beheaded, put into cold ponds all night in winter, a hundred of them have died with cold and hunger upon a mountain in a night, stripes, scourgings, stonings, plates of iron burning hot, dungeons, wracks, stranglings, prisons, teeth of beasts, gridirons, gibbets, gallows, tossings upon horns of bulls, drowning, whipt, roasted, hanged, burnt, choked, putting out their eyes, sawn asunder, and crucified, and many other tortures, one of which one would not chose to suffer for a world though all that can be inflicted are not to be refused for Christ. In one day two thousand Christians have been put to death, and seventeen thousand in one month; sixteen thousand were martyred in Persia, two thousand burned together in a Church in Arabia, thousands of soldiers suffered for Christ; and in France, Spain, and Britain, rivers have been colored with the blood of Christians. All the Apostles of Jesus Christ were put to death, except John, he was banished to Patmos, and put into a ton of scolding oil, yet did live. The Apostle James, the son of Zebedee martyred, James the son of Alpheus stoned, James the brother of our Lord stoned to death, Bartholomew beheaded, Matthias stoned and beheaded, Thomas slain with a dart, Peter and Andrew were crucified, Matthew martyred with a spear, Philip crucified and stoned, Mark burned, Paul beheaded under Nero, Peter stoned, Simon Zealot crucified in Britain, and all for Religion. Three Papists and three Protestants died in Smithfield in one day in Henry the Eight days, they were carried thither two upon a hurdle, one a Papist and one a Protestant. If we esteem not freedom from these miseries, a great mercy, our eyes are blinded and our hearts are hardened. We need to remember and consider these things, that we may know what we enjoy, and that this present Government prevents these miseries, and therefore God doth know that I do believe the present Government is the most excellent and blessed civil Government that ever England did enjoy; therefore I say in answer to Mr. Powell, it's evident they were well advised that framed and accepted it, and there was sufficient cause to warrant the alteration of the former; this Government is worth as much as our lives are worth. What good will all this world do me if I am to be hanged for a Heretic? The best of the people of God have in all ages been esteemed and called so; freedom from corporal punishments in matters merely religious, is one of the greatest outward blessings we can enjoy.

6. This Government in the instrument provides to make sure this blessed liberty, for the future that no Parliament shall meddle with this our liberty, without which we should have been at a great uncertainty; for if one Parliament or Governor had given us this freedom, the next might have stripped us of it, and so have put us or ours into as bad a condition as ever we were under the Bishops tyranny.

7. This liberty in Religion preserves the lives of men in preventing wars, for the most of the wars in the world have been occasioned for Religion.

Secondly, we have the testimony of many that were unsatisfied, that now upon further consideration do witness with us, that there is no reason to oppose the Government; and some that are not satisfied have wearied themselves, and see they can do no good of it, resolve to be quiet and to mind their own business, so that the opposition doth not increase but decrease, and the strength of opposers grows weaker and weaker.

Thirdly, the words and actions of the greatest opposers of the present Government, declare that they want a reason for their opposing it.

1. Because they find fault and express great dislike, but do not show us a Reason, if they had any, sure they would let us see it.

2. Because they have had several meetings in private with themselves, and they cannot agree what to have, if they could have their own desires; by which it appears they are to seek of a reason of their opposition; if it were not so, they would show reason against that they oppose, and show a more excellent way with reasons to prove it so, which they have not done nor can do.

3. Because they shun and refuse to examine and debate the difference with us when desired, which shows they are not provided with a Reason for their practice, as those that have not studied the point; and also it shows that their opposition is not from a greater light, but from discontent, being disappointed and crossed, they complain and beget complainers that complain at they know not what.

Fourthly, their words want reason, to say a man do not do all he should, therefore the Government is unlawful, or he doth somethings amiss therefore he is no lawful Governor; if there is reason in this reasoning, it is above my Reason.

If I promise to pay a sum of money in silver and I pay it in gold, is there any reason to call me deceiver and to charge me of breach of promise, covenants and engagements; it will appear the cause in difference is so, and that this Government is a fulfilling of their promises, and in that way or in a better.

Is there any reason to charge his Highness with having the Government in one single person contrary to promise, when there is no such thing, for the Government in the Instrument is in three estates, and if it were only in him and his Council, they are more than one single person.

Is there any reason to find fault with the title of Protector, seeing the word saviour is as great, and the word god is greater, "I said ye are gods." Psal.82:6. I did not think it lawful to give the title of Protector to any man, and so I said to his Highness, and therefore I left out that word in my late apology; since I did see that my ignorance was the cause of that mistake, and the former place and Mr. John Mores observation on Neh.9:27, did satisfy me, and may satisfy any in this doubt.

Is there any reason to believe that those very few who oppose the Government have a greater light or more love or zeal to God or man, than those many that fear God in this nation, that own and submit unto the present Government and Governors?

Are they like to prevail or to do any good, that can make it no way to appear that they have any call either from God or man, Scripture or Reason, nor can agree among themselves what to have, though they may sign a paper without knowing what it is.

There is no reason to desire to alter or change the Government unless it were for a better; we have not a better; if they have, we desire they would let us see it; they cry Crucify this Government, we cry, what evil hath it done? They cry, crucify it, crucify it, we desire to know what we shall have instead thereof? They say, down with this and trust God what we shall have; if we should counsel them to make away all their estates, and trust God what they shall have for themselves, do you think they would do it? Do they think that those in authority or any man in his wits are so foolish to cast away this Government before they know how to have a better?

There is no reason to alter this Government, because if the Government should be altered and changed as they desire, it would either be to no purpose, or else be for the worse, and tend to our ruin, and to destroy that which God hath built up; for if it should be put into the hands of another or more, if he or they be of the same mind the present Governors are of, then although the persons are not the same, our condition will be the same; and if they be of other judgements and affections, where are we then but in a condition of ruin and destruction? I wish from my heart that we could see when we are well, and that we could more bless and praise the God of heaven that we are so well as we are.

5. They that oppose the present Government call us that are for it apostates, flatterers, self-ended time-servers; we answer, our Lord Jesus was called Beelzebub, and the servant is not above his Lord. But first, is there any strength or reason in such language to convince us? So they condemn my Apology and me for it, but they show me not wherein I have erred. All the answer I can get from Mr. Spittlehouse, is that he saith I am Elymas, Acts 13:8, that satisfieth me that they can give me no better answer; he gave a fuller answer, that said he had answered and confuted Bellarmine by telling him that he lied; so instead of their bringing forth their strong reasons, as Isa.41:21, they bring forth strong railing and lying, like murmurers and complainers speaking great swelling words, Jude 8, that make a great noise, pride, pomp, luxury, lasciviousness, &c., but not mention wherein and prove it is so. I think the English of it is that they will tell us in particulars wherein when they know.

The second is, that there is not any Scripture that doth justify their opposing the present Government.

This is proved. 1. Because the Word of God doth not condemn any form of civil Government, therefore it condemns not this; there is no form of civil Government in Christ's Testament, requiring all nations to observe the same, let those that say otherwise show us if they can in Christ's Testament the form of civil Government they would have.

Mr. Powell saith this Government is not according to God's Word; if so, then the Word of God is against it express, or by consequence expressly it is not; if they say it is by consequence, we desire to see those Scriptures from whence those consequences are drawn; for the late Bishops did affirm, that the Altar, Cross and Surplice was commanded in Scripture, to prove it they alleged I Cor.14:40, let all things be done decently and in order; we said we could see no Altar, Cross, Surplice in that Text; they replied they were there by consequence; such consequence it's like they have against this Government, and as well carried to the text, not fetched from it.

2. Because Mr. Powell and others that oppose the present Government do not profess to have any word of Scripture for their so doing.

1. For Mr. Powell, &c., saith they have waited to see if God by his providence might alter our minds; so that it's evident their opposition was not grounded upon the Word of God; if it were, they should not need have waited to see if God would alter their minds.

2. They say, we hope God hath directed us; they say not, we are sure, nor that the Word of God is against it; the hopes of many have failed, they should to the law and to the testimony, and be ashamed to maintain anything that is uncertain and doubtful, and to teach anything that they cannot find in the word of God.

3. They also allege that the words and acts of men are against this Government; so that it appears they cannot say the words and acts of God are against it.

4. So, they allege for their opposing the Government. We find in our consciences, if they could have found anything in the Word of God against it, we should have heard of it in both ears; many and grievous evils have been seen in the consciences of many; I would know of them that inasmuch as the word of God doth not condemn this Government, how comes it to pass that their consciences are offended at it, seeing not anything can bind conscience but the Word of God, that only being the ground and rule of conscience. How readest thou? All moral persons have a wicked conscience full of scrupulosity; no one should be offended at anything, until they can say the Word of God doth condemn it; therefore I condemn it, and it offends me; and if this rule be observed, there will not be any offended at the present Government. So they.

5. So they allege their real apprehensions; what are they but real mistakes that flow from ignorance and passion?

6. So they allege to justify their opposition, many Churches and names of believers as they say, which were needless to do if they had the Word of God to charge us with, for that alone is sufficient.

7. Also, they call it their Testimony, and well they may, because it is none of God's.

As for the names ye mention, and say ye might have had more names; why did ye not take them, though they are to no purpose? I have looked over all the names, William Jones, and John Morgan, &c., and can see neither Scripture nor Reason in them to prove that which ye desire; and whereas ye say your paper might have come sooner to our hands, but, &c., it is come soon enough; and it had been more for your credit, if it had not come at all.

They might have alleged for their opposition of this Government, &c.

First, their dreams against it, which were the workings of their spirits when their bodies were asleep; and of that which a man would have to be, he dreams it is; so he that was a hungry dreamed he did eat, &c.

Secondly, the lusting of their spirits to envy. "Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?" Jas.4:5.

Thirdly, the visions {not of God, but} of their own hearts.

Fourthly, their unquiet natures cannot skill of peace.

Fifthly, want of consideration of, and thankfulness for the many and great mercies we enjoy, and want of faith and patience to wait God's time for the rest.

The third is, that the Word of God is for the present Government and Governors, and requireth us to own it and them, and to be subject to them.

This is proved 1. Because there is no power but of God. The powers that be, are ordained of God, Rom.13:1; there is no civil power in these three Nations above this, therefore this is the higher power which we are to own; and to be subject unto the present Government is a power, and therefore of God; therefore what they said was untrue, in that it was not of God, nor according to his Word. "Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom.13:2. The Scripture condemns them that despise Government. II Pet.2:10. Jude 8.

2. The battle is not to the strong, Eccles.9:11, therefore they say not true that say Oliver Cromwell set up himself by policy and strength of the Army.

3. The Scripture saith God doth it, he setteth up whom he will, Lk.1:52. Prov.8:16. Dan.4:32; 5:21; Jer.10:23. If a sparrow fall to the ground, it is not without your Father, then much more is not this Government without your Father; for by strength shall no man prevail. I Sam.2:9. It is a branch of flattery to ascribe the doing of those things to man, which he never did nor can do, and is idolatry to give that to Man which is proper only to God. Man would have hindered this Government but could not, God could but would not; therefore he willed it and caused it to be. "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand." Prov.19:21. If God had not willed it, it could not have been, for God worketh all things after the counsel of his own will, Eph.1:11, therefore all things that do happen, do come absolutely and of necessity; that which cometh even, by providence, cometh by the order and appointment of God, Act. 2:23; 4:28, and hath more in it than permission.

4. The Lord saith, in the last days, viz, the days of the Gospel, Isa.2:2, I will restore thy Judges as at first, Isa.1:26; and how that was, see Judges 2:16-18, that man the Lord raised up and was with, so as to make a chief instrument in delivering his people from their enemies; the Lord made that man their judge and counsellor, so was Gideon and Deborah, &c., and thus, the Lord hath raised up Oliver Cromwell, and hath been wonderful with him, and made him a chief instrument in delivering us from our enemies in England, Scotland and Ireland, and God hath set him up and made him chief Governor over these three Nations; therefore he is a Judge and Counsellor as at the first, and is a fulfilling of that promise. One of the opposers said, that there was but three ways to come to Government, Election of people, Birth, and Conquest; it is evident there is a fourth, which is best of all, and that is God's choice; so Moses was made a ruler by God over Israel, or

not so at all; if he had been made so by the people they would never have said to him as some said then as now, ye take too much upon you, who made thee a Ruler and Judge over us, Acts 7:27, 35, which is in effect as much as to say, ye are very willing and forward to set up yourself, {God persuades Japheth to dwell in the tents of Shem,} ye take it, viz., it was not given you, too much, viz., its more than comes to your share, we know no call ye have to that place; it seems they thought he had no call unless he had their call, and was of their making, because they saw not God in it; they eyed to see how much there was of man in it, and finding nothing of self in it, rejected him, the less of man, the more of God; God never hath much glory in those things in which there is much of man; it is a sure rule where any great thing is effected, and there is little or nothing of man in it, there is much of God in those things, and in them God is more seen, acknowledged and honoured, for all the works of God are by contraries.

5. God hath owned the present Government and Governors, therefore we should own them and not oppose them; the event declares which side God is of, "for they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Jer.1:19. Some have laid down their Commissions, several have condemned Government and Governors, and cursed them, some have preached against them, and written against them, and called to God against it and them, many have consulted and plotted against them, tumults have been gathered together, and armed men have risen in several places in one time, notwithstanding it stands and they against all opposition, no weapon formed against it prospers, God hath wholly withdrawn himself from their prayers as against the Government and Governors, the enemies are disappointed and confounded; God is Lord of Hosts, he by his strength stills the tumults of the people, Psal.65:6,7, he setteth the bounds of the people, Deut.32:8, beyond which they cannot pass; so the Government, and Governors, and we, are preserved, blessed be God for the same. Therefore Mr. Powell said not true in saying that this Government is not of God's approbation; but it's but his say so, because he doth not allege neither Scripture nor Reason to prove it so. One speaking of Religion, was required to prove by Scripture that he said; answered, I say it, as if it were enough that he said so; we must take that or nothing where no more is to be had; so here it seems they think their say so is enough to confirm their conceited self-willed and ignorant affirmations in which they abound in.

6. God's approbation of this Government and Governors hath appeared, in that the soldiers have owned it, the Emperors have been chosen by the soldiers.

7. The Government and Governors hath been owned by God and man in that it hath been consented unto, not only by the greatest and most considerable persons in this Nation, but also by the people in general, by their owning him, and their obedience to him and the Government; what is all this but God's owning the Government and Governors?

God hath testified his owning them, and we are to follow the Lord which way soever he goeth; therefore we are to own them and assist them with our persons and estates, lest we sin and suffer for it, as the Citizens of that great City of Constantinople did, who refused to part with so much money as was necessary to oppose their enemies, though they were besought with tears to do it, they would not, neither freely nor by force, they stood for the privilege of the subject; it was not their privilege to keep that money that the public stood in need of though they thought so; it was their ruin there, not parting with some of

their estates, they lost that entire City, and lost all their money and treasure, and their lives also; the enemy seeing so great treasure and supply wondered at their folly.

The fourth is, that the holy Scriptures are against the opposition that is made against the present Government and Governors.

This is proved, because the Scripture saith, "put them in mind to be subject to principalities and powers, to obey Magistrates," Tit.3:1,2, and in resisting the powers they resist the ordinance of God; and they that resist shall receive to themselves damnation. Rom.13:2.

Objection. If so, then ye sinned in resisting the late King, and so resisted the ordinance of God.

1. To this I answer three things, the first is, that our resistance was but a defensive war, which a King of England approved of when against himself. See, Foxe, Acts and Monuments, book 3, end of page 74.

2. Also the late King in beginning the war, became guilty of all the bloodshed in it; if that had been all, there was sufficient cause for that to cut him off.

3. Also the King was one with Antichrist, against whom we are commanded to make war.

Secondly, the opposers of the present Government, &c., sin in that they do not seek the peace of the Nation, but instead thereof they disturb and endanger the peace of it; for if they who were in captivity in a strange land were to pray and seek the peace of that place, Jer.29:7, then much more ought the opposers and we to seek and pray for the peace of our native Country, where we are not captives, but enjoy very great liberties and privileges, and that which is my duty to do, I may promise to my power to do; and if I seek not the peace of the place I sin; but the opposers are so far from seeking the peace of it, that they are not willing that others seek it, that they shoot their sharp arrows, bitter words at those that oppose their opposition.

Thirdly, the opposers sin in that they neglect to own the work God is a doing in this generation, which is a part of that generation work appointed for us to do; some that now oppose have owned God's work, and now appear to leave following the Lord, and cease owning the work God is now a doing, and seek what in them lies to hinder God and man in that work.

Fourthly, the opposers sin, because in so doing ye nourish the works of the flesh, which ye should mortify and crucify. The works of the flesh are manifest, in their opposition, hatred, variance, emulation, wrath, strife, seditions. Gal.5:19,20. One of them said in the pulpit, he wondered women could lie so quietly by their husbands and not provoke them, &c., which tended to the destruction of human society. Is this to preach Jesus Christ and him crucified, or rather is that preaching that crucify Christ? They also show us what lieth in the bottom of their hearts, we see like end like means, all is nought, God is not with you herein, to you it is not given; what ye so extraordinarily insinuate will be brought to naught, God is with us and will defend his cause. Do ye think God will not take care of his great name? Will God leave his people and bring to nothing the many and great

deliverances he hath given us? He that hath begun our enemies ruin, will if they repent not make an end. Psal.140:4, 8

Fifthly, they sin in that they say against his Highness, whether it be true or false; if it be true, ye uncover your father's nakedness, and this God condemns, Ezek.22:10, he was cursed that saw his father's nakedness and told it, and he blessed that covered it. Gen. 9:22-27.

Sixthly, ye sin in that ye act contrary to the word of the Lord, Matt.18;15, but instead thereof ye rail like mad men, for so ye are judged to be by many that hear you.

Seventhly, ye sin in that ye speak and affirm many things which are untrue to carry on your design, and to make the Government and those in authority and us odious.

1. Ye say ye are persecuted for Christ and for Religion, this I have proved false in my late Apology, and that in so saying ye persecute his Highness. Acts 22:14; 9:4. Mr. Feake saith the words of his Mittimus are to commit, &c., in order to the peace and safety of the Nation, by which it appears it is not for Religion.

2. So they say that the Saints are committed for their consciences; this is untrue, for they are imprisoned for their words, that oppose the present Government and Governors. It is a thing of great concernment, and endangering the civil peace, to deny the authority under which we live; to oppose the Government and civil Magistrate causeth debate, debate causeth a difference, difference causeth divisions and sidings of parties, sidings of parties causeth envy and jealousies, and condemning of each other, and that causeth variance, and variance greatly distracts men's minds, distractions of men's minds maketh seditions, seditions bring in tumults, tumults work insurrections and rebellion, insurrections make depopulations and desolations, and bring utter ruin and destruction of men's states and lives and the whole Nation. The offence some of them commit tends to this, that every Governor is bound by the law of nature to use the means to preserve the peace and welfare of the people; some of their words that oppose the Government, &c., strike at both, and it were a great sin in those in authority to suffer it. If the good man of the house will not suffer his house to be pillaged through, much less is their practice to be suffered; if a good man do ill, it is so much the worse; for so much as he is in esteem or eminent for knowledge or goodness, so much the more evil and dangerous and daring is the evil that he doth; and so much the more care and means is to be used to prevent the spreading of that evil, and so much the greater punishment he deserves that commits the evil, as saints are to be under the temporal sword. His Highness hath showed great love, patience and forbearance to those that oppose and abuse him, and endanger all, until there appear no remedy or hope of gaining them, nor that they will be quiet, and even then he deals friendly with them in that they are only secured and not put to no torture; and that to prevent further danger, for that man that hath spoken most against him and much abused him, &c., though he should not confess his fault in so doing, yet if he should promise to be quiet and peaceable for the future, he would freely forgive him and quickly set him at liberty, which sheweth that all that is aimed at is the preservation of the peace and safety of the people. This is no hard measure; yet for this he is blamed, if they say they detest the imprisonment of the Saints, they plead it is their conscience to oppose, &c., and their testimony, but that is no argument to exempt any from punishment, if it were, there

should no one be punished for any fault whatsoever, though it were insurrections, adultery and murder, that is some men's conscience and testimony.

3. So they say men are committed for they know not what; this is also untrue, they and others know it is for speaking and endangering the civil peace, or for not promising to be peaceable. So Mr. Powell complains because they are not brought to their trial, it's well for some of them they are not brought to their trial, if they should they might suffer. William Laud, the Bishop of Canterbury petitioned to be brought to his trial, they granted his Petition, and cut off his head, but not without cause.

4. One of them said, that day the Government was proclaimed, that it should not continue a year, but ye see it hath continued longer, therefore it was from a lying spirit, or at best from a mistake, yet he will go on in opposing it.

5. They say the Army fought against the late King because he was King, if they did so, they did ill, but I do not believe they were so simple; if the being a King is unlawful, why are we required to pray for Kings? Why should the Saints be called Kings? Rev.5:10. I was never against Kingly Government, but against their coercive power in matters merely religious.

6. They say the King lost his life because he was King; no, it was for beginning the war, and the guilt of the bloodshed in it, &c.

7. Mr. Powell saith we build again what before we destroyed; this is also untrue, for they have destroyed corporal punishments in matters religious, and that is not built again; also I know some call the traits Antichristian, but I do not see them prove it.

8. So they say it was but a pretended necessity, for the doing that his Highness hath done. So they might say of David eating the shewbread. Matt.12:3. So some of them had a hand in breaking up the first Parliament; I ask them if they opposed the Parliament upon a pretended necessity? There is ground to believe he would not have done some things that he hath done, if absolute necessity of preventing evil and danger had not occasioned it. How can they judge of the greatness of the necessity, that are ignorant of the designers their designs, their causes and their circumstances and tendencies? Surely those who frequently judge of the measure of the necessity and so judge unwisely and unjustly of the necessity, and censure and condemn others.

9. Mr. Powell saith, these men who now build what they did once destroy, and justify what they did once condemn; witness their own writings, particularly the Declaration of the Officers and Soldiers of the 15 English Army, August 1, 1650, page. 7,12, whereof the Lord Cromwell was General, the words whereof are as followeth: "We are persuaded in our consciences, that the late King and his Monarchy was one of the ten horns of the beast spoken of Rev.17:13, 14, 15, and that we were called forth by the Lord to be instrumental to bring about that which was our continual prayer unto God, viz., the destruction of Antichrist and the deliverance of his Church and people; and upon this single account we engaged not knowing the deep policies of worldly states-men, and have ever since hazarded our lives in the high places in the field, {where we have seen many wonders of the Lord,} against all the opposers of the work of Jesus Christ, whom we have all along

seen going with us and making our way plain before us, and having these things singly in our eye, namely the destruction of Antichrist, the advancement of the Kingdom of Christ, the deliverance of his Church, and the establishment thereof in the use of his Ordinances in purity according to his Word, and the just civil liberties of English men.”

1. Observe that it saith the late King was one of the ten horns of the beast, not as he was King, nor as he was chief Governor, but because he gave his power, viz., his horn, his strength, to the beast, {the false Church of Rome may be called a beast for her beastliness,} the Lord Bishops and Pope’s Priesthood, and so became one with Antichrist of whom they were. The late King and his Monarchy was a mixed Civil and Ecclesiastical power together, he assumed the title of Defender of the Faith, {which the Pope gave to Henry the Eight, King of England,} Supreme in all causes Civil and Ecclesiastical, head of the Church, and so assumed the name and office of Jesus Christ to be a law-giver in matters of Religion; for what the Bishops did herein, was by and under his authority; all which is proper only to Jesus Christ, as he is the Head of his Church, Col.1:18, Eph.4:15, he is the only Law-giver in matters of Religion, therefore it is blasphemy to give the titles of Jesus Christ to the King; therefore it is said the names of blasphemy were upon the head of the beast.

2. With his horn, viz., power, the late King pushed and gored the people of God, persecuted the Saints for not yielding subjection to the laws of Antichrist; he had an imposing spirit in matters of Religion, which is the spirit of Antichrist, and such a King and Monarchy is not set up, nor desired.

3. They declare God’s call to endeavour the destruction of Antichrist, and this they have done in part in destroying him and that wicked Government. God requireth his people to make war with Babylon, Antichrist, the army of the Dragon, to shoot at her, to spare no arrows. “Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows, for she hath sinned against the LORD.” Jer.50:14. God ordained his arrows against the persecutors, Psal.7:13, they that are with the Lamb, Rev.14:1, are to make war with the Dragon and his army; and there is great joy in the army of the Lamb, to wound a chief officer, as a Major General, as the late King was in the army of the dragon, and I saw him wounded and fell, I shouted for joy.

4. It saith that they sought the destruction of Antichrist; this they have done {as for the outward part of it in England} in separating Civil power, and excluding the Ecclesiastical.

5. It saith, they sought the deliverance of the Church and people of God; this is effected in that they have done, and in delivering us from the late King’s party or others that seek our ruin.

6. It saith, they sought the advancement of the Kingdom of Christ; now it’s advanced indeed above all things in the world, and as highly advanced as the Magistrate can advance it, in that the Magistrate is not set above it, nor have they set anything else above it; men have liberty to preach and print, pray and practice whatsoever makes for the advancement thereof, for there is none to hinder them.

7. It saith, they sought to establish the Church in use of ordinances in purity according to the word of God; this is effected in freeing the Church from men's human inventions in God's worship.

8. It saith, the destruction of Antichrist was singly in their eye when they engaged; then it appears it was not in their eye to destroy Kingly Government, also they did not engage against any other form of civil Government, or the being of any chief Governor that was only civil, therefore if they had set up a King with civil power, it had been no breach of this engagement.

9. They say they did not know the deep policies of men; I desire they may know them so as to prevent them, and whatsoever policy or anything else in any man or men, that is not for the glory of God and the good of these Nations; the Lord in mercy confound and destroy all such policies and designs; and to this I believe his Highness, &c., is willing to say Amen.

10. It saith, they engaged for the just liberties of English men; this is done in part, and is a doing and will be done in God's time and way, therefore they have not broken their engagement; and if this engagement had not been cited, I should not have been so fully satisfied of their keeping of it as now I am, and I appeal to any that are sober and wise, whether this Government or anything that is set up by those in authority, is a breach of this engagement, and yet this engagement is culled out from the rest as a witness against them; so that it seems, if this be kept, all is kept; and seeing this their proof faileth, which they call their witness, therefore their saying that his Highness hath built what he destroyed, and justify what he did once condemn, and that they have been fighters against the things they now practice, are all untruths.

11. Mr. Powell speaking of his Highness, saith pride, luxury, lasciviousness, changing of principles, forsaking the good ways, justice and holiness, are to be read in your forehead, &c. Was there ever the like seen to cast out so many great charges at once and allege nothing in the world to prove them, only a bare saying that they are to be seen in his forehead. I looked in his forehead and I saw no such things; but it may be they mean it is to be seen in his title of Protector; if that be their meaning, that is very untrue, his title of Protector being lawful, as is above proved, is no proof of it; I cannot find in Scripture that ever any of Christ's Disciples, much less Ministers gave such language.

12. Mr. Powell saith, the blessed cause and noble principles are now laid aside, and another cause and interest contrary to it is espoused. This is also untrue, and whereas ye say it is so as ye conceive; it appears ye have no ground to say so, neither from Scripture nor Reason, nor any experience, but a bare conceit, viz., a mere evil imagination of the vanity of their minds.

13. Ye say the Government overthrew the very foundation of a Commonwealth; this is untrue, for it is the only way and foundation of a Commonwealth, and good of all, having equal liberty.

14. Mr. Powell charges his Highness with slighting and blaspheming the Spirit of God. Oh great and terrible charge! What is the reason ye express not, wherein and how it may

appear? And seeing ye only say so, we are to conclude it is a false charge till it be proved; ye cry out of hard dealing by reproaches, yet herein ye exceed above all that ever I read or heard of.

15. Ye say that we have men's persons in admiration, because of advantage, serve for wages, as if our owning the present Government was contrary to our understandings and consciences; this I know and believe is untrue, and am fully persuaded that we have more light of conscience and comfort in owning and pleading for the present Government, then they have in opposing it.

16. Ye say that tithes are a Popish innovation; that is not true, for they are Jewish; and if they were required upon a civil account, I do believe that it cannot be made to appear that such requiring of them, is neither Jewish, nor Popish, nor unlawful.

17. Ye say that the prayers of the Saints are against his Highness; this is not true, though yours be against him also, their words plainly imply, that they esteem no man a Saint but themselves.

18. Ye say ye did not intend to pull down one person to set up another, {some must be set up if we have any Government at all,} in that ye say, nor an unrighteous power to promote another; in saying the present Power is an unrighteous power, ye say not truly, first prove it so if you can, and then say it; so ye meddle not with judging his ends and others ends instead of judging your selves.

19. Ye say that the changing the late Government was unadvised and unwarrantable, but we say the contrary; I did think that you were against joining the Antichristian power with the civil sword.

20. So one of the opposers said in a pulpit, speaking of his Highness, that he was the son of a beggar, which is neither true in itself nor comparatively; for he was the son of a Gentleman, an Esquire, and was offered to be knighted and refused it; he had a considerable estate of yearly means more than enough; his father was Knight Sir Henry Cromwell and had an estate of yearly means of sixteen thousand pounds a year; Sir Philip and Sir Oliver were brothers to his Highness Father; the said Sir Oliver Cromwell, his Highness Uncle had twelve thousand pounds a year in old rents, and his Highness Mother was Sister to Sir Thomas Stewart, who was of the kindred and family of the late King. We glory not in the flesh, we glory in God, in being children of God, heirs of heaven and of an eternal and unspeakable weight of glory; but this is said to convince them, that what they say is false, and that they and others may see by what spirit they are led, in opposing him. It is a poor cause that cannot be carried on without lying; but what if his Highness had been the poorest man in the world? Then there would have appeared the more of God in raising him so high; think ye that we are the less to love and esteem Jesus Christ because he and his parents were very poor; that there was no room for such poor people in the inn, but in a stable, fitter for a horse than a family though poor. Is there any reason to bring that for a charge against a chief Governor that is not true, and if true, is no fault at all? Poverty is none; what reason is there to gratify and please the enemies of God, to cause them to rejoice and to pour contempt upon the way of God for exalting them of low

degree. Love covers a multitude of sins, I Pet.4;8, and want of love makes those sins that are none.

21. There was a book printed called a Declaration of Members of Several Churches, and a number of names as of one congregation, and there was not one of that congregation signed it. This I can prove, is not this a way of lying and dissimulation? "Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the LORD." Jer.23:32.

Thus I have given you a proof of some of the evils ye are carried away with, and that which is here said is enough to prove that death and destruction is in your paths, you are fallen, you are fallen, and almost, if not altogether become one in opposing with those that God hath sufficiently witnessed against. Know that God is for us, and that ye fight against the LORD, therefore ye cannot prosper; his Highness may say to each of you, "forbear thee from meddling with God who is with me, that he destroy thee not," II Chron.35:21, 22, I beseech you consider what I say, and weigh it in the sight of God with a calm and Christian spirit; and harden not your necks against the truth, as you will answer it to the Great Judge. Oh that you would lie down in the dust and acknowledge your iniquity, and return unto God by unfeigned repentance; hast to do it, lest God's fury break forth like fire upon you, and there be no quenching; your return would rejoice us much, as being well-wishers to your souls and bodies, though I must declare against your sins, designs, and way, because ye have call an odium upon all the people of God that do own and submit to the present Government, charged us with hypocrisy and dissimulation, and by your so doing ye cast an odium upon the Name of Christ which we profess, your lies are manifest, your carriage is not in meekness, nor are your souls possessed with patience; ye are murmurers and complainers without cause, you father your words and actions in opposing to be of God and from the holy Spirit of God, which is a blaspheming of the Spirit of God; you are very unjust and unreasonable to charge his Highness so deeply and falsely, because you never did nor can prove what you say to be true; are ye so greatly deluded to think that such preachings and printings as ye make against the Government and Governors will do any good, except only to discover your madness and folly to all men? I know you are great transgressors, and disclaim all your opposition of the Government, &c., ye grieve the faithful in that ye cause divisions and dissensions contrary to the doctrine ye have heard and learnt; therefore we desire and warn all that fear the Lord, and all others that desire their outward safety to withdraw from you and avoid you, as those that by good words and fair speeches deceive the hearts of the simple and are causers of divisions, as Rom.16:17, 18, and that ye by your opposition strengthen the hands of the wicked, and harden the late King's party in their evil opposing, and ye approve, and justify, and own by your practice all the opposition that hath been made against the people of God, and so are partakers of their sin, and are liable to their punishments. Submit to God, seek meekness, consider, Rom.14:19 & Jam.3:18, if ye will not desist, your willfulness in opposing will prove your sorrow, if not your ruin.

And for the late King's party, I desire they would consider that God hath witnessed against them in the destruction and ruin of the late King and many of them; some say there hath been slain about eight hundred thousand in the late war in the three nations; to whom must all this blood be laid, but upon them which begun the war, and that was the late

King and those that sided with him. Say not he had cause to do that he did; whatever the cause was he should not have begun a war, and God hath judged him for it; they have had many times the advantage of us in number and otherwise; there hath been of their side many that have not wanted skill nor will, resolution nor courage, they have had several times plain field battles, and several times tried for it; from whence is it that they have so often lost the day and have not prevailed nor can prevail? It is plain enough expressed, I would they could see it, in Jer.1:19, it's time for them to consider that they have had multitudes of plots and devices, and all fruitless; know ye not that many of you have been destroyed and ruined? And if ye will still fight against God, it will be your ruin also; if ye are willing to be destroyed, yet pity your wives and little ones, who are like to suffer and perish by your ruin, for their and your own good, cease opposing and plotting I beseech you submit to God, Psal.66:3, and be preserved, if ye oppose ye perish, they that have thought otherwise have been often deceived. Do ye not see, the more ye oppose, the worse ye are? For now ye have less favour and more charged than afore, yet do not think that ye are too hardly dealt with by his Highness late proclamation, &c., he dealt too kindly and friendly with you till he did see that you were the worse for kindness, and that the requital ye gave him was to seek his life and our ruin, for which ye deserve to die; therefore ye may be content and glad ye escape as ye do, it is not fit to let you have a way and means to nourish you and enable you to seek our ruin. If ye will be quiet and peaceable, favour will be given you that you may live and your families; I fear you would hardly extend that favour to us if you were in our condition and we in yours. Seeing God hath so often witnessed against you, be at last afraid of his tokens, as Psal.65:8, before it be too late, I advise you for your good, it will be well for you if God will give you eyes to see it, and hearts to receive it.

I say to all that oppose the present Government and Governors; why are ye so offended at his Government? What evil hath he done? And why are ye so offended at his Highness? What hath he done? Whom hath he wronged? What hath he got by his great place, but great care, trouble, danger, reproaches, and that for seeking the welfare of others? Are ye angry for his doing his duty, for seeking the welfare and preservation of himself and others? Is not his interest and safety one and the same with the interest and safety of the people of God? The welfare of the one is in the other, and all in God.

True, there are three great oppressions not yet removed that many complain of, though they were not caused by this Government, but were before it, and we hope and wait for a redress therein; the first will be removed, if that which is said in the Instrument concerning the maintenance of the States Ministers be performed; the second will be removed if some way may be to prevent the great corruption in the Law and the Ministers of it; I hear they are upon it; the other will be removed if the Soldiers Arrears, public Faith, and Debts of the Nation may be paid; if the State cannot pay it, it is fit the loss and burden be born equally by this Nation according to their ability; if it cannot be so paid in one year, it may in many years; they may stay that can spare it; many of those that had great sums due to them, have not bread to eat, to them it is a great grievance to want their due; and if they that are so oppressed be silent, their oppression will cry to God for help; we are not out of hope of remedy in these things, because his Highness aimeth at the general good of the nation, and just liberty of every man; he also is a godly man, one that feareth God and escheweth evil, though he is, nor no man else, without human frailty; he is faithful to the Saints and to these Nations in whatsoever he hath undertaken from

the beginning of the wars, he hath owned the poor despised people of God, and advanced many of them to a better way and means of living; he hath been an advocate for the Christians, and hath done them much good in writing, speaking, pleading for their liberty to the Long Parliament, and fighting for their liberty; he with others hath hazarded his life, estate, family, and since he hath refused great offers of wealth and worldly glory for the sake and welfare of the people of God, God hath given him more than ordinary wisdom, strength, courage, and valor; God hath been always with him, and given him great successes; he is fitted to bear burdens, and to endure all opposition and contradictions, that may stand with public safety; he is a terror to his enemies, he hath a large heart, spirit and principle, that will hold all that fear the Lord, though of different opinions and practices in Religion, and seek their welfare; it is the honour of Princes to pity the miserable, to relieve the oppressed and wrongs of the poor; he is humble and despiseth not any because poor, and is ready to hear and help them; he is a merciful man, full of pity and bounty to the poor, a liberal heart is more precious than heaven and earth; he gives in money to maimed soldiers, widows, and orphans, and poor families, a thousand pound a week to supply their wants; nothing in man more resembles the nature of God, than a pitiful nature to supply others wants; he is not a lover of money, that is a singular and extraordinary thing; I never observed in any so little love of money, if he have to spare, and know others that are in want, he will give and not hoard up money as some do; and if he had never so much money, he would lay it out for the benefit of these Nations to the best of his skill; I am persuaded that there is not a better friend to these Nations and people of God among men, and that the people of God are not beholding to any man on earth so much as they are to him, and that there is not any man so much unjustly censured and abused as he is; and some that now find fault with him may live to see and confess, that what I have herein written is truth, and when he is gathered to his fathers, shall weep for want of him. Oh that we had more thankful hearts for the multitude of his mercies that we enjoy, and God grant his Highness long to be over us, and that he may never want a heart, power, nor time to do those things that are for the glory of God and the good of these Nations. The day will come that his Highness shall be out of the reach of all reproaches, cares, pain and trouble, and shall enjoy an exceeding and eternal weight of glory, where his joy and peace shall be sweet, full, and eternal, and be forever with the Lord, where are rivers of pleasures, happiness and glory for evermore.

I do think myself bound in nature, reason, and religion, to own, speak, and write as I do in defense of the present Government and Governors, for these reasons, besides what I have said.

1. A man is to plead for his neighbour. Job 16:21. He that hath friends must show himself friendly, Prov.18:24, and to praise him when need requires it. "Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips." Prov.27:2. Paul being accused, said, "I ought to have been commended by you," II Cor.12:11, I and others owe him this service as a neighbour, as a friend, as a Christian, as he is under God, our chief Governor and Protector; for us to hear him so abused, reviled, and unjustly condemned, and be silent, is not only unjust, but very unchristian, unnatural, and unreasonable, and a great discouragement to his Highness, for us not to do so much as speak in his behalf.

2. His service and suffering for us in the late wars, and his great care, pains and danger for us, deserves much more of every one of us, than to speak and write for him.

3. Others speaking against him unjustly, constraineth us to witness the truth against them, though I expect to be greatly blamed for it by them.

4. There are several things printed against his Highness which are not true, which those that are unborn may see it's necessary that they also see an answer to them, and know that as some did write against him, that there were others that would write for him.

5. We ought to seek the peace of the place where we live; when there was a stir against Moses, as now there is, Caleb stilled the people. Numb.13:30.

6. Self-preservation admits us not to be silent, seeing others not only hazarding our estates and our lives, but also endangering the ruin of the three Nations; I love the safety and quiet of my Country, and to use means for the safety of myself and others.

7. In charity to others, seeing them through mistakes sin and endanger their estates, liberties and lives, means is to be used to prevent it, this being one to inform, reclaim and save them, and so to discharge our duty to God and man.

8. Lest our silence should be a consent, or interpreted so, and be an encouragement to them in their evil way, to bear witness against their sin, and clear our souls from guilt, because these are the present truths we are to own, every work being beautiful in its season.

Reasons to prove that his Highness Oliver Cromwell and the Right Honorable his Council ought to execute the Legislative Power.

1. Because his Highness and Council is in a capacity to exercise the said Power, which is ground sufficient for them to exercise it. He who is able to do good without commission, need no commission to do it; if I were able to remove all the oppressions under the sun, I would not ask neither leave, power nor commission to do it; power and commission is given to effect that good which cannot be effected without it; there is no ground to think the poor man had a commission to deliver the City, yet he did do it and was commended for the same. Eccles.9:15-16.

2. God by his providence setting them in the highest place, is God's call to execute the highest power, which is Legislative. They are called God's, because they have a power to make and give forth Laws for civil peace and welfare of the people; the exercise of which is a chief part of their duty in that place; and the reasons that justifieth their being chief Governors, requireth and doth justify their exercising of this power; and that which will justify and secure his Highness and Council in that they have done, will do the same for the exercising of his power.

3. The sum and substance of the Law of the Land requireth their exercise of this power; the safety of the people is the supreme Law, so that whatsoever is for the safety and welfare of the people, ought to be done, whether it be by taking away bad Laws, or making good Laws.

4. The necessity of these nations is such in general, that it doth daily stand in need of the exercise of the said power; also many greatly suffer by reason of the want thereof, there being many grievances which cannot be removed without it; some seeking relief in their several causes are informed, that it belongs to those that have the Legislative Power to relieve them; therefore as great a necessity as there is of relieving the oppressed, so great a necessity there is of the exercise of this power; for without this their oppression cannot be removed, and their necessities are such as cannot admit of any delay, much less to stay till the next Parliament, if they should, for who knoweth whether they will help or no? "So I returned, and considered all the oppressions that are done under the sun, and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Eccl.4:1. So that his Highness and Council knowing the necessity of this power, should be convinced in conscience that it is their duty to exercise it; God requireth to do as they would be done unto, and to love their neighbour as themselves. The argument for the exercising of the said power, is the extreme necessities of others requireth it, and there is not anything that doth more tempt those that are for this power to be against it, than the not exercising the said power to relieve these grievances.

5. The Law of God requireth the exercise of this power, for it requireth that oppressions and things hurtful and grievous be removed, that so the oppressed be relieved, but this cannot be done without this power, therefore the exercise of the said power is necessary and required by the Law of God.

6. There is iniquity by a law, for there be some laws unjust, others ill framed, there be tricks in the Law which cause great sufferings and iniquity in the officers, that iniquity instead of justice runneth down like a mighty stream, and hath so continued a long time, and there is no way to stop it but in the exercise of the said power, in making a new Law to help the one and hinder the other.

7. The end of power is to prevent evil and do good, the exercise of this power would both prevent much evil and do much good; and as this is the greatest among men, so the exercise of it is able to effect the greatest good; and in as much as there is not any great excellent and singular good thing can be effected without it, so much the greater necessity there is, that his Highness and Council should exercise the said power.

8. There is not any unwilling that his Highness and Council should exercise the said power, but those that are unwilling that they should exercise any power at all, and also evil doers desire it not, lest it should hinder their evil proceedings; those that are for the having any power, desire to have it in its greatest perfection.

9. The Oath of his Highness expressed in the instrument, is so far from hindering their exercise of the said power, that it engages them thereunto; for his Highness is engaged to cause justice to be equally administered, then he must of necessity exercise this power, else justice will not be equally administered. The Eight Article in the instrument refers to Article 30, his Highness is to make Laws and Ordinances for the peace and welfare of these Nations where it shall be necessary, which shall be binding and in force until the Parliament meet, and order shall be taken concerning the same; therefore although the Parliament hath met, yet inasmuch as they have not taken order concerning the same,

his Highness and Council is to exercise the said power until order be taken for the same; also some say they were no Parliament because they made no Sessions.

10. A course in itself singular and unjustifiable, by reason of some circumstances falling in, may not only become lawful, but a duty. So the act of Phinehas was an exercise of power though he was no Magistrate. Numb.25:7-8. God commended it, and rewarded it, verses 10-13, Psal.106:30-31, and so David ate the shewbread which was not lawful for him to eat, Matt.12:4, for necessity made it lawful.

Some say the Law is against it, and that it is not good to alter a law, but to alter a bad law and make a new Law for the peace and welfare of the Nation, is not ill but well. God is pleased to alter and change some things in his own Law and make new ones; and must the laws of men admit of no change? Men and their laws are not perfect, times, persons and cases alter, and require alteration; the late dispensations of God in these Nations have been carried on contrary to the letter of the Law; the safety of the people of God hath lain in crossing the letter of the Law, which hath occasioned his Highness to do that he hath done for the welfare of the people of God.

A serious and solemn Protestation.

I Samuel Richardson do take God to witness, that I have not written anything herein, but that which I believe with all my heart is true; and if I knew that this should be the last hour that I should live in this world, and so were to have no more benefit by this Government, nor of anything in this world, I do believe I should witness to the truth of these things, and rejoice that I had left this witness against the opposition that is made against the present Government and Governors, and I believe that which I have written is just and necessary, and that which is my duty to God and man to write of his Highness and Government as I have done. I have the evidence and testimony of my conscience grounded upon the Word of God as I have expressed; and I am satisfied, let men think and say of me, and do to me what they please, the will of God be done, and that I speak the truth from my heart herein, I appeal to him that knoweth all things, that searcheth the heart, and trieth the reins, and weigheth the spirits and actions of men.

And for the Reformation that some men cry up to suppress errors, what is it but, first, a sinful Reformation, in that it forces men to sin even against their own knowledge and conscience, for many men before they will suffer death, or be undone, will say and do anything? Secondly, it is a foolish Reformation, going the wrong way to work, an offering to reform the outside first; whereas God, when he reforms, begins within, at the heart, because if that be not first reformed, it is no spiritual Reformation, but a carnal and hypocritical one, as the Pharisees made clean the outside, and remained filthy within. Matt.23:25. Thirdly, it is a carnal Reformation, and therefore is attended with carnal instruments, prison and swords, &c., whereas Christ's kingdom is spiritual, and all that belongs unto it. Fourthly, it is a cruel Reformation, that hath more destruction than edification in it. It is a terrible Reformation, that there waiteth on it confiscation of goods, fines, imprisonment, banishment, death with fire and sword. Is there no better cure of the head than beating out one's brains? Lastly, it is a deceitful Reformation, in that it makes men to appear to be sheep, when indeed they are wolves; also, in that under the notion

of suppressing errors, it suppresses the truth, and stops the passage of the Gospel, which, instead of a running, cannot go by reason thereof.

Objection: Then errors will prevail?

Answer: If truth may be suffered, it will prevail against errors. Corporal punishments cannot suppress errors, neither doth truth need any such help to maintain it. If truth may have liberty, it will maintain itself. Let neither of them have the sword, and let them try it out. I will venture my life that truth will prevail. Are there not men as able to write and speak for truth, as any are to write and speak against it?

Lastly, whether the Presbyters to maintain their way do not expound the Scriptures as follows, peace be to this house, become Presbyterian and you shall be in peace; but if they refuse this doctrine, if they refuse Presbyterianism; then shake off the dust of your feet, speak against them, and bid the magistrate to kill, imprison and undo them; if they hear not the church, viz., the assembly of divines, let him be to thee as a heathen, and let them be stripped naked, and be banished amongst the heathens; compel them to come in, let restraint of liberty, with hunger, cold, and nakedness force them to become Presbyterians; avoid a heretic, one that will not pay tithes, &c., nor comply with the priests; after once and twice admonition, after once and twice imprisonment, hang him, or banish him; he that believeth not - what we say - shall be damned, shall be condemned to death for a heretic.

I desire to know whether this Westminster Assembly of Divines does not believe, desire, and profess, as some of the articles of their faith, as followeth? And whether they have not declared this to be their faith by their works that are manifest?

1. That it be frequently taught, that so it may become natural, that all England, of what age or estate soever they are, ought to believe and confess us to be the church, the spouse and wife of Christ, their dear and tender mother, at whose breasts they are to suck all their days. And that such as refuse, ought to be forced, by the authority of our keys, or rod of iron, from their religion, liberties, estates, and lives.

2. That they only have power in all spiritual causes, and are the only lawgivers of rules for worship, doctrine and discipline. This is so clear, that it is confessed of all men, except only a few heretics and infidels, who are so imprudent as to affirm that religion and tyranny never grew upon the stock of truth.

3. That all men ought to ascribe to the place where they sit, and that which the Pope does to his seat, viz., the infallible chair, seeing their priesthood and ordination is one and the same with his. So that no man ought to question the truth or goodness of any of their decrees, seeing they are infallible, and so cannot err.

4. That to them only God doth discover his mysteries and secrets, with all the revelations of Heaven. So that they know more than all other men, yea, they are not ignorant in anything, but are able to determine in the deepest and most intricate controversies what is truth and what is error. Also they are able to cure all sorts of sects and heresies, &c.

5. That notwithstanding this eighty year's preaching in England, the people are so ignorant that they know not in what way they ought to worship God; so that they were constrained to thrust together their late learned, pious, and holy Directory, to enlighten our dark understandings, the Scriptures not being able nor fit to do it. And because they see that there is in the people no understanding, out of their care and love to us they have taken upon them, to judge and determine what is right and wrong for us, that so we may see, by their eyes, which is the safest and easiest for the people.

6. That all England, high and low, rich and poor, &c., ought to fall down before them, and make them their gods, and always lie at their feet to receive such directions, instructions and destructions from them, as they shall think fit, and obey them without any question, whether they be right or wrong, good or evil.

7. That the kings and rulers of the earth may have their title, viz., defenders of the faith, that so they may continually incite them to defend "their" faith; it being the faith of Cambridge and Oxford, the most learned and black faith, the only faith, and all else is heresy, schism, if not blasphemy, in comparison with theirs.

8. That as they do so, they will endeavour to reduce all to the unity of the aforesaid faith, under one universal and spiritual head. They do not mean the Pope, for that were treason, but they mean themselves, and this they know it is far from treason, for who dare determine contrary to them?

9. That whatsoever their apprehensions and intentions are, they are all agreed to a pretended uniformity in religion, to satisfy the people, and to effect their own ends. Though they are not so ignorant as to think that all men can ever be reconciled in one way, because their ends, principles, opinions and affections are so diverse.

10. That seeing they judge it not fit, nor safe, to trust God or man for food and raiment, they have thought it fit to get an ordinance of Parliament, to secure unto them our tithes.¹⁶ And when they had served themselves, their backs and bellies, it was their care that God might be served with their Directory, and although some are persuaded that even tradesmen may make a better; yet they judge it not fit nor safe, that any be permitted to say so, lest it be made good, inasmuch as it tends to their disgrace.

¹⁶ In 1644, Parliament had directed that tithes and other legal payments should be rendered as usual, and by a subsequent act ordered them to be paid to whomsoever might be placed in the living by their authority. Speaking of the assembly of divines, Milton says, "the most part of them were such as had preached and cried down, with a great show of zeal, the avarice and pluralities of bishops and prelates; that one cure of souls was a full employment for one spiritual pastor, how able soever, if not a charge rather above human strength. Yet these conscientious men, {ere any part of the work was done, for which they came together, and that on the public salary,} wanted not boldness, to the ignominy and scandal of their pastor-like profession, to seize into their hands, or not unwillingly to accept {besides one, sometimes two or more of the best livings} collegiate masterships in the universities, rich lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms." {Milton, Prose Works.}

11. That there is so much light abroad, which is sufficient to overthrow them, {and do judge that too much and declare,} that it is their wills and pleasures, that nothing be printed, unless it be licensed by them, lest their profitable traditions, with their plots and devices be discovered.¹⁷

12. That as they believe, so they judge it not lawful for any but themselves to speak or preach from the Scriptures, seeing it as their trade, and that they have served for it so many years, they have a reason to monopolize it to themselves, and to their black coats.

The Nonconformists answer why they cannot receive and submit to the aforesaid faith.

1. In respect of the institutors thereof, we cannot believe what you say, because you are the men that have often deluded us, and thrust upon us errors for truths, and so have deceived us and yourselves.

2. You appear to us to be carnal, in that you are so full of strife, and envy against others, seeking their destruction, who do but differ from you. Also, you serve not the Lord Jesus Christ, but your own bellies. Neither did we ever hear of any action that you ever did, in which the least measure or degree of self-denial did appear.

3. We have had very much experience of you to be the greatest time-servers amongst men and even to turn with the wind; for when the cross, surplice, and mass book were urged, you yielded to them, and swore canonical obedience to the bishops, your fathers, and did preach that the common prayer book, and the ceremonies, and government of archbishops, &c., was the government of Christ, with many other things, which now you deny. Because the tide is turned, and thus you are turned; and when the tide turns again, you may guess where we shall have you, seeing you can face about as ye were.¹⁸

4. If you had had the truth on your side, and the Spirit of the Lord to direct you, you might with ease and speed have given a sufficient answer to the questions that Parliament gave you to answer, and seeing you have sat so long, and done so little, it does not appear to us, that God will ever use you, unless it be for a rod.¹⁹

¹⁷ By an ordinance of Parliament dated 14 June, 1643, no books or pamphlets of any kind were to be printed without due license. Private presses were to be strictly inquired after, and suspected shops and warehouses searched for unlicensed books and pamphlets, and the printers and authors to be committed to prison. This censorship was placed in the hands of the staunch Presbyterians only. {Neal, History of the Puritans}

¹⁸ Baxter says, that “almost all those afterwards calling themselves Presbyterians were before Conformists,” and “that those who were the honour of Parliament, were previously Conformists.”

¹⁹ The slowness of the proceedings of the Assembly was a frequent matter of complaint. Baillie, “their long-some-ness is woeful at this time, when their church and kingdom lie under a most lamentable

5. Because we see you are enemies to the truth, in seeking to hinder printing, and preaching of many truths of God, and that under a pretense of suppressing errors.

6. Are they not guilty of murder, who do seek to those in authority to destroy them that differ from them, root and branch, and speak to have them hanged at their doors, and upon the beams of the houses where they dwell? Wherein appears your envy, hatred, and malice, and that you are the persons that go in sheep's clothing, but inwardly are ravaging wolves.

7. Are they not hypocrites in pleading and urging persons to go forth and fight for the Protestant religion, and to contribute largely to it, yet petitioned the Parliament to be exempted, both in person and purse, from any part of the charge, the laying heavy burdens upon others, but not willing to move none themselves? Is not this horrible hypocrisy, as Matthew 23:4?

8. We know no warrant that you, nor any man else, have to impose upon us anything in matters of religion, whether we will or no, as you do, and therefore we judge you to be, as you are, usurpers and tyrants, and not the lambs of Christ.

9. Neither are they any of the ministers of Jesus Christ, unless the Pope be a true minister of Christ, because their ministry came from him, as appears by Mason's Book of Ordination²⁰, and Yates' Model of Divinity²¹, as yourselves confess.

Therefore we dare not submit unto you. Do but consider, Rev.9:3, 12:2; 16:13; II Cor.11:13-15. If the government of Christ were a Presbyterian government, we cannot in conscience submit to the Presbytery set up in England.

1. Because their priesthood is false and anti-Christian.

anarchy and confusion. They see the hurt of their length, but cannot get it helped, for being to establish a new platform of worship and discipline to their nation for all time to come, they think they cannot be answerable if, solidly and at leisure, they do not examine every point thereof." The scurrilous journals of the time did not let this pass unnoticed. "The Synod does little, and good reason, so long as they have four shillings a day for sitting."

²⁰ The validity of the Ordination of the Ministers of the Reformed Church is beyond the seas, maintained against the Romanists, by Francis Mason. With a brief a declaration premised thereunto of the several forms of government received in those churches by John Duree. Oxford, 1641.

²¹ We deny not that we are the ministers by Rome, but we affirm, that we are not the ministers of Rome; and they may as truly be instruments of our ministry as of our baptism. For, as Ezek.16:20, the Jews did beget children unto God, but consecrate them unto Molech; and so papists may beget both a people and pastor for God, but till they separate they are both consecrated unto the antichrist. And here let all take notice, how separatists gnaw this bone, and suck in nothing but the blood of their own jaws. A Model of Divinity catechistically composed, wherein is delivered the matter and method of religion, &c., by John Yates, London, 1622.

2. Because by Covenant we are sworn to oppose it, it being a branch of the hierarchy and popery²².

3. Because the church whereof they are ministers, is no Church of Christ, much less a Reformed Church; for the true Church of Christ consists of living stones, visible saints. I Pet.2:5, I Cor.1:2. But in the Church of England, there be many dead stones, who are visible swearers, drunkards and persecutors.

4. If they were true ministers and members of a true church, we could not submit to them, we being not members of that congregation they are; for no true church nor minister hath power over any one member of another church or congregation.

Also for the matter of things they impose upon us, we find it not written in the word of God, therefore we slight it; for we are resolved not to presume above what is written in the holy Scriptures, and therefore we cannot submit to you nor to your faith. Also, you have not studied a religion for us out of the word of God, but you have borrowed us one out of Scotland, as some say; as wicked king Ahaz brought a pattern of the altar from Damascus to Jerusalem, which is unjustifiable by the word of God²³.

THE CONCLUSION

Mr. Presbyter, your principles are large and dangerous, for who can tell what you will judge tolerable? Such as cannot dance after your pipe, and rule in your way, you judge heretics, and they must appear before your dreadful tribunal, to receive your reproof, which is sharp and terrible, and strikes at our liberties, estates, and lives. Your care is to destroy, which is contrary to the word of the Lord, which saith, they shall not kill nor hurt in my holy hill. Is.11:9. Is your church of this holy hill, seeing it is so corporal?

Your argument is authority, what you say must be an oracle of all men, to be deferred to without opposition or contradiction. What is contrary to you is heresy, ipso facto, to be

²² On Feb.2nd, 1644, all persons above the age of eighteen were ordered to swear, "with their hands lifted up to the Most High God," to the Solemn League and Covenant, previously sworn to by the Parliament and the Assembly of Divines. In this they promise to "endeavour the extirpation of popery, and prelacy, that is, church government by archbishops, bishops, &c., and all other ecclesiastical officers depending on that hierarchy." Neal. History of the Puritans.

²³ Commissioners were sent from Scotland to the Assembly for the purpose of affecting a uniformity in religion, in their confession of faith, form of church government, directory for worship and catechizing. The Directory, before its imposition, was sent into Scotland for the approbation of the General Assembly. Baillie, one of the commissioners, thus delivered himself in a speech to the assembly, on its establishment, "that in place of Episcopacy, a Scotch Presbytery should be concluded in an English assembly, and ordained in an English Parliament... that the practice of the Church of Scotland, set down in a most wholesome, pious, and prudent directory, should come in the place of a liturgy in all the three dominions; such stories lately told would have been counted fancies, dreams, mere impossibilities." Neal, History of the Puritans. Price, History of Nonconformity.

punished with fagot and flaming fire. Have you not been one hundred and twenty days of heating the furnace for good men, whom you call heretics? Your definitions must stand; what you approve, is catholic; what you condemn, is heresy. How have you laboured for to have power to go to the old trade of persecution! How have your teeth been set on edge! But, see, you are disappointed, and can do nothing; it is but a folly to stir further.

You want still to use a sword, but who sees not but if you had it, you would have wounded yourselves and others? It is better that the sword be in the hands of advocates of Christians, honest and faithful Fairfax and Cromwell, &c., who know how to use it for the safety of the kingdom, and to relieve the innocent, and help the Lord against the mighty; whom God hath, and will, wonderfully bless, and make successful. God is with them, and for them, and they are for all honest men, of what judgment soever; and all your reproaches and plots against them shall vanish and come to nothing.²⁴ Therefore sit still quietly, and be humbled for your folly in calling persecution discipline and just deserved censure; and in calling your priesthood and presbytery a holy order, and yet are but the pope's priesthood. And we had as good to be under the pope, as under your Presbyterian check.

What, are you worthy of the name of Christians, of ministers of the Gospel, and yet seek only your own things? You would all be tolerated, and would have none tolerated but yourselves; you would suffer none to live quietly, and comfortably, but those of your way. Is this to do as you would be done by? Would you be a company of cruel taskmasters over others? Oh, that you would be ashamed of such baseness! And if you have any interest with those in authority, improve it that all other men may live as quietly and comfortably as yourselves; for then you love your enemies, and do good to them that hate you, &c., or else, how can we look upon you to be reformed, much less to be reformers.

So be it!
Amen.

²⁴ There does not appear more love to God, to his people, and to this nation, than in the officers of the Army. They deserve the greatest honor and trust among men that have suffered, been wounded, and shed their blood for this nation, have freely offered for God's sake, and for our sakes, their lives and estates to save ours. I pray you, give us leave to own and speak well of them who have saved our estates and lives. Richardson's Cause of the Poor Pleaded, 1653.

DIVINE CONSOLATIONS

OR

A Fountain of Life and Comfort.

THE THIRD PART

Declaring that the Elect

Were Justified from the Punishment

Of Sin by Christ, When He Was Upon the Cross,

And The Objections Against it are Answered.

&

**That Christ Alone is Our Life, Happiness, Peace,
Strength, Comfort, Joy, and All Perfection.**

"Blessed is the man to whom the Lord will not impute sin." Rom.4:8.

"Being now justified by his blood." Rom.5:8.

"Who shall lay anything to the charge of God's elect?" Rom.8.33.

"For they are without fault before the throne of God." Rev.14.5.

By Samuel Richardson

LONDON

Printed by M. Simmons in Aldersgate Street. 1649.

To all that love Jesus Christ in sincerity; heirs of the purchased possession; to as many of them as this shall come; understanding to know, and love to embrace the truth.

Holy and beloved in the Lord; behold; I present to your view Christ crucified, which is the sum and substance of the Gospel: The Priesthood of Christ, and the sufficiency of his Sacrifice to save, is the main thing I contend for against the Papists, who say, Christ's sacrifice is not sufficient without their sacrifice. Charity saves, says one. Without good works, no salvation, says another. A third says that Christ's sacrifice is not sufficient for our Salvation without believing, that believing saves, and that without believing, we cannot be saved. Ye see, they all urge a necessity of something for salvation besides Christ's Sacrifice, without which something, they say, we cannot be saved; so that they deny the sufficiency of Christ's sacrifice to save, and so deny that Christ does save. For those he saves, he saves by his sacrifice. Also if Christ and something else saves us, Christ saves us not. For he is no Saviour if he be but a part of a Saviour; therefore, in adding something to Christ's sacrifice, they deny the sufficiency of Christ's sacrifice so that their opinions are dishonorable to Christ. Therefore, as we tender the honour of Jesus Christ, we are to hate and abhor them, being enemies to the Cross of Christ and therefore abominable. If we consider how generally these are received and scarcely contradicted by any, thus believing, and Christ and believing together saves us; sure it should greatly stir us up, and provoke us to contend for the sufficiency of Christ's sacrifice, though our contending should cost us our lives. There is no truth more honorable to Christ, nor of greater concernment to his glory, and our salvation, than this is. Take away anything of the sufficiency of Christ's sacrifice, and our salvation is destroyed. What a dishonor were it to God to send Christ to save us, and yet for him not to save, and not to be sufficient to save. There is no opinion in the world that my soul doth more abhor, nor against which I would more freely lay down my life for - than this! This Treatise tends to exalt Christ alone. Self is not exalted, nor nothing of man. This doctrine puts a man upon a whole denial of himself, because man and his best works are not only wholly shut out in this work, but trampled upon in respect of Justification and Salvation. This doctrine strips us naked from all things else but Christ. It is not I and my works, nor Christ and my works together that saves me, but Jesus Christ alone is he that saves us from our sins, etc.

Many want this light. Desire and hope of doing good moved and encouraged me to take pains herein, and send it into the world. I have no prejudice against the persons of any, nor would I have any think ill of them. In many things we sin all, in one kind or other. It's in vain to expect better so long as we are in this world. Neither do I know that I take any pleasure in writing against any, no further than I think myself bound in conscience to witness to the truth, and then especially when others omit it. Mr. Geree's Book against Dr. Crisp has been published above four years, and no answer given to it by any. Neither have I heard that any other hath given any answer to the other foul Treatises; the most of them have been published several years. O ye that love the truth! Is it a small matter to you for Christ to be dishonored, and his truth condemned? Do ye not regard what violence is offered to the sufficiency of Christ's sacrifice? If yea, why are ye so silent as if there were none to answer? God complains that none pleads for truth. {Isa.59:4} It might grieve us to consider that others take more pains for error than we do for truth. Can we say we love the Lord and his truth as we should and not lay it to heart? In these cold days, the love of many, too many, waxes cold to God and man. Many profess love to Christ yet

few love him as will appear ere long. For the knowledge and practice of the truth shall be slighted and hated. There shall be found but a very few that will own it. The more dark or doubtful anything appears, the more narrowly search the Scriptures and consider them. The benefits will answer the pains. Set aside partiality, prejudice, and the opinions of men. Neither receive nor refuse without sufficient trial. Pray to God to reveal his truth to thee. I trust the Lord that has directed this to thee will bless it to thee so as you shall praise and honour him all your days which is the desire of;

Samuel Richardson.

To Colonel Robert Tichborne; Mr. Maurice Thomson, Merchant; Mr. William Packer, Captain; & Mr. Methuselah Turner, Linen Draper.

Fulness of joy, happiness and glory.

Much honored and worthy Sirs;

Christ and him crucified is the best and most desirable object that can be presented unto your view. What can be better or more desirable? This is our happiness and glory and our chiefest joy. Joy sweet, satisfying, unmixed, pure, spiritual, glorious, full, and eternal. There is no sweetness like to this of Christ's dying for our sins. His suffering for us the whole punishment of sin so that God will not impute sin to that soul for whom Christ died. Therefore, we are forever freed from the punishment of sin. The more we know this truth, the more sweet is Christ to us and the more fixed on Christ our hearts will be, the more we love and obey him and contend for the truth once delivered to the Saints. This subject is love, the best love, which is most sweet and full of divine consolation. In the view thereof, I trust you shall find some sweetness. And if you had not enjoyed this sweetness, you could not have sent it forth so naturally, fully and sweetly to me as you have done. I have great cause to be thankful to you, and God for you. Your love to me has caused me to dedicate this small Treatise to you as a testimony of my hearty thankfulness to you for your love. The Lord bless you and keep you from all evil. So he prays that remains;

Your much obliged,

Samuel Richardson.

Of the Justification of a Sinner before God.

Rev.1:5.

"Unto him that loved us, and washed us from our sins in his own blood."

These words declare the virtue, fruit, and efficacy of Christ's blood, and the privileges and happiness of the Elect by it. The word "our" comprehends the Elect, as appears, John 10:29; 6:37, &c., II Thes.2:13-14; Tit.3:3-7, &c. By the word "sin" here, we are not to understand the being of sin, for sin hath still a being in the Saints. Paul says, "sin dwelleth in me." Rom.7:17. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I Jn.1:8. In many things we sin all; nor are we to understand it of the pollution and defilement of sin, for sin is as filthy and as abominable as ever, and as defiling as ever; therefore, by sin we are to understand the charge, curse, wrath, the condemnation of sin, viz., the whole punishment of sin. The word "washed" is a borrowed word from washing the dirt and filth from cloths, &c., so here "washed us from our sins," is equivalent to having separated and cleansed us from sin, viz., the punishment of sin. This "him" that hath washed us is Jesus Christ. Rev.1:5. The word "blood" comprehends his death and something else, as appears, Heb.9:20-24, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb.9:14. He offered himself through the eternal Spirit. The life and substance of all lay hid under this veil, that is to say his flesh, Heb.10:20, and by virtue of this union, there was such a worth in Christ's blood as was able to do it. "For by one offering he hath perfected forever them that are sanctified...now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Heb.10:14-20. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." I Pet.1:18-20. "The church of God, which he hath purchased with his own blood." Acts 20:28. "Hath washed us in his own blood," which declares that it is done, and therefore it's not a doing, nor yet to be done; for he did it in his own blood, that is, when he shed his blood; his own blood; that is, the blood of his body. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb.13:12. By his death he did wash and cleanse us from our sins, that is, from the punishment of them. The cause why he washed us from our sins, that was his love, which was in himself; nothing in us, or done by us, did cause him to die for us.

Doctrine: That Jesus Christ by his death upon the cross, fully freed his from sin {that is to say} the punishment of sin forever, as fully as if they had never sinned.

For proof, consider these arguments of reasons drawn from Scripture, and I shall be the larger therein, because there is much consolation in it; also, it is denied by many who ascribe our Justification from sin to believing, &c. For from the Scriptures I thus reason.

Argument 1. Jesus Christ hath suffered for our sins, then he has suffered the whole punishment of sin. If so, then we are freed from the punishment of sin; and, if he freed us not from that, his suffering for us was ineffectual, and he freed us not from anything at all; for there was nothing that we were liable unto, but the punishment of sin. But Christ suffered for us, for our sins, the just suffered for the unjust. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Pet.3:18. Christ was made sin for us. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. He offered himself for the errors of the people. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb.9:7. The punishment of our sin was death. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen.2:17. Christ tasted death, and underwent the same. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Heb.2:9. He gave himself for our sins. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal.1:4. He laid down his life for ours. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." Jn.10:15. Christ shed his blood for the remission of sin. "For this is my blood of the new testament, which is shed for many for the remission of sins." Matt.26:28. Therefore, it was sufficient for the remission of sin; if it be remitted, the punishment is taken away. If his life was not sufficient for ours, his precious blood sufficient to satisfy for all our sins, I Pet.1:19, to what purpose did he die for us?

The Law says, "cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal.3:10, so that {before Christ} we were under the curse; the curse was the punishment of sin; Christ to free us from it was made a curse for us. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14. He that is hanged is accursed of God. Deut.21:23. He bare the punishment of our sin that we should not bear it. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed, &c." Isa.53:4-5. "Who his own self bare our sins {the punishment of them} in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Pet.2:24. So that Christ's payment of our debt is our discharge; for by the law of God and man, if the debt be paid, the debtor is freed as fully as if he had never owed anything, for justice can require no more than a full payment. If my debt be paid, it matters not whether I paid it or another; so if be paid, does not he to whom it is due, reckon that he is paid at the moment that he has received it. If he be asked, is not such a one in your debt? His answer is no; I am paid, he owes me nothing and my book is crossed.

But, if you ask the debtor, are you not in such a one's debt? It may be he will answer yes; to whom answer may be made, you are mistaken; you owe him nothing; therefore, you

are not in his debt. Your surety hath paid it and I asked your creditor, and he told me all is paid, and you owe him nothing, and that his book is cancelled, crossed, &c. Saith the debtor, if it be so, I owe him nothing, I did not know so much before, neither the creditor nor my surety did not tell me that my debt was paid; therefore, I thought it had not been paid. Will not the debtor be glad, rejoice, and triumph, and say, I am glad my debt is paid; I was not able to pay; I was afraid to be cast into prison, but now I know I owe him nothing; I am not afraid of anything he can do to me, now my debt is paid. It's so in this case! Remission of sin could not be given before Christ's death, but in reference to this price. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15. In all their sacrifices, Christ was presented slain, to teach, that in his blood is complete remission, and without his blood no remission.

For the sins of the Elect that were past before Christ's death, God was content to trust Christ for payment; and this is called God's forbearance. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom.3:25. The debt now being paid forbearance ceaseth, "wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb.2:17. The elect were by his death reconciled, and this is declared to us in the Gospel, even before we believe it. Christ suffered for us without any act of our own; yea, without our consent or knowledge of it, and he then justified his people, that he might have all the glory of their salvation. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal.6:14.

Argument 2. If Christ hath saved us and redeemed us, then he has saved and redeemed us from the punishment of sin; else from what are we saved? But Christ is he that has saved us. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10. Christ gave himself to redeem us from all iniquity. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph.5:2. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph.1:4. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb.7:27. To be redeemed from iniquity is to be redeemed from the punishment of sin. The slaying of Christ was our redemption. "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9. Redemption and forgiveness of sin is one. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Col.1:14. Remission

and Redemption is the taking away the blame and punishment of sin. When Christ was cut off, he made an end of sin. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan.9:24. "Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:10-11. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." Jn.10:15. To make an end of sin is to make an end of the punishment of sin, which was removed in one day. "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." Zech.3:9. When Christ died, then the hour of that day was come. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Jn.1:29. So that ever since that day and hour, the punishment of our iniquities have been removed from us. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26. We were reconciled to God by the death of his Son. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:9-10. Therefore ever since his death, we have been reconciled; before Christ entered the heavens, he had obtained an eternal Redemption for us. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb.9:12. Eternal life promised. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jn.17:3. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Jn.11:25-26. "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." I Jn.1:2.

Argument 3. If nothing can take away sin but Christ, then no sin from the beginning to the end of the world shall ever be taken away, but what he then took away by his death; but nothing else but Christ's death could take away sin; the blood of bulls and of goats could never take away sins, Heb.10:4; the priests by all their offerings could never take away sin, Heb.10:11; our prayers, tears, nor any work of righteousness we could do, could not do it. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. Christ's believing could not do it, {much less our believing,} and if it could, why did he die? He took away sin by the sacrifice of himself, Heb.9:26; the offering of the body of Jesus took it away once for all. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15. "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26.

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb.10:17-18. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7. Our sins were too heavy a burden for us to bear. "For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me." Psal.38:4. Christ was mighty to save, therefore able to bear them. "Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." Psal.89:19. Therefore the Lord was pleased to lay on him the iniquities of us all; yea, the punishment of them all was laid upon Christ, Isa.53:6, and so saved us from the punishment of them. Therefore Christ is called the Author of salvation, Heb.5:9, because he is the Author of our freedom from the punishment of sin and the means of salvation through or by Jesus Christ, because it was through him and by him effected. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Col.1:14. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21. Christ came into the world to save sinners, I Tim.1:15, therefore, when he was in the world, he did save his elect from their sins, else he lost the end of his coming. He is called Salvation itself, Isa.49:6, because he alone has saved us without us; without our believing or works he has fully and wholly saved us. He is no half Saviour, for he saith, "my own arm has brought salvation," Isa.59:16 & 63:5, therefore, it's not now to bring, because he hath saved us from the punishment of sin; for he bore our sins, and carried them away. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa.53:4-5. If he had not then freed us from the punishment of sin, Christ had not exceeded the priests under the Law and their offerings, but had been as very a shadow as they were. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD." Lev.16:30. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb.10:10-12. "Which are a shadow of things to come; but the body is of Christ." Col.2:17.

Argument 4. If the blood of Christ cleanses us from all sin, Jn.1:29, I Jn.1:7, then anything else does not, nor cannot cleanse us from any sin. Some weakly conceive that Christ hath been taking away sin this sixteen hundred years, and yet this work is still to be accomplished. This is quite contrary to the teaching of Holy Scripture! "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." Zech.3:8-9. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech.13:1. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. "Who needeth not daily, as those high priests, to offer up sacrifice,

first for his own sins, and then for the people; for this he did once, when he offered up himself." Heb.7:27. Say some, can sin indeed be taken away, and yet still remain in us too? I answer, yes, in a several consideration the saints are polluted with sin, and yet they are free from sin; they have indwelling sin, I Jn.1:8-10; in their conscience they are charged with sin; yet, they are free from all charge. "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15. "Elias was a man subject to like passions as we are." Jas.5:17. The saints are free from all sin, "for he that is dead is freed from sin," Rom.6:7; "how shall we, that are dead to sin, live any longer therein," Rom.6:2; "for ye are dead, and your life is hid with Christ in God," Col.3:3; they cannot sin, "and ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him," I Jn.3:5-6; but, "this is a great mystery; but I speak concerning Christ and the church," Eph.5:32; we indeed speak the wisdom of God in a mystery, I Cor.2:7, and but few understand this mystery, as it is so great. "And without controversy great is the mystery of godliness; God was manifest in the flesh." I Tim.3:16. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33.

Argument 5. If Christ's righteousness is sufficient to free us from the punishment of sin, and his righteousness is ours, then we are freed from the punishment of sin; but Christ's righteousness is sufficient, as appears II Cor.5:21, "for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" Christ is ours, therefore, his righteousness is ours, for they are inseparable. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:6. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:24-25. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." Isa.54:17. Therefore, neither believing, nor any of our works can free us from the punishment of sin.

Argument 6. Those that are without fault, they are not liable to any punishment of sin, but believers are so, "for they are without fault before the throne of God." Rev.14:5. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 1:24. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Col.1:21-22. It's an act of injustice to charge one to be guilty of that which he is free of, but more unjust to punish him. He that is free from sin, is an innocent man without fault, and therefore ought not to be punished.

Christ is without sin, Heb.4:15, and just "as he is, so are we in this world," I Jn.4:17; we are all fair in Christ. "Thou art all fair, my love; there is no spot in thee." Song.4:7. "And ye are complete in him, which is the head of all principality and power." Col.2:10. We are perfect in Christ; "we speak wisdom among them that are perfect," I Cor.2:6; just or justified "men made perfect," Heb.12:23; Christ was made perfect through suffering. "For it became him, for whom are all things, and by whom are all things, in bringing many sons

unto glory, to make the captain of their salvation perfect through sufferings," Heb.2:10; then were we made perfect by it, for what he was made, he was made for us. We are made the righteousness of God in him, II Cor.5:21; the LORD'S works are all perfect. "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." Deut.32:4. Therefore, we in him are perfectly and everlastingly righteous. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.

We are one with Christ. Eph.5:30-32. He that sanctifieth, and he that is sanctified, are all of one. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb.2:10-11. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Jn.17:21. We were reconciled unto God "in one" body by the cross. Eph.2:16. In the body of his flesh we were presented holy, unblameable, and unreprouvable in his sight, Col.1:22; to be presented holy in his sight is to be cleared in his sight, without fault, holy, just and righteous; to be perfect, and to be free from sin, and to be free from the punishment of sin, is one thing; therefore, we are freed from the punishment of sin.

Argument 7. Those that are freed from sin, they are freed from the punishment of sin, but we are freed from sin. "For he that is dead is freed from sin," Rom.6:7, "but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:6. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:2. Therefore we are freed from the punishment of sin, else how are we freed, and from what? Christ says, "Lo, I come to do thy will, O God," Heb.10:7, that will was to take away sin, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb.9:26, "and ye know that he was manifested to take away our sins; and in him is no sin." I Jn.3:5. Christ made all those whom he represented free, Gal.5:1; his death paid for the freedom I now enjoy. Rom.7:24-25. "If the Son therefore shall make you free, ye shall be free indeed." Jn.8:36. We are called saints, holy, separated, &c., but if we were not freed from sin, how are we holy? What kind of Saints are we? That which frees us from sin, is nothing in me, but everything in him. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty {or freedom} them that are bruised." Lk.4:18.

Argument 8. If Christ has purged away our sins, then they are gone; we are freed from them, from the punishment of sin; but Christ has purged our sins away. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb.1:3. "Iniquities prevail against me; as for our transgressions, thou shalt purge them away." Psal.65:3. "And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa.6:7. When Christ died, by his death he fulfilled this prophesy, to purge away sin, viz., the punishment of sin; therefore, he has freed us from the punishment of sin.

Argument 9. If our sins cannot be found, then they cannot be laid to our charge, but our sins cannot be found. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. "As far as the east is from the west, so far hath he removed our transgressions from us." Psa.103:12. Therefore, we are freed from the punishment of sin.

Argument 10. If we are not in our sins, then we are just and righteous, but we are not in our sins because Christ is risen. To say we are in our sins is to deny that Christ to be risen, I Cor.15:17, which is to deny him to be the Christ, the Son of God, and to make him to be a false witness. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins," I Cor.15:15-17, but if Christ indeed be raised, you are no longer in your sins. Christ took away sin by the sacrifice of himself; therefore, we are not liable to the punishment of sin. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25.

Argument 11. If not anything can be laid to the charge of God's elect, then they are not liable to any punishment of sin; but, not anything can be laid to the charge of God's elect, Rom.8:33; to be free from sin, and to be free from charge, and to be freed from the punishment of sin is one thing; and they that are justified by his blood, they are justified from all sin, and, therefore stand not chargeable to him for any sin. So that ever since the elect were reconciled to God by Jesus Christ, their sins were never imputed to them, as appears, II Cor.5:18-19; they have sin, but it's not imputed.

Argument 12. If Christ hath delivered us from the curse, then we are not liable to the punishment of sin, for the curse and punishment of sin is one thing, Gal.3:10, but we are delivered from the curse. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14. No curse can come nigh our dwelling place, "because thou hast made the LORD, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psal.91:9-10. Christ's suffering for us is as sufficient for us as if we had suffered for us in our own persons; Christ by is made a full and perfect satisfaction; therefore, we are freed from the punishment of sin.

Argument 13. If there be no condemnation to them that are in Christ, then there can be no punishment due to them; for punishment and condemnation are one thing, but there is no condemnation to us. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom.8:1. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." Isa.54:17. Therefore, we are freed, &c., for our sins are not imputed to us, II Cor.5:19, therefore we are not liable to any condemnation for them. "Blessed is the man to whom the Lord will not impute sin." Rom.4:8.

Argument 14. If Christ has delivered us from the wrath to come, then we are not liable to any punishment of sin, for wrath and punishment are one. "And in that day thou shalt

say, O LORD, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation." Isa.12:1-2. But Christ is he who has delivered us from the wrath to come, I Thes.1:10, if it be so, then we are not liable to any; then we have no cause to fear any punishment to come, because to us there is none to come. "Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom.5:9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thes.5:9.

Argument 15. If that which was against us was nailed to his cross, then the punishment of our sins was nailed to his cross; for that and nothing but that was against us; but that which was against us was nailed to his cross. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col.2:14. Therefore, ever since his death there hath not been anything against us. When I look into the book of justice, I see that all is paid, crossed, cancelled; before God we were acquitted and set free by Christ and are ever so. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25.

Argument 16. If our peace and reconciliation was made by the blood of his cross, then ever since his death, our peace and reconciliation has been made. But, our peace and reconciliation was made by the blood of his cross. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight." Col.1:20-22. If Christ has made our peace for us, then we cannot make our peace with God. "For he is our peace." Eph.2:14. If he was before we were, our peace was before we were. Therefore, we are freed from the punishment of sin. "And speak unto him, saying, thus speaketh the LORD of hosts, saying, behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech.6:12-13. Christ is the Prince of Peace. Isa.9:6.

Argument 17. If our sins were blotted out, then they are not chargeable, but they are blotted out. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and glorified himself in Israel." Isa.44:22-23. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. Therefore, we are freed from the punishment of sin.

Argument 18. If the enmity that was against us be slain and abolished, then we are freed from it, but the enmity that was against us was slain and abolished in his flesh. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of

partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph.2:13-16. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col.1:20. Therefore, ever since his death it hath been abolished. The enmity that was against us is nothing else, but the curse, wrath, which is the punishment of sin; and if it be slain, it cannot hurt us; if it be abolished, it is not; and we cannot meet with nor suffer by that which is not; for that which is not, hath no being. Therefore, we are forever freed from the punishment of sin.

Argument 19. If God will not remember our sins, he will not punish us for them; but he saith, he will not remember our sins no more. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." Jer.31:34. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12. God is not capable of any forgetfulness; what he ever knew, he ever shall. All that ever was, is, or shall be, he ever knew, and ever shall. He is only wise, Rom.16:27; he cannot know more nor less than he does, so this forgetfulness as attributed to the LORD is only a borrowed expression. It's a similitude that the Lord expresses to satisfy us, as if God should say, as that which is not remembered cannot be imputed, it cannot be charged, nor punished; so certainly I will not charge any sin to you, nor punish you for them, no more than if I had forgot it, and never remember any such thing; for that which is not remembered, cannot be punished. So his removing our sins far from us, as the east is from the west, Psal.130:12, the casting them into the sea, Mic.7:19, the casting them behind his back, Isa.33:17, the carrying them away into a land not inhabited in the wilderness, Lev.16:22, his covering them, Psal.32:1, making an end of sin, Dan.9:24, blotting them out, Isa.44:22, these and the like expressions of God are to satisfy and assure us that he will never charge us with them, or impute them to us, or punish us for them, which is enough to satisfy us that we shall never suffer any punishment for them.

Argument 20. If we may have boldness in the day of judgement, then we may ever have boldness; for that is the most dreadful and terrible day of all; but we may have boldness in the day of judgement. "Herein is our love made perfect, that we may have boldness in the Day of Judgment; because as he is, so are we in this world." I Jn.4:17. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." I Jn.2:28. Then all is paid, and nothing can be laid to our charge. Tell me, what boldness could we have in the day of judgement if anything could be laid to our charge, if all were not completely paid and utterly abolished; if we were not freed and delivered from the punishment of sin?

Argument 21. If we are blessed with all spiritual blessings in Christ Jesus, Eph.1:3, then are we freed from the punishment of sin; if we were not freed from that, then our condition would be most miserable; but we are blessed. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:1-2.

Argument 22. Those that are blessed, shall never be cursed, but we are blessed. "And God said unto Balaam, thou shalt not go with them; thou shalt not curse the people: for they are blessed." Num.22:12. "Thou blessest, O LORD, and it shall be blessed forever." I Chron.17:27. "Ye are blessed of the LORD which made heaven and earth." Psal.115:15. "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the LORD hath blessed." Isa.61:9. There is nothing but a blessing to come, even the "sure mercies of David," Gal.3:14, according to "the immutability of his counsel," Heb.6:16-17; therefore we are forever freed from the punishment of sin.

Argument 23. Those that are blessed, heaven is provided for, and they shall be saved, but the elect are blessed and shall be saved. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34. If our salvation in Christ is a certainty, we are sure that we shall escape the punishment of sin. Our salvation is certain, as appears, Rom.8:39, therefore, our freedom from the punishment of sin is certain. The Papists say, to deny that our good works save us, is a doctrine of liberty. So say some, to say that all our sins, past, present, and to come are pardoned is a doctrine of liberty to the flesh. We answer the flesh will abuse all that is of God. God saith, they are pardoned. Isa.40:2. Others say, they shall be pardoned; then if they shall certainly be pardoned, will not a corrupt heart be as bold upon that principle as this, seeing the condition is the same; must we teach that the elect may be damned men, and that men may fall from the love of God to keep men in awe?

Argument 24. If the Law was not to last but till Christ came, Gal.3:19, then Christ put an end to the law. "For Christ is the end of the law for righteousness to everyone that believeth." Rom.10:4. The law being then taken away, Eph.2:15-16, then ever since, the elect have not been under the law and therefore not under the punishment of it; for when the law is put to an end, condemnation ceases. No law, no transgression, no punishment. We are delivered from the law. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:6. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal.4:4-5. Therefore, we are not liable to any punishment of it. I am not under the law of the King of Spain, therefore, I am not liable to any punishment for not observing it.

Argument 25. If we be dead to the law, then we are not tied to observe the law, "but we are dead to the law by the body of Christ," Rom.7:4, we are dead with Christ, Rom.6:8, then the curse of sin and death was taken away by his death, and therefore ever since his death have the elect been under wrath, nor liable to it. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." I Thes.1:10.

Argument 26. If the law hath nothing to say to us, then we are not under the command of it, but the law has nothing to say to us. "Now we know that what things soever the law saith, it saith to them who are under the law." Rom.3:19. "We are not under the law, but under grace, for sin shall not have dominion over you; for ye are not under the law, but under grace." Rom.6:14. Christ and not our believing delivered us from under the law; if

we were in our sins, the law would have enough to say to us, Gal.3:10, but we are not in our sins, therefore, we are freed from the punishment of sin. "Know ye not, brethren, {for I speak to them that know the law,} how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:1-6.

God's Law is holy, just and good, Rom.7:12, the righteousness of the law remains, and every one ought to frame his life according to the same. We receive not the law as given by Moses, but as given by Christ; he gives the same law for his to obey, though not upon the same terms; though we have nothing to do to be saved, yet we have everything to do for his glory. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor.10:31. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col.3:17. We are commanded to be careful to maintain good works, Tit.3:8, for any to say that we are not to observe the Ten Commandments, called the {Moral Law} ten words, is abominable; for if I am not tied to observe it, I sin not if I do contrary to it. It's no marvel if such be abominable in their hearts and lives. I grant we are freed from the curse and punishment of the Law, but not from the things contained in it; the law concerns our conversation, though not our salvation. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." I Pet.1:15-16. This is the saints prize, "ye that love the LORD, hate evil," Psal.97:10, and abhor to company with such as slight the commands of God. "I am a companion of all them that fear thee, and of them that keep thy precepts." Psal.119:63. "Depart from me, ye evildoers; for I will keep the commandments of my God." Psal.119:115. II Cor.6:14-18.

Christ hath a yoke, and we ought to put it on, Matt.11:29; and, oh, what an easy and sweet mercy it is have it placed upon us. The power of divine love will sweetly and violently draw the soul in obedience to Christ. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:11-14. Christ says, if any man love me, he will keep my words. "Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Jn.14:23. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:10. Such as love Christ, they desire and endeavour with all their souls to obey him. Consider, for such as love sin, and take liberty to sin; such as turn the grace of God, the love of God into wantonness,

and yet say they are saved, &c., they are liars; they mock themselves and others. "Now consider this, ye that forget God," Psal.50:22, for "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth," I Jn.1:6, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal.6:7-8. Such who cloke their sin under a pretense of Gospel Liberty are the basest among men. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Gen.49:6. It's a certain truth, as a man believes, so he obeys; as his faith is, so are his works good or bad. Observe and take heed of those that speak for liberty for the flesh; say to such, you are one of them, for your speech betrays you. When Christ comes into the soul, all things are become new, old things are done away, II Cor.5:17, and the fire shall as soon cease to burn, as such shall cease to obey God.

Argument 27. That which is for our profit, that is a mercy to us, and no punishment for sin, but God's chastisements and corrections sent to us are for our profit, Heb.12:10, they are to correct our injustice, but not to satisfy Divine Justice; they are to amend us, not to pay God; they are to exercise the fruits of the Spirit within us, not payments; for without them, we neither know God, nor others, nor ourselves. They embitter sin unto us; and we need them to turn us from sin to God, seeing we are the better for them, how are they punishments to us? "O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Jer.10:24. "For I am with thee, saith the LORD, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer.30:11.

Argument 28. That which comes from the love of God, that is sweet, that is not a punishment for sin which is from anger, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," Heb.12:6, God's chastisement are tokens of love, sent and clothed in Mercy, and ordered in Wisdom; for all God's dispensations to his elect, bitter or sweet, are a portion of his love sent to them. Crosses and afflictions I receive as love, and my escape from them {if God so orders it} I receive as love. Hunger, cold, and nakedness; pain, grief, and weariness; though in themselves they are punishments, yet they are not so to us. If they be curses and wrath to the elect, how are we delivered from the curse, Gal.3:13, and wrath, I Thes.1:10; therefore, to affirm that we are punished for sin is to deny we are delivered from the curse, which is contrary to Grace and Truth. "For the law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:17. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14.

Argument 29. If they be blessed that God corrects, then they are no punishments of sin, but "blessed is the man whom thou chastenest, O LORD," Psal.94:12, for our God turns {what men consider} the curse into a blessing, Neh.13:2; therefore, they are no punishments of sin. "Before I was afflicted I went astray; but now have I kept thy word." Psal.119:67.

Argument 30. If God by corrections teaches us, then it's no punishment; for it's a mercy to be taught; but God by corrections does indeed teach us, Heb.12:9, therefore, they are no punishments to us.

Argument 31. If all things work together for our good, Rom.8:28, then all falls, pains, diseases, crosses, afflictions, &c., do us no hurt, but work for our good. Even death itself is a mercy to us, as we are inseparately joined to Christ who conquered death. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor.15:57. We die not to satisfy justice, but to pass through it into eternal glory provided for us; for us to live is Christ, and to die is gain, Phil.1:21, Christ has borne the whole punishment of our sins, and so there "shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psal.91:10. So that whether I live or die, I am freed from the punishment of sin; the sting of death is sin; but now that is gone, and we are saved from death, though we die, this death is but an entrance into life. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" I Cor.15:54-55. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague {of sure and certain judgment and death} shall not be upon you to destroy you, when I smite the land of Egypt." Exod.12:12-13.

Argument 32. Those whose iniquities are pardoned, they shall never be punished for them; but our iniquity is pardoned, Jer.33:8, and therefore, we are freed from the punishment of sin; for that which is pardoned is not punishable. How is it pardoned, if we are punished for it, or liable to be punished for it? To forgive a man his sin, and not the punishment, is as if one should say, I forgive you the debt, but not the payment of the debt; our sins were debts that were cancelled by Christ. "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." I Sam.22:2. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20.

Argument 33. Those whose sins God hath forgiven, he will not punish; if he will, then how are they forgiven? But God hath forgiven the sins of his people, "thou hast forgiven the iniquity of thy people, thou hast covered all their sin." Psal.85:2. To forgive sin and to cover it is one thing; if all be forgiven, there are none to cover; my happiness is not in having a few sins, or many sins, but in that they are all forgiven and not imputed to me. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:1-2. We are absolutely ruined in ourselves, our actions are corrupt, yet despite ourselves, our iniquity shall not be our ruin, Ezek.18:30, for all our imperfection is perfectly forgiven. "O Israel, thou hast destroyed thyself; but in me is thine help." Hos.13:9. We are perfected forever, that is, perfectly freed from the punishment of sin forever by the offering of himself. Heb.10:10-14. The righteousness of Christ avails forever for all our sins; if the blood of Christ cleanseth us from all sin, Jn.1:29, then all our sin, past, present, and to come, put away; as Christ by his death satisfied for all our sins, so by faith we are to apprehend and believe the pardon of them. "That as sin hath

reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21. This must needs be so, for if we shall ever commit any sin that is not satisfied for by his sufferings, Christ must come and suffer again, or else we must perish in the unpardonable sin, for without the shedding of his blood there is no remission, Heb.9:22; but, because Christ's blood has been shed, there is now full and absolute remission, for all those for whom it was shed, when it was shed.

"None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious." Psal.49:7-8. The cause of our being delivered from destruction, and our eternal happiness in heaven is ascribed to Christ's blood, to his ransom. God saith, "deliver him from going down to the pit; I have found a ransom," Job 33:24, and our not being condemned is ascribed to Christ's death. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom.8:33-34. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." I Tim.2:5-6. Therefore, Christ's ransom, his death, is the thing which delivers us from the punishment of sin. Heaven is called our purchased possession, Eph.1:14, and all except election, and the love of God, is attributed to Christ. We preach Christ crucified! I Cor.1:23.

Thus I have fully proved that Christ upon the cross did suffer the whole punishment of sin for all his elect forever. If it were not so, Christ did die in vain, or is not a full and complete Saviour. If he suffered but part of the punishment of sin, he had saved us but in part and not fully and perfectly; but Christ's dying for us was to free us from all the punishment due to us for sin. Christ bore all, in being made a curse for us; for what he did bare, he bore for us and that which he has borne for us, we shall never bear, and therefore it is a most certain truth that all the elect are forever fully freed from the whole punishment of sin; and the death of Christ is our Justification and Freedom from the curse and punishment of sin. And this is no small part of our happiness and comfort.

Use of this Doctrine

Use 1. To exhort all that are the Lord's to ascribe their salvation to the free love of God, and to the death of our sweet Lord Jesus Christ, and Christ alone, and to nothing but Christ. Who was made sin for us, but Christ? II Cor.5:21. Who bore our sins in his own body, but Christ? I Pet.2:24. Who was ordained to take away sin, but Christ? Heb.8:3. Who hath redeemed us from all iniquities, but Christ? Tit.2:14. Who finished transgressions and made an end to sin, but Christ? Dan.9:24. Who appeared to take away sin, but Christ? I Jn.3:5. Who came into the world to save sinners, but Christ? I Tim.1:15. Who washed us from our sins, and purged them away, but Christ? Rev.1:5. Who gave himself for our sins, but Christ? Eph.5:2. Who was made a curse for us, and delivered us from the curse, but Christ? Gal.3:13. Who laid down his life for ours, but Christ? Jn.10:15. Who bare our griefs, and carried our sorrows, but Christ? Isa.53:4. Who was stricken and smitten, afflicted, and wounded for our transgressions, and bruised for our iniquities, but Christ? Isa.53:5. By whose stripes are we healed, but Christ's? I Pet.2:24. Who is that just one that suffered for the unjust, but Christ? I Pet.3:18. Who made peace for us, but Christ by the blood of his cross? Col.1:20. Who reconciled us, but Christ? Rom.5:10. By what means are our trespasses forgiven, but only by Christ? Col.2:13. Who has blotted

out our sins that they cannot be laid to our charge, but Christ? Rom.8:33. Who did deliver us from the wrath to come, but Christ? I Thes.1:10. What blood could cleanse us from all sin, but the blood of Christ? I Jn.1:7. Who hath carried away our sins, but Christ? Isa.44:22. Who did justify us, but Christ by his blood? Rom.5:9. What could make us complete, Col.2:10, and all fair, Song.2:10, without fault, Rev.14:5, without spot, Song.4:7, and perfect us forever, but Christ? Heb.10:14. What could make us one with Christ, Heb.2:11, his fellows, Heb.1:9, and make us the righteousness of God, but Christ? II Cor.5:21. Who is our righteousness, but Christ alone, Jer.23:6, by whose obedience are we made righteous, Rom.5:19; and what ransom could deliver us, but Christ's? Zech.9:11. What could make us free from the law of sin and death, but Christ? Rom.8:2-3. What could make us free, but Christ? Gal.5:1. Who could present us holy to God, but Christ? Col.1:20. Who brought salvation, but Christ? Is.59:16. Who fought our battle, got the victory, and delivered us from all our enemies, but Christ? Luke 1:68. What Redeemer and Saviour have we, but Christ who is all in all? Col.3:11. And seeing that all is attributed to his blood, I Cor.1:18, we may not, we dare not, attribute it to believing. Justification and Salvation are proper only to Christ, to his blood to effect it; and to attribute it to believing, as some do, is to rob Christ and give it to believing. And if the preaching of Christ in wisdom of words, made the cross of Christ of none effect, I Cor.1:17, this base opinion of theirs, does much more! "A little leaven leaveneth the whole lump." Gal.5:9.

2. Prize this heavenly doctrine; and contend earnestly for it. "Ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. Be content to suffer for it. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev.12:11. "For I am not ashamed of the gospel of Christ." Rom.1:16.

3. Fetch all your comfort from Christ in this truth; meditate on this truth and endeavour that others may enjoy it with you. "Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name." Mal.3:16.

4. Think nothing too much for him that hath done so much for you; walk holy as it becomes the gospel; obey Christ's commands; tremble at the thought of giving way to sin lest you dishonor Christ and his truth and open the mouths of the wicked against the people of God.

Of the Excellency and Benefit of this Doctrine.

1. There is no doctrine in religion more honorable to the Lord Jesus Christ than this is. This is the doctrine that gives all to Christ, and exalts him alone that God may be all in all. This doctrine cries nothing but Christ, for he hath done all for us, and is all unto us. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." I Cor.1:30-31. The main thing the apostle desired to know, was nothing but Christ, and him crucified. "For I determined not to know anything among you, save Jesus Christ, and him crucified." I Cor.2:2.

2. This doctrine most magnifies the free love of God, in that he hath loved us, justified and saved us freely, without any contribution on our part. Many are not able to behold this light, as it is so great, just as when the sun shines in its strength, and weak eyes are

not able to bear it. Only the eagle can behold it; so none but the eagle-eyed believers are able to behold the Sun of Righteousness, Mal.4:2, shining in his glory; therefore, few receive it. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa.9:2. "For the LORD God is a sun and shield; the LORD will give grace and glory." Psal.84:11. The prophet speaking of this doctrine saith, "who hath believed our report, and to whom is the arm of the LORD revealed," Isa.53:1, so that unless the power of God causes the soul to see this truth, there is no believing it. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt.16:17. "But blessed are your eyes, for they see; and your ears, for they hear." Matt.13:16. Men are ignorant of the fulness of the perfection of Christ's righteousness; therefore, they condemn it and go about to establish their own righteousness. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom.10:3. They reproach this doctrine, {thus they served Christ and his apostles, Luke 23:13-14, John 10:20, Jer.20:8-9, &c.,} and darken this truth, instead of clearing it. Over-confidence of men's knowing truth, forestalls and deceives many and keeps them from the truth. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee." Isa.60:1-2.

3. This doctrine most abases man, in that he hath not, nor could not do anything in the world to produce these things. I deserved it not, nor procured it, nor had any hand in the doing of it. "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa.63:3. God will have is so, that no flesh should glory, I Cor.1:29, that the LORD may be all and man nothing. "I be nothing." II Cor.12:11. As the light of the sun puts out the light of the fire, as not enduring any light but itself, so when Christ the Son of Righteousness appears in the soul, Mal.4:2, Gal.1:16, out goes all fire and candle light; not one spark is left to walk in, nor to comfort the heart with. All is brought to complete desolation, and Christ alone is exalted. "Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled." Isa.50:10-11. It is no matter, let it all go, Christ is better light and heat, strength and comfort, and shines most gloriously when alone.

4. This is the doctrine that causes the saints to sin less, as they "walk in the Spirit," and not fulfil the lust of the flesh. Gal.5:16. Sin is desired for the sweetness and pleasure of it; in the way of satisfaction, men go to sin, but being satisfied are content without it. Here is sweetness and satisfaction. Oh, how it satisfies the soul! The more the soul is filled with this doctrine, the less it desires sin; and the less we desire sin, the less we sin; for, lo, now there is a better sweetness and satisfaction come in its place. "Jesus answered and said unto her, whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jn.4:13-14.

5. This is the doctrine that makes the saints more spiritual and thankful; this fills us with joy and gladness, praise and thankfulness to God, and to glory in him, and to call Christ by his right name. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:5-6. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.33:16. "Thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21.

6. This doctrine causes the soul to be most serviceable to God, and to serve him freely and cheerfully in Christ; being delivered, we serve him in holiness and righteousness all the days of our lives, Lk.1:74-75; for until men know they are delivered, they cannot serve God freely; but contrary doctrine fills men with slavish fears, to do duties in order to escape hell, and to obtain heaven.

7. This is the doctrine that will hold when all fails, because it is built upon the truth. The Gospel is the word of truth, Col.1:5; therefore, this doctrine we embrace.

8. This is the doctrine that holds up the soul, and keeps it from sinking and fainting in the sight and sense of sin; this doctrine removes many objections, which otherwise would trouble and discourage us; this doctrine says, there is nothing to pay, all is paid. It cost Christ dear, that it might cost us nothing. It's not of works, nor according to our works, Rom.10:6; 4:4-5, "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." II Tim.1:9-10. Our life is hid with Christ in God. "For ye are dead, and your life is hid with Christ in God...Christ, who is our life." Col.3:3-4. The answer of a good conscience is, "O God, thy Son hath died for me; satisfaction is made; what more can you require of me?" O, "the unsearchable riches of Christ." Eph.3:8.

9. This is the doctrine that raises the soul when fallen, to rise and return to God; not anything can keep the soul from utter despair, and raise it when fallen but Christ's satisfaction, and the unchangeableness of the everlasting love of God. "The LORD hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer.31:3. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6. Tell me, what peace or comfort could we have, if we were not freed from the punishment of sin? I see not how one can be wholly ignorant of this doctrine and be a Christian?

10. This is the doctrine that is full of sweetness and life; behold, a living fountain that can never be drawn dry, ever flowing full of sweetness. Lo, here is strong consolation, full of spirit and life for the soul to drink freely in at all times, to refresh itself withal; here is peace, security, consolation, joy, contentment, in that not anything can be laid to our charge. Our sins shall be remembered no more, no more, no more! Oh, what a fountain of consolation is here! What marrow and fatness is like unto this? If my soul be deserted and faith fail, yet God is my God; I change oft, but he never; when I cannot apprehend him, I am apprehended of him. "Jesus Christ the same yesterday, and today, and forever," Heb.13:8, "for I am the LORD, I change not." Mal.3:6. He that understands not this

doctrine can enjoy no true, sweet, solid, settled comfort; for in the right understanding of this doctrine, Christ is rightly understood, and our souls enjoy such marrow and fatness which gladdens our hearts and keeps our souls from fainting in a world of misery and trouble.

Seeing the Lord has caused us to know and enjoy this truth, we have cause always to rejoice and sing praises to him. "Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name." Psal.18:49. "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen." Psal.72:18-19.

An Answer to a Treatise, entitled, Ancient and Durable Gospel; written in answer to my book, entitled, Justification by Christ alone.

He saith, it is well you yield to the truth at last, if you had done so all this while, I had spared my labor in opposing you. You confess what I stand for.

Answer: You should have read my book before you answered it. If I confess that which you stand for, you might well have spared your labor. You answer and contradict yourself, and so contradict yourself, that your book needs no answer to throw it down, as it will fall alone; for he affirms things unreasonable.

He saith, that sonship and purity goeth together, pg.12, we are sons when we believe, pg.76, we are not purified till Christ's second coming; salvation and sonship came together, pg.77, yet no man is saved till Christ's second coming, pg.11, we are sons by faith; when God is our God we shall, &c., pg.19, Adoption and Redemption is not yet, pg.44, we are justified by faith before God, pg.87, faith by which we are justified, pg.32, yet faith doth not, nor cannot justify, pg.89, we are not justified while we act sin, pg.107, no man is justified in this life, as we shall be justified when Christ again appears, nor before, pg.105, when they believe, they by faith become sons, pg.76, we are sons by faith, pg.77, that faith makes us sons I utterly disown, pg.76, &c. Are not these absurd contradictions? So he contradicts the express Scripture, and as such he deserves no answer.

For instance, he saith, that our sins remain; our sins are not laid upon Christ, and taken away as yet, pg.55, we are not healed till Christ's second coming, pg.57, contrary to 1 Pet.2:24. Christ says, "son, be of good cheer; thy sins be forgiven thee," Matt.9:2, "I write unto you, little children, because your sins are forgiven you for his Name's sake," I Jn.2:12; yet he says, forgiveness of sin is not in this life, pg.63, health of body and outward cures are forgiveness of sins, pg.16, our sins are not remitted, but imputed to us, till Christ's second coming, pg.94, and that believers are under the curse, and do bear it, pg.67. He denies God to be their God who believe, and that we have no interest in God. He says that we shall have interest and propriety in the world to come; when God is our

God, we shall not need Word, nor Ordinances, pgs. 10, 12, 15, 16, 19, 20, contrary to the express Word of God. Psal.48:14 & John 20:17. God says, "he will not remember our sins;" he says, he will remember them till we sin no more, pg.57, and that these Scriptures, Col.1:21; Eph.5:26; Isa.53:1-12; Song 4:7; I Cor.2:21; Eph.3:17; Rom.8:33, are not relations of things done, but prophecies of things to come, pgs. 48, 49, 57, 63, 65. He might as well have said those words, "we have all sinned," in Rom.3:23, is a prophecy as well as Rom.8:33, "who shall lay anything to the charge of God's elect?" He might as truly have said, Christ's Testament is a prophesy and is to be understood in the future tense, and then Christ as yet is not crucified, dead and risen, &c., since he said to those words in Isa.53:6, "he hath laid on him the iniquity of us all," he could not tell whether they were or no, so he has added and detracted, altered and falsified some of my words, and left out the Scripture and strength of what I wrote, which is but a slight answering and therefore this my slight answer is more than enough.

The main difference lies in the time of Justification, I say it was when Christ shed his blood; others say it is when men believe; he says, it is not till the next world. I have given my reasons from the scripture, and answered all the objections that I know are made against this doctrine, with as much love and tenderness, and their expressions against the truth would admit; and now I have declared the truth, and pleaded for it in faithfulness, love, plainness, and singleness of heart, as in the sight of God. Christ was called a deceiver, Matt.27:63, therefore I wonder not if I be so called; yea, I expect it, and that which Christ and his followers in teaching the truth, to meet with, which was, "and some believed the things which were spoken, and some believed not." Acts 28:24. I care not if any condemn me, so they do not condemn Christ and his truth, seeing all shall work for good, therefore I am satisfied in committing all to God.

And concerning the doubt which does arise in many concerning communion, whether we may have communion in the ordinance of the supper with such as hold contrary to this truth {of Justification by Christ Alone,} so much contended for, I answer to the question, whether we may walk in communion with those that deny this doctrine? "Can two walk together unless they be agreed?" {Amos 3:3} The saints cannot walk together warrantable and so not comfortably without these two things, a oneness of faith in the principles or doctrine of Christ, known, owned, and declared; and a love to the truth and to each other so as to desire to walk together. For my part, I would not join to that church who denied any foundation truth and this is one; but being joined, if the church do not deny it, I am not to deny communion with those that deny it, until sufficient means have been used to inform them. It appears to me there is a necessity to part in any of these causes following; as.

1. If the staff of beauty is broken, Zech.11:10, Faith and Order, Col.3:5.
2. Or the staff of bands is broken, Zech.11:14, Love so broke, so as each desires to part.
3. Or the brotherhood so broken that the church, the candlestick is removed, one part from another, that we cannot perform our duty one to another, Rev.2:5.
4. Or many depart from the faith.
5. Or the worst over power the best, that offenders cannot be cast out.

6. Or cannot agree about the doctrine and discipline in the Scriptures for the church, when our staying cannot reclaim the rest, then can we not with honour to the truth, nor with comfort and peace of conscience, walk together. Such as love the Lord, who are of one mind and heart, in the principles of truth, are to cleave to the truth, and each to other, as in Jeremiah 50:5. Only let each soul consider well that his grounds be full and clear; let not anything be done in strife, nor passion, but in love to the truth and them. The Lord help and direct us all to know his will and to do it.

Concerning the Ordinances of Christ, many shall slight them and depart from the faith and practice of them, and pretend want of Apostles, and of men to work miracles; that all that did baptize, did work miracles cannot be proved, but the contrary appears. John did baptize, yet he did no miracle, Jn.10:41, {nor Apollos,} yet he that is least in the kingdom of God is greater than he; therefore, a preaching disciple may baptize as well as he. The Scripture does not declare that he that baptizes must work miracles, &c., therefore, it may not be restrained to such. Consider, I Cor.12:7-14, the gifts of the Spirit are in nature one, though diverse in operation; therefore, of equal authority and so to be esteemed by us.

He that is baptized by any of the gifts of the Spirit is baptized by the same Spirit; we are baptized by one Spirit, I Cor.12:3, he says not by the gifts of miracles, vs.28-30. If God works in all the operations of the Spirit, the baptism by one gift of it is to be acknowledged, the baptism of the same God. The first is true, I Cor.12:6, therefore the latter is true also. To tie baptism to some of the gifts of the Spirit, and not to the rest, is to dishonor the Spirit, as I Cor.12:3-4. This in effect was the sin of the Corinthians, the ceasing of the gifts of tongues and miracles might be because they might not be idolized above the other. If the Apostles did baptize, because Apostles, then might they baptize, though they had not the gifts of miracles, &c., for it is one thing to be an Apostle, and another to work miracles, I Cor.12:28-30; gifts are given to men severally as he will, I Cor.12:11; the disciples were not Apostles when they baptized, Jn.3:22; 4:2; at that time, Christ had no Apostles. After John was cast into prison, Mk.1:14, Simon and Andrew his brother were converted, Mk.1:16, and that Simon and Andrew were the first Apostles, Matt.10:2; whence it will follow that one that is not an Apostle, nor a worker of miracles may baptize.

Objection: Apollos conferred the gifts of the Spirit by laying on of hands, because it is a principle in religion, and he baptized not till he had learned the principles of religion.

Answer: It does not follow, because it is one thing to understand the principles of religion, and another to confer the gifts of the Spirit, by laying on of hands; as it is one thing to understand, to believe the resurrections of the dead, &c., and another thing to raise the dead. Which holds forth most of God's wisdom and love, to say that the Ordinances of Christ are not necessary, or cannot be had, or to say they are useful, and God hath appointed a way and means for such as believe to come by them, and enjoy them. Therefore as in the time of Moses the children of Israel had miracles, yet obedience was required of the after ages who saw no miracles; and so in the days of the Apostles there were miracles, yet obedience is required of those who now believe, although we see not such miracles. It is foretold that Antichrist shall come with signs and wonders, as Matt.24:23-24, II Thes.2:8-10, Christ is not to come in this way, yet many, except they see signs and wonders, they will not believe. John 4:48.

Preaching and Baptism are to continue to the end of the world, as appears, Matt.28:19-20; and breaking of bread until he come, I Cor.11:26; and gifts to teach until he come, Lk.19:13; I Cor.14:3; so all things delivered unto the saints are to be held fast till he come. "But that which ye have already hold fast till I come." Rev.2:25.

FINIS

AN ANSWER TO THE London Ministers Letter:

FROM THEM

**to his Excellency & his Counsel of War; as also an
Answer to JOHN GEREE'S Book, entitled, Might
overcoming Right; with an answer to a Book, entitled,
The Armies Remembrancer.**

Wherein it appears the accusations of the Army are unjust, and the Armies proceedings justified by the Word of God, and by the light of Nature and Reason.

Also a discovery of that Learning, and Ordination these Ministers have, and the vanity and insufficiency thereof, by the Word of God, and that those are the things with which they delude and deceive the people.

"They have seen vanity, and lying divination, saying, The Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirm the word. My hand shall be on the Prophets that see vanity, and divine lies." Ezek.13:1-6.

That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." Isa 44:25.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." I Cor.1:27.

By Samuel Richardson.

London printed by I. C. for Hanah Alin, at the Crown
in Popes Head Alley. 1649.

To the GENERAL, and his excellent Counsel of War.

Right Honorable and worthy Sirs:

Honest and faithful Fairfax, and Cromwell, &c. That Counsel cannot but be excellent that is righteous; for, the righteous is more excellent than his Neighbour. Let it therefore please your Excellencies to consider, that not anything will become you, but that which is excellent, singular, and extraordinary. Wisdom, Justice, Love, Mercy, Nobleness, Self-denial; do good to them that hate you, love your enemies. For the Lord hath showed thee O man, what is good, what doth the Lord require of thee to do, justly, and to love mercy, and to walk humbly with thy God. Mic.6:8. It shall be said, what hath God wrought, for we of ourselves have not wrought any deliverance in the earth. You are a terrible Army, for the Lord is come down among you, the Lord of Hosts is with you, the God of Jacob is your refuge. Psal.46:7. All that are incensed against thee shall perish, Isa.41:11, they that war against thee shall be as nothing, and as a thing of nought. You have undertaken to lay a foundation of Peace, if you do it not, you deceive yourselves and us, for the work you are a doing is of the Lord; you have a good Cause; {you are against Tyranny and Injustice, they are for both,} stand to it, fear not, stand not still, go forward, make haste, be faithful in a little, keep that which is committed to thee; put no power into their hands who know not the righteous, or look upon them to be wicked. We cannot help ourselves if you should leave us, it had been better for us to have wandered in the Wilderness, if you should {as we trust you will not} betray the Work of God entrusted to your hands, by leaving it to them that will spoil it. What will become of the people of God? The Generations to come will say, ye began well, and lost much blood, but your hearts fainted, proved backsliders, suffered all to come to nothing, lost your end, and the glory of your former faithfulness. Verily, every man at his best estate is altogether vanity. Selah. Psal.39:5. We acknowledge you to be a Mercy of God to us, and this Kingdom; your entire love and fidelity is a small thing to many, but not so to us; that which you have done for to prevent persecution in matters of Religion, is a singular thing and altogether extraordinary. The love and kindness you have showed to us herein, the God of Heaven takes it as done unto himself. Matt.25:40. I heartily thank you in the behalf of myself, and a hundred thousand, for your entire and sincere love to us; you have endeared our hearts to you, we think not our lives too much for you, because you have saved our lives, and more, and have not esteemed your lives too much for us, but often have offered them up for us; we resolve to live and die with you. Sweet friends, I present you with the best I have, it's a little one, yet who knows but you may see something of God in it. Have you never read, out of the mouth of babes and sucklings thou hast perfected praise? Matt.26:16. The Lord will bless and preserve you, there shall not a hair of your head perish, much less your lives, without your Heavenly Father. When you have served your time, and done the work that God hath appointed you to do, then, and not till then he will send for you home, then shall we be forever with the Lord, wherefore comfort one another with these words.

I am your Friend and Brother:

Jan. 23. 1648, Samuel Richardson.

To all that love the TRUTH in sincerity.

Dear Friends:

The Lord is doing a great and wonderful work for his People, and this Nation, by the Army; when the Ministers heard of it, that the breaches began to be stopped, like Tobiah and Sanballat, then they were very wroth, and conspired all of them together, to fight against Jerusalem, and to hinder it. Neh.4:7,8. So do these Ministers, to obstruct, and hinder the Army from stopping up the breaches that others have made. There arose out of the bottomless pit, smoke, and the smoke was as the smoke of a great furnace; and the Sun and the Air was darkened, by reason of the smoke of the pit, and there came out of this smoke Locusts, and to them was given power to do hurt. Rev.9:2-8. This smoke is the learning of the Ministers, this is the wisdom of knowledge, that perverts them. Isa.47:10. This is not the wisdom and knowledge of God. Locusts come up, and out of this smoke, in their learning men grow up, and become Ministers; this smoke, this learning, darkened the Sun; obscured Christ, so that he cannot be seen for this smoke, and the Air is darkened by reason of this smoke. Men's minds are darkened and clouded so they cannot see, nor understand the knowledge of the light of the Sun, viz., of Christ, by reason thereof. It hath been often observed, that the greatest Scholars are the worst men, and where they are, the people are the most ignorant of God. To do hurt to those men that have not the seal of God upon their fore-heads. Rev.9:3-5. {See the description of them in verses, 7-11.} This smoke blinds men's eyes that they cannot see God, nor his works, for there is a veil over men's eyes that they cannot see by reason of it; the Priests, and their Learning, is this veil, forty-seven appear in Print in one Book against the proceedings of the Army; from these Learned men there hath come such a great smoke, that some that did see are now made blind. So as they profess they cannot see as they did, the god of this world hath blinded their eyes; yet if they can but hear, we hope they shall see better than ever; therefore hear and consider these things.

First. That you must not judge that to be truth, which the greatest number of Ministers are for, but the contrary. The Prophets of Baal are four hundred to one true Prophet of the Lord. I Kng.18:22. So now wonder not though there be four hundred against one, who is a true Prophet, rude in speaking, but not so in knowledge, as he is led by the Spirit of God, and the others are not. Many say, do the Rulers, do the Ministers approve of what the Army have done? So said they in Christ's time, have any of the Rulers or of the Pharisees believed in him, Jn.7:48, and this deceives many. "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, thou shalt not live; for thou speakest lies in the name of the LORD; and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive." Zech.13:3-4.

Secondly, thou thinkest that the wise and learned men, know more than other men; but the truth is, they know the least, if you will believe Christ. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father;

for so it seemed good in thy sight." Lk.10:21. The Scripture is sufficient to furnish every good work, II Tim.3:16, without their learning.

Thirdly, thou thinkest that the learning these Ministers have, is that learning the Scripture commends, to enable men to know the truth; but it's not so; for do but consider that Christ's Apostles were ordinary men, ignorant unlearned tradesmen, fishermen &c. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus." Acts 4:13. The anointing is that which teacheth us, the Spirit leadeth us into all truth, and searcheth the deep things of God. This alone is sufficient. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I Jn.2:27. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come." Jn.16:13. "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor.2:10-13. The gifts of the Spirit Simon Magus would have bought, with money, Acts 8:18, and so, the tongues and arts which these ministers have, are bought with money and industry, and thus, not generated by the Spirit of Truth. Jn.16:13. The tongues the Apostles had were not so come by, they in a moment were inspired, nor were they likened unto these. None are the nearer to the knowledge of the mind of the Spirit for having all this learning and human arts that these ministers have. Nicodemus was a Pharisee, a learned man as these Ministers are, a Teacher and a Ruler in Israel, yet was as blind in the understanding of being born again, as the greatest fools in the world; as Popes and Cardinals, Priests, all enemies to God, and his Truth, and people. Are Learned men good Scholars? The Jesuits are so by these Ministers confession; this learning is that knowledge that puffs up, which makes men proud, I Cor.8:1, but God resists the proud, yet gives grace to the humble. I Pet.5:5. These Ministers are not ashamed to say to the army that it is suitable for private persons to propound, but only the Ministers of the Gospel are to resolve. Behold the pride of these men, they are high-minded, they would have the Army to know that they are but private persons, and that themselves are ministers of the Gospel, and that their knowledge and understanding, is above theirs; for they have not the learning they have, and therefore if there be a question to be propounded, they must be sent for to resolve it; as they may not have so much liberty as to speak what they understand, to their own questions that concern them, because they are private persons. But dare these Ministers say, such as are private persons have not the Spirit of God? Or will they deny the sufficiency of the Spirit, teaching so much as to answer to a question. Oh the pride of these men! Blush oh heavens at their blasphemy, for they attribute it to their learning. This savors strongly of the flesh, Phil. 2:3, and is contrary to the word of the Lord which saith the spiritual man only discerneth all things, yea the deep things of God. "He that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." I Cor.2:15-16. We are warned to

take heed of Philosophy, it spoils men. Col.2:8. Men say their learning is a good help if sanctified; yet no man is able to prove, that God did approve of the use of it, for to be a help to know the mind of Christ, much less that he ever did, or ever will sanctify it for such a use. The Scripture prove the contrary. Learning is a wise thing in the eyes of the world; therefore God rejects it. God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty. I Cor.1:27. God will not have his Gospel preached in wisdom of words, lest the cross of Christ should be made of no effect. I Cor.1:17. Man's wisdom is contrary to Christ, it's never blessed by God to be a help in spirituals, and God must and will destroy it. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." I Cor.1:19. The Gospel is not to be taught in excellency of speech or man's wisdom. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." I Cor.2:1-2. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual," I Cor.2:13, not with natural things or carnal speculations. God chooses foolish people to salvation, Jam.1:9,10, and such Christ chooses for Ministers, else if they were not foolish ministers, according to man's wisdom, worldly wise men would not esteem their preaching to be foolish, as they did, I Cor.1:25, and now do. A little Peddler's French, or Wild Irish, doth foolish people as much good as Greek and Hebrew, such a one is a great Scholar, and what else? Nothing, that is enough, or it's a hundred to one but he is mad {much learning hath made them mad} or proud, and what then? Then God resists him, and gives grace to the humble. God will confound the wise, that no flesh should glory in his presence. I Cor.1:29. Man's teaching is a poor thing! I Cor.13:1-2.

Fourthly the learning of the Spirit humbleth men, and causeth them to glory only in the Lord, and not in human learning as they do. "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:29-31. Learning is a great treasure with some, learning is a worldly treasure, a rudiment of the world. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col.2:8.

Fifthly, if knowledge be spiritual it savoureth the things of the Spirit. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom.8:5. They savour truth and the people of God, but these ministers do not so, as they are like mad men at the truth and people of God. A carnal mind is enmity to God, as it cannot be subject to him. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom.8:7. If God please to give thee understanding of these things, thy eyes shall be opened. Consider this and that which follows, and take heed of Idolatry. Search the Scripture, and see whether these things be so or no. See that ye call not darkness light, and light darkness. "Little children, keep yourselves from idols. Amen." I Jn.5:21.

And concerning the Armies proceedings. If you consider the grounds they bring against the Army, it will appear to be contrary to reason and scripture, for they allege for proof,

the intention of the Parliament to be binding to the Army, which is against Scripture and Reason; for by the same reason it will follow, that if the Parliament did not intend, that they and we should do good, we must not do anything at all, and so they allege authority against them, a few private persons, and thus condemn what good was done in Scotland by Argyll and Cromwell, &c. They were not the Parliament, nor the whole people, nor the major part, yet approved of by the Parliament of England, and all the best men in England and Scotland. So the Ministers would have the Army, not to act according to their own understanding, but contrary, which is against the light of nature, so they say, all acts of justice are to be by the Magistrate; yet they who were to thrust them through were no Magistrates. "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, thou shalt not live; for thou speakest lies in the name of the LORD; and his father and his mother that begat him shall thrust him through when he prophesieth." Zech.13:3.

Tyranny, wickedness and oppression, they urge us to be subject for conscience sake, because they are Magistrates, and all power is of God; but all power is not in the Magistrate, some is elsewhere. "Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in, that bringeth the princes to nothing; he maketh the judges of the earth as vanity." Isa.40:21-23. It is well in the Army. Farewell. Samuel Richardson.

An Answer to the London Ministers Letter to the General, and his Council of War.

As also an Answer to John Gerees Book, and the Armies Remembrances.

You assert that, "Ministers charge the Army, as intermeddling with the affairs that belong not unto them, to usurp Authority over the King and Parliament, seizing and imprisoning the King's Person, without the knowledge and consent of Parliament; unparalleled violence inflicted upon the Members of Parliament, violating their Privileges, injurious and destructive to the Kingdom, and that by an Army raised for, and by the Authority of Parliament, for the Preservation of the Privileges thereof, our Religion, Laws, and Liberties, contrary to their trust and engagements, do that which tends to the manifest subversion of them all; the Parliament altogether torn to pieces by professed friends in one day."

Answer: The Armies Commission was from the Parliament; and therefore the Authority of it, is the same with that; and as Soldiers, they were to act for, and against all that opposed the peace, liberty, and safety of the Kingdom; so that if they had not gone further, nor done anything contrary to their Commission, {of which more in the ensuing discourse,} then they have not exceeded their Calling and Commission, and therefore are not to be charged with sin.

2. I grant that "*the Parliament did not intend, {when they gave the Army Commission,} that the Army should judge of their Councils and imprison their persons;*" but nor no more did the King when he gave his Commission to call this Parliament, as he did not intend that they should levy War, and raise forces against him, &c. The cause is the same, and the reasons that will justify the Parliament in opposing the King in his evil intentions, justifies the Armies proceeding against the Parliament in theirs. What is alleged concerning the Parliaments intention is irrational, they are unknown to us, nor binding, if they intended well or ill, their intentions could not change the nature of things, nor cause good to be evil, nor evil to be good; for if they had then resolved that they would not for the future do any act, but what was then in their minds, they had gone too far, no man can tell what he shall do tomorrow, much less seven years hence.

3. "*The Army had no Commission from the people so to act.*" It may be made evident, that they indeed had the consent of the people, as appeared by the many Petitions presented to the Army, from many parts of the Kingdom. If it be said, they were but a small part, we answer, they were the better part, wise, and faithful, who were friends to Parliament. No Parliament man had the consent of all where they were chosen. That the King's party who are against the Parliament and Army, should consent to the actions of the Army, is not to be expected nor desired, for the Army themselves are to be considered, to be a greater number than two or three of a few private persons as they say, not because they think so, but because they would have been so; but if the people had declared against that which they have done, yet is it to be justified, to be necessary, good, and lawful.

4. Men may, and ought to do good without Commission, but not evil with Commission. If the Kingdom may not be delivered without a Commission from man, then neither can a City. I demand of all these Ministers, what Commission or Calling the poor man had that delivered the City by his wisdom? Eccles.9:15. There is no mention of any, but the contrary appears, for the wisdom of the poor is despised, and his words are not heard, verse 16; and if so, then they gave him no Commission. None remembered him for delivering the City; if they had given him Commission to do it, was it likely they could so easily forget, so as none could so remember him.

5. Necessity is above the Law of God, and therefore above the Law of man. David ate the show-bread, which was not lawful for him to eat; his necessity is above Law, and that made it lawful. The Scripture approve of his doing of it, but I require of you what express word, {excepting the general duty, what Command,} had he to warrant him to eat it?

6. A course in itself singular, and unjustifiable, by reason of some circumstances falling in, may not only become lawful, but a duty, and sin to neglect it. Public things are to be done by public Authority, the dictates of reason and common consent of all counsels, allow to those entrusted with the supreme authority of a State or Kingdom they allow not, to a multitude of private persons, though they have strength in their hands to effect it, grant it in case they will do it, but what if they will not do it, {then the cause is altered,} but do that which will endanger all. If this be your mind, I desire to know upon what ground you will justify the act of Phineas as lawful? I doubt not, but what the Army hath done, may be justified upon the same ground, and Gerees argument against the Army condemns the act of Phineas; all exercise of jurisdiction, where either by God or man we are clothed with Authority; is usurpation breach of order injurious, and so greatly sinful; but Phineas

act was an exercise of jurisdiction, and he was not clothed with Authority, not from God or man to do it; therefore that his act was usurpation, a breach of order injurious, and so greatly sinful, we challenge you to prove if you can. That Phineas had any express command from God or man, jurisdiction or commission to run them through as he did with his javelin. He was no Magistrate, he was but the son of a Priest, it was an act of Judicature; also they were his superiors, for they were Princes that he killed. "And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel." Numb.25:7-8. Condemn it you cannot, because God doth in express words commend it and reward it. "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy." Numb.25:11. You use to say, it is an extraordinary cause, but the Scripture saith not so; therefore its but an extraordinary put of; so shift your hands of it, tell us how we shall know when we have such an extraordinary cause, that we may do so in that cause. The Lord doth not say, he did well because {he was a Magistrate, and had jurisdiction, and clothed with authority, but} he was zealous for his God; and ought not the Army {as well as others} to be zealous for God? But if after that act of Phineas, no such act could be lawful, why is this act of his, recommended to all Generations for evermore? "Then stood up Phinehas, and executed judgment, and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore." Psal.106:30-31. God had appointed such persons as he slew to death, the Magistrate did not do Justice, therefore God sent the Plague among the people, he knew none else would do it, all else refusing it, and thus it fell to be his duty, and he did it, and the plague ceased, and it is recorded for after generations, for a righteous act. This is the Armies cause, and though you condemn it, we pass not, so long as God's word warrants it, and shall be a righteous act to all Generations forevermore. "But wisdom is justified of all her children." Lk.7:35.

I am no Magistrate, it belongs not to me to pass sentence upon any man, much less to put him to death; but suppose I be set upon in my journey, so as I see not how I can escape with my life, but I must kill or be killed; now the cause is altered, I may murder him, as you call it, and the Law saith, it's no murder. I had sinned, if I had not done it; for that Law that requires me to preserve the life of my neighbor, bids me preserve my own first, as charity is to begin at home, though not to end there upon this ground, if the cause were the same, for there be them that would put no difference between a Priest and another man.

7. If God reveals his will to men, and gives those hearts and opportunities, wisdom and power to do it, it's their calling and commission to do it. I know of no calling that I have to take care, and provide provision and clothes for another man's wife. Besides, it is not of good report, but rather a scandal to do it; but suppose her Husband cannot, or will not, nor any else provide them for her, and she cannot help herself; now the cause is altered, for I must be merciful, and if I be able to help to provide those things for her, and if I suffer her to perish, will it not be my sin also?

This is the cause of the Kingdom, for the King should have helped, &c., but did not, then it became the duty of the Parliament to have relieved the Kingdom, but they did not; her necessities great, and many Petitions concerning them were slighted and burnt, waited many years for help; our oppressions not removed, all complained that dangers increased, no remedy appeared, and they not about to help us, nor tell us how long it will be before this Parliament will be at an end that we may have another, to see if they will help us when all fails, and so no ground of hope of life is left; danger is ever eminent, and no other means of help left. This is now a cause of necessity. Now it's the duty of the Army to help, and if they had not, it had been their sin, if not their overthrow; if they had suffered it to perish, the Kingdom had been well holpen up with a remedy in extremity.

If the Army had been as the Priest and Levite, that allowed no help to the man; this the wounded and dying Kingdom, I would, if I could, have done it myself alone, and ask no permission; for God requires me to do all the good I can to myself, and others, and if I can do good without man, I will not ask his leave; I need not, suppose I see one a robbing of another, or hath taken his cloak, &c., from him, I will require him to give it him again, if he will not; if I can, I will take it by force and give it the owner. If he, or any say, you are out of your Calling, for what, and who gave you commission to meddle with me? So long as I do that which is just I pass not for such words, for it is my duty, as a man, and as a Christian, to relieve the oppressed, and do what good I can. If I were able I would quickly remove all the oppressions in this Kingdom, and the next, and if I could the next to that, and I should sin if I did not do it. Who gave Cromwell Commission to do so much good as he did in Scotland? I much doubt that the old foxes, and the new ones; and that the Priests are unsatisfied, scrupled, and very much doubt of his call into Scotland, &c.

8. The Army had a clear call to do what they did according to the London Ministers Principle, as appears clearly from their own confession; they say, a necessity of a Letter must be framed to the General, &c., but observe, {upon what grounds they make it appear, they have a call from God to do so,} we apprehend ourselves obliged thus to appear for the maintenance of, and settling the Government of the Kingdom; to testify our utter dislike and detestation, it is most apparent to us your way and practice is unlawful and irregular, for in zeal for God's glory we have discharged our duty.

This is in their Judgement and Conscience a clear and decisive call, so that if the Army can say the same things, they have the same call they have. I should be heartily sorry if they had no better call than the Ministers, whose Conscience I appeal to, whether if they had power in their hands to reform all things, that {in their Consciences} are amiss, whether they do not judge that they ought to do it, and should sin if they did not do it, though they are no Magistrates. If they say, ye, then they justify the Army, {for they do but according as they are persuaded by God in his Word, and their own Conscience,} if they say no, if I did believe them, I am persuaded their judgements would change the very first day that the power comes in their hands.

9. The Army had an express command of God to warrant their not disbanding, and ceasing on the Members, and the sixth Command enjoins, that they should do no murder. This general command comprehends all the particulars under, and by way of precept are enjoined. I must do no murder, therefore I must use all the means for the preservation of my life, and my neighbors; but the ceasing on these Members is a means of preventing

this evil; I see disbanding and permission of these Members is inconsistent to the safety of our lives and others; for by the Law of Nature everyone is to use all lawful means to preserve himself and others. The blame must rest on them that caused it; that is, these Parliament Men, for had they done well they should not have been meddled with; all means, with too much patience have been used but nothing prevails

10. All Actions agreeable to the Word are lawful, but to put a stop to prevent the shedding of innocent blood is agreeable to the Word; for it's the way to prevent much blood to cease on these Members, therefore they were bound in conscience to do it. So that the Kingdom has great cause to justify and thank them for what they have done.

"It is apparent to us that there was no necessity of these your irregular practices, for its discerned only by your selves, and your own Party." We say the same to you, it's apparent to us that there was an absolute necessity to do as we did, for none think otherwise but the Cavaliers, and their Party. Now Geree, tell us, who is fittest to judge the People? The Parliament, the Army do but pretend an apparent necessity of danger, its but a fancy, an uncertain fancy, a private conceit, visible to them and their Party. The Army is vanquished by this one poor dart of pretended necessity; the danger is greater this way than in the Treaty. Are you more capable to judge than the Army, and their Party? Are you infallible, for you presume you know better than the Parliament, who hath declared, that what the Parliament men did, was highly dishonorable to the proceedings of Parliament, and apparently destructive to the good of the Kingdom, and that their votes were destructive to the Kingdom, and that some of them regarded not the glory of God, and the good of the Commonwealth.

The Parliaments determinations are uncontrollable by inferiors; and if the power of judging, and restraining, is only in the Representatives, then they may do what they will, and destroy the Kingdom by authority, for you allow not the people in no cause whatsoever, not the least privilege or liberty, to help themselves. Then to what purpose have we fought for the liberties and privileges of the people, when it seems they are not to have any, if it be as you say, we are absolute slaves without any liberty; for liberty turned into necessity, is liberty no longer. Your principle is large and dangerous, when iniquity runs down like a mighty stream, you say, let it run, they are Rebels and Traitors that offer to stop it; this principle will please Tyrants, that they may do what they will, none may call them to account, nor meddle with them, if they act contrary to the end and intent of a Parliament, if they refuse to consider the tears of the oppressed, and the cries of the poor, and burn our Petitions instead of granting them, increase our burdens and oppressions, they may commit as much sin, and do as much mischief as they please, and be sheltered under friend or helper, which you call the privilege of Parliament; but if it be not a sin in the people to suffer those in Authority to sin; why did God punish the people, for the sins of those in authority? "Then said the LORD unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, whither shall we go forth, then thou shalt tell them, thus saith the LORD; such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into

all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." Jer.15:1-4. "And the LORD spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols, therefore thus saith the LORD God of Israel, behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." II Kgs.21:10-12. Your Doctrine is exceedingly contrary to Scripture, for if the Saints may bind Kings in chains, and their Nobles in fetters of Iron; to execute on them the Judgements written, this honour have all the Saints. Psal.149:7-9. Then I hope they may put a stop to wicked Rulers. You cry, it's against the freedom of Parliament, for they have had freedom enough to sin, a breach of Privilege, to remove and punish evil doers is an abomination to you; you should have proved by Scripture, that they are to have such a privilege, but what you say is but suitable to what once one of the Bishop's Ministers told me, that it was the Magistrates sin, if he commanded that which was evil, but not ours in obeying an unlawful command, &c., and that if the Magistrate commanded me to kneel to a Crucifix, I might lawfully do it, and we must be subject to Authority, for conscience sake.

This is one of your Ministers of the Gospel, but this fig-leaf will not hold. The woman gave me, therefore I did eat; the Parliament bid me, therefore I did it; I was not to judge, I am under the command of my Superior a sworn servant, to do his will right or wrong, my oath is indispensable, the Ship of the Commonwealth must be steered as the Master thinks best, I see he runs it upon the Rock, and it will be spilt; but he can tell better than I, for I am not to judge, not to take it out of his hand. Besides, the Ministers say it must be so, therefore I am content to suffer with a good Conscience; all power is God's, and it's all in the Magistrate; God requires me to do good, but I must not do it without his consent. God appointed Magistrates for our good, Rom.13:4, therefore he may ruin all, for this is the sum of your Exposition.

The Word of God is to be his Rule in Commanding, and mine in Obeying; we are both limited to the Rules of Scripture, God's glory, and the good of others, as it must appear unto us.

If the people may not Judge, but the Magistrate, then the people are enslaved to their judgements, and we must act our own Ruin if they bid us, which is contrary to the Scripture. For the Children of Israel sinned, in that they obeyed unlawful Commands. "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment." Hos.5:11. "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people." Mic.6:16. "The wisdom of the prudent is to understand his way." Prov.14:8. Therefore the Army did well, to consider what they did, in obeying, or not obeying; else we should equal the Parliament with God, yea, and prefer them before him, in obeying them against God. Everything in the use of it, is either good, or evil; the most indifferent thing when it comes to action is so, when the circumstances of it is good, the action is good; if any of the circumstances of it are evil, the action is evil.

"Is no act binding unless it be sufficiently cleared." Is a tenent destructive to all Government; then how can we judge it our duty to do that which we know not; your doctrine tends strongly to blind obedience; to do we know not what.

All actions without Faith are sinful, and that which we know not what it is, cannot be done in Faith, as I must be fully persuaded of the lawfulness of that which I do, Rom.14:5, which I cannot be, unless it be sufficiently cleared.

"The whole People should judge the whole Nation, who made them trustees should cast them off." Bravely spoken, for then they may forever do what they list, for if there be but two Persons for them, then the whole are not agreed, and so all must be as it was, &c.

"Danger of inconvenience should not cause persons to be Controllers of Magistracy." What no inconveniency? If so, we must then quietly, and contentedly suffer ourselves to be destroyed. The plea, of necessity, is of the less weight in your cause, because {we fear} the ends you aim at, are no more justifiable than the means you use, the necessity pleaded is either merely pretended, or at least, contracted by your own miscarriage. Who made you a Judge of evil thoughts; as for the necessity and the means they use, its justifiable by the word, this is above answered.

Power of executing is committed to the Army, to execute the uncontrollable Decree of Parliament, then the Ministers shall decree, the House confirm, and the Army be the Executioners. Are not the two last highly promoted.

"If the Parliament had not done well, the Army should not have upheld it in dead ways, the Charge being true," but how could that be known, seeing none but themselves must judge? Besides, how is it lawful for them to leave them; seeing, as you say, they are sworn servants, not only, for seven years, but forever, and they must obey them; therefore if they had left them, the exceptions might have been the same. It had been nobly done of the Army to have laid down their Commission, for then should we have had our Government set up in full power.

"They that resist Authority, the Power, resist the Ordinance of God, shall receive to themselves damnation. The golden cord of Government broken asunder; the honour of Magistracy laid in the dust; what threatenings against them that oppose God's Ordinance, Jude 8, manifest opposite to lawful Authority, God hath set over us, it was the Armies sin and Rebellion in not disbanding at the Parliaments command."

By these and the like Scriptures, ye wrest and pervert the Scripture. Are we to obey Authority because they command it, or because of the goodness of that they command? If the first, {for that is your charge or voting, the other we grant,} why are the people reproved for obeying? If it be sufficient that the Authority command it, then it was not their sin in obeying; or if the Magistrate hath power over our bodies, then the three children sinned in not bowing to Nebuchadnezzar's Image, as he commanded it; and so by this rule we may sin if the Authority command it, if we must be subject to them, as not to oppose the will of those in Authority in no cause, then if they set the Kingdom on fire, and will have it burnt, we must not offer to quench it but suffer it to be burnt into ashes, nor never question them for it if they are not accountable.

If the command must be lawful, I demand who must judge of the unlawfulness of it? If ye say the Magistrate, then the cause is the same with the former; if ye say, he that is to obey it is to judge of the lawfulness of that which he is to do, it is fit he should, but why then do ye cry out of sin for not doing what they do not see to be lawful? Neither is it sufficient that the thing commanded be in the nature of it lawful, for one circumstance may make it unlawful. To eat meat is lawful, yet God forbids the eating of it when my weak brother is offended at it. Suppose the Magistrate command me to eat it, though he be offended if he do, I may not eat it, unless I may prefer man before God. If you say, God commands me to obey Authority, and that I sin if I do not do it, I deny that I am in this cause bound to obey the Magistrate, though the thing be in itself lawful, man cannot bind when God will have us free; also if that he hath power in such things, then he may take away and restrain me from indifferent things, and take away my liberty; which were to set up God's own, commanding things absolutely necessary, the other in things indifferent. How then shall I stand just in the liberty wherein Christ hath made me free? Gal.5:1. We are tied to do what they should command more, than because they command it, the Magistrates power reaches not to all civil things; so it is my liberty when to eat and what I shall eat, when I shall go to bed and when to rise, and what color my clothes shall be, and no man may bind wherein God would have us free, nor can they make any part of God's Word to cease to bind, and be of no force to me, which before their command was of force to us, unless he can dispense with the Law of God. If the Parliament require me to betray the Liberties of the People; I know he hath no power from God to command me any such thing, because it's injurious to my neighbour, and contrary to the Law of Nature, which requireth not to do, nor consent, nor permit that which is destructive to others, though Magistrates are a lawful authority. It's a right stamp, but if the metal be not that it should, I will not take it unless it be good metal, as well as good coin; that we should be subject to the wills of men in commands not convenient, that we should sin and defile ourselves, and incur damnation, because we will not sin, is strange Doctrine which the Bible never knew. It's lawful for the Magistrate to bid me run a horse, but if in the place, children are so scattered, that I see I cannot do it with safety, I had better break his command, than murder or hurt children, and if he would do it, I ought to stop him. God saith, "let everyone be fully persuaded in his own mind." I am to judge of the lawfulness and expediency of that which I am to do; for all things may be lawful that are not expedient, so much as a thing is not expedient it's unlawful. The Army were not satisfied that it was for their own and the Kingdom's safety for them to disband at that time, if they had but doubted of the lawfulness thereof, they should not do well to disband, unless we are more strictly tied to the command of men than to God's. But many reasons have been given that it was not safe or best for them so to do, therefore the Army are not to be blamed but commended for what they have done, unless it be lawful for them to do that which tends to their own and the Kingdom's destruction. If you say then they should suffer; I deny it, but more of this anon.

Moreover it may so fall out that one may break the Letter of the Law, and keep the Law, if he observe the intent of it, to you the intent of the Law is more the Law than the letter of it. Suppose he that keeps the Gates of the City is commanded not to open them {without their order} to keep out the enemy, but he seeth betwixt the Gates and the Camp some differences and strives, and it's evident to him he can let them in and keep out the enemy, and if he doeth it he hath broke the Letter of the Law but kept the substance of the Law, for if he had observed the Letter he had not kept the intent of it,

and his comrades may have been destroyed. Suppose the Magistrate find fault with him for not doing as they bid him, it's without a cause, he hath done no hurt but good in saving their lives, who are without liable to perish; and so did the Army in not disbanding, had the Army been a cause of their own and our sufferings, and they had lost the fruit of all their victories if they had laid down their Arms, as some others would have taken them up.

"You have engaged yourselves by Oath to preserve his Majesties Person and privilege of Parliament; this is most clear that no necessity can justify perjury or dispense with lawful oaths, the bond and tie of an Oath and Covenant is religious and sacred and invincible, who will require it at your hands broken, Ezek.17:14, and necessity cannot dispense with an oath, for nothing can give one leave to be forsworn, as an oath is of an absolute indispensable authority."

If what you say be true, are you not perjured and miserably forsworn? Have you forgot what you have sworn, covenanted, canonical obedience, &c. But of this more when you write again.

You take that for granted which is to prove; we deny they are forsworn, for your saying so is no proof; we are willing to put it to the trial, and able to prove the contrary. *"The Oath {Covenant} is to be interpreted according to his sense that gave it, and not in his sense that took it."* This you would have, but it is not lawful to grant it; it is not to be interpreted neither in his sense that gave it, nor in his that takes it, but according to the express words of the Covenant. If it were granted to either to put what sense they thought fit, they might swear one thing and do another, if he intends it to enslave. If a Presbyter give or take the Covenant, he thinks he swears to maintain Presbyterian Government, of which there is not the least word mentioned in the Covenant; there is mention of a Government according to the Word of God, and that is not their Presbytery, by their own confession. The Assembly of Divines confess it is not Divine Law, {I am mistaken if they did not swear the Government of Archbishops was agreeable to the Word of God,} but the Presbytery is the nearest to it; if so be but near to it, then it is not it. In the Scriptures is prescribed a Government for the Church, the House of God; Presbytery they say is not it, but near to it. If then Presbyterian Government had in express words been in the Covenant, and I had taken it, I could with a good conscience have broken my oath, for that oath that is not lawful to take, is not lawful to be kept. It is not lawful for me to swear to maintain a Government for Christ's that is not his, though it be never so near it or like it. But say they, we swore to maintain that Government that is according to the best reformed Church; for each of theirs is the best in their judgments and consciences, else I should wonder if they should approve and practice contrary to their consciences; yea and he that denieth all Church-Government, may take the Covenant without scruple, because the Covenant expresses none, and he believes there is none; and when he seeth which it is, he will own it and defend it; and before it is unreasonable to expect it from him. I wonder the Priests should so take the Covenant for the text, and preach so on it; for there is nothing in that which is so clear to them, and what is plainly expressed, they cannot agree how the words are to be read. The Priests read, to protect the person of the King, and there make such a full stop, and go no further; others say they must read on, and take with it, in the defense, maintenance and protection of the King in his just Rights; and what they are, men cannot agree. Some say his just Rights are to be King, others say he

hath lost all his just Rights; still others say, it is his just right to lose his life. The Covenant resolves this not. I cannot tell what are his just Rights, nor can learn what the Covenant means or requires. I must leave it to the Scholars, and those that can tell. The same may be said for the other branches of the Covenant.

If an oath be indispensable, then persons must sin rather than break it; and then the vow of single life binds, be the cause what it will; and so if any have sworn to murder a thousand persons or more, it seems they must do it. Is not this the Pope's Doctrine to murder kings and others, which is to be detested. That an oath binds more than the Law of God we deny, and will put you to task to prove otherwise. Is there not the highest authority in God's commands? Can anything bind us more than his commands? Matt.12:1-7. They are indispensable! You say, an oath is part of the worship of God; if it be but a part of it, it is not more than the whole; also God's worship must give place to acts of mercy and love. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Hos.6:6. It was lawful to neglect the public worship and command of God to give suck, &c., in that they were not blamed for not going to Jerusalem to worship, though all were commanded to go thither. No necessity is sufficient to dispense with a moral Law. Is it not a moral duty to worship God? Swearing is a part of instituted worship, but merely natural or moral, as you call it. We need not be enforced to do that which is natural; an oath that is detrimental to a particular Law, must be kept. I grant it, if it be in that or the like cause, but not in all causes that can be named; for, what is not lawful to swear, is not lawful to be done because they have sworn to do it. No hunger can make stealing no stealing. Prov.6:30. We allow not men when they are hungry to take that which is not their own; yet we say, that which in itself is stealing, may lawfully be done without sin, if the hunger be of that extremity as to endanger life, and no other help or remedy can be had, then it is not stealing; yet restitution is to be made, to affirm it is stealing, is to maintain that a man may sin to save his life; {if I ought to break the Oath, I am not forsworn to do it,} when two duties come together at one time, and I cannot do both, the one for that present ceases to be a duty. This was David's cause in eating the shewbread, Matt.12:3-4, for no man may tell a lie nor commit any sin to save his life, and that men should take such oaths as are so intricate and disputable, I would see Scripture for. I read an oath is to put an end to strife, but not to begin one. That I may swear what I shall do for the future is not so clear as some would have it, if it be a duty, a restriction is as perfect or included as this you grant, I may swear I will protect and defend the Magistrates person, &c., but not in evil, if he after set upon me to rob and kill me in the highway, I will kill him rather than be killed, the Law counts this no murder. If this be granted the whole argument is granted. For he is as much a Magistrate in the highway as in another place, and if he may be resisted in evil in one place more than in another.

In small matters {therefore in greater} if men bind themselves by an oath, it concerns everyone to take heed what they do, to have a good ground for taking them, and great heed lest they break them. It is no slight matter to do and undo. If lawful, it is a sin to break it; if unlawful, it was a sin to make it. I heartily wish that men were more backward in taking them, and more forward in keeping them, if they can keep them without sin. If lawful, to swear and not to keep it is a great aggravation.

"Remonstrating against proceedings of Parliament." If it be your duty to Remonstrance against the just proceedings of the Army, why may not they Remonstrance against evil

proceedings? Wickedness in high places is worst of all, and most dangerous. *"Moses calling it a gathering together against the Lord, and warns the people to avoid their company, Numb.16, after the earth opened and swallowed them up, we have more cause to say the same of you, as we do seriously beseech you to recede from these evil ways, and content your selves within your own bounds; put none in fear, as we say the same to you, if you persist in these ways, your sin shall find you out, if ye suffer as busy bodies in other men's matters."* This is fitly applied to yourself, who daily persist to stir up the people to sedition. It concerns those in Authority to prevent it, whom I earnestly beseech not to suffer you in the Pulpits to meddle with matters Civil, or that which concerns the State. It is like the simple that believe every word will believe you to their own ruin; as it is a cause of conscience to maintain those I judge enemies, and whether if I look upon you to be so I ought not to proceed any further. I hope they will take an order with you, but for liberty to print, I wish you as much liberty as any, for the more you print, the more your wickedness will appear, three of you have written against the Army, and it is one and the same thing, you all sing one song, if not in the same words, you have spit all your poison, you cannot say no more than is in the Armies remembrances against them. We ask you no favour, be silent in the Pulpit and do your worst, you require proof of the spirits falling upon the multitude of persons, to act contrary to manifest Precepts, you would have them prove your notion, I dare say, they never said no such thing, much less alleged it to prove their practice. Do you present this to make them odious? Be not deceived God is not mocked, they who have usurped authority, seldom or never promoted public will or liberty, for who knows what the Armies design may come to? You do not know, therefore if any ask you, say you cannot tell. We know no usurpers of Authority but the Presbyters, for all this life is for their unworthy interest. One of you said in Sion College, that they would rather side with the King's party rather than the Army; for then your Government will be a going on, but the Army of Sects would not do anything for your Government. Before I heard it I thought something was the matter, when I heard that you spake the language of the old Cavaliers, for now it is apparent to all that know you, that you that oppose the proceedings of the Army are possessed with the same spirit they are.

"The Armies Principles are wicked, they that have the power is to judge, and thus what will follow?"

This will follow, that Masters will take account of their Servants, as what work they do. This is the conclusion, we see it was needful to have a President, right or wrong, for he that hath the longest sword will judge; and if these Ministers judge and determine, and pronounce the sentence, and the curse, what would they do if they had the power in their hands? We dare not say the blessing of the Lord be upon you, for there is not any that I know which desire you to say so, for we know it is little worth, they have had your blessing, have not prospered, the blessing of God is upon them, God hath blessed them, and they shall be blessed, now are the faces of God's servants covered with shame, and their hearts filled with sorrow, and like to become a scorn and reproach to all the Christian world; but our hearts rejoice in what they have done. You judge your selves godly, but confusion, profaneness, and irreligion is your share, for now is Religion made to stink by reason of your miscarriages, unwarrantable courses, and this belongs to you. When they have done their work he will visit them with his loving kindness and send for them home.

"It was once a crime of the highest nature to endeavour the subversion of fundamental Laws, it was not the Parliaments purpose to overthrow the fundamental constitution of the Government of the Kingdom, or to give power to any to do it." If they would have taken away bad ones, and given us better, they had not done us any hurt. Are the purposes of the Laws and Rules of men to themselves and others? If no, why do ye urge it, if ye deny it, and if you please to try what truth is in it.

"It is a breach of privilege to arrest and imprison a Member of Parliament as it is contrary to Law, he is an enemy to the State." I grant it in a cause of a particular debt the intent of the Law is good to prefer the public before a particular, better one person suffer than the Kingdom, for they are many. It is the privilege to the State for the Members freely to sit, and if this be the intent of the Law, the Army kept this Law, for they preserved the public before particular persons. It is a privilege to the Kingdom, for the Parliament to sit and do them good, for to that end they were sent to sit, but if their sitting doeth the Kingdom mischief, then it is a privilege to the people to hinder their sitting. Reasons undeniable have been given to prove the truth of this, namely that their sitting tended to the destruction of the Kingdom, therefore in hindering them they have kept the Law, and done good service to the Kingdom, and therefore the Kingdom are beholding to them for it. Also the people are not made for the Magistrates, but the Magistrates for the people, therefore they must give place or be forced to do so, when it is for the good of the Kingdom. The Parliaments privileges are the peoples, therefore they did them no wrong when they took them from them, and so reserved them for the people, as if all that I have is not my own, but others, when they take it from me, they take but their own. I know your judgement is contrary to mine, but mine is as infallible as yours, for if you can prove the contrary, I will give you leave to judge; but in the meantime, if you will judge what you please, I will take the same liberty. The Parliaments power which they acknowledged lawfully set over them, then their expressions and practices declare they are not enemies to authority.

"If at any time a Precept of God must be suspended upon a necessity, yet we suppose that you will grant that this necessity must be absolute present, clear, not doubtful, and conjectural." We grant it, and they declare it was clear to them and their Party, though it be not so to you, whose eyes the god of this world hath blinded so that you cannot see. The Members seized on were not mad, nor out of their wits, but sober, then the greater was their fact; and the more necessity there was to seize on them, for if they do so, when sober, we cannot expect no better, but much worse, when they are mad.

"We appeal to your conscience, if you would not have condemned others, if done as you have done." If upon the same Grounds and Reasons, I do not believe, we ought to condemn them, it appears to us they have done well.

I desire to know if the cause did appear so to you, to be of so great necessity, and you were able in the same way to help your selves and others, whether would you not act according to your understandings and consciences? If no, then you in effect say, that if you fell into a ditch there would you lie, and not get out; if you would use the best way for yourself and others safety, we do no more. They say, *"the Army are despisers and destroyers of Authority, injurious, and usurpers of it."* We are as fully persuaded that they are lovers and affecters of it, securers and saviours of an authority from being useless in

good, and from being lost. You say, "*we are bound by oath to preserve with our lives and estates, the Privileges of Parliament and Covenant.*" Were you of this mind, when you Petitioned the Parliament, you might be free in Person and Purse from any part of the charge of this War. When I heard of that Petition at the beginning of this Parliament, I thought it was either covetousness or hypocrisy to be freed both in Person and Purse, and yet so vehemently press others; to both, I desire those in Authority to consider, that you may according to your ability bear the burden with the rest. Geree asketh, "*if the High Sheriff because he hath power to rescue one whom he in his conscience knows is unjustly sentenced to death by the Judge, &c., I ask him, if the people did well or ill, in rescuing Jonathan that he died not? I Sam.14:45. If a man's life is endangered in a legal way, though unjustly, he nor others may not rescue him; the command of Authority, if legal, are obligatory to do, or if unjust, patient to suffer.*"

What, for not obeying unlawful commands, God hath given them no such power, for they are for the praise of them that do well, therefore it's not God's will that we should be destroyed for doing well. If ye do well who will harm you? I Pet.3:13. Therefore they have no authority from God to do it. You must submit and suffer, not resist, as a servants duty is. I Pet.2:18,19. So in higher powers we may not resist, if God hath given him no such power, if I resist, I resist not the ordinance of God, nor the power of God. If I can avoid it, do not I increase his sin, and am guilty of my own death? If I must suffer and not resist, if the Magistrate will take away my life unjustly, it's not lawful for me to make an escape from the present danger? If not, nor may a servant do so; I, according to your opinion must be so.

New Lights tell us, that we need not suffer, but when we are evil doers; we say, he need not if he can help it, but if he cannot, there is necessity for it. This was not the Doctrine of the Primitive Churches that you affirm, and was not the Doctrine of Christ, that we are to suffer for well doing, when we may lawfully have prevented it. Did not Paul use means to escape when he was let down from the window in a basket? So the Church met privately because of the Jews, as the Saints suffered and they could not help it. If a servant in strength can preserve himself, he runs himself into a greater inconvenience by reason of the Magistrates power, which he cannot prevent; the Christians when but a few were helpless, and so suffered; the Waldenses were so persecuted by the power of the Pope that they fled into the Mountains, where a hundred died in a night with hunger, and cold, and much suffering; they, had they after gathered themselves together with Bows and Arrows, and fled and took the vantage of a narrow passage, the Pope's Army was twenty thousand, they were divided in two or three Companies in their pride, but the Christians were glad they were not all in a Body. At the narrow passage they shot, and slew so many of their enemies as they were put to flight. In their flight on the Mountain of Piedmont God sent a thick mist that they could not see before them, so that they fell from the edge of the Mountain and brake their necks and died, horse and rider. Here God appeared from heaven and encouraged them, and gave them the victory; and at several times the Pope's Army had such ill success, that one of the Politicians of the Pope's side said, that they lost ten to one of the Waldenses, and that if the Pope did not cease warring with them it would endanger the loss of the Pope's Dominion, so that the Pope was glad to make peace with them; and each side consented to Articles. {See the History of the Waldenses, and Albigenes.} So the Taborites in Bohemia under Jan Žižka, John Huss, and Jeremy of Prague were but burnt for Heretics at the Council of Constance, they in defense of them,

and that they fell to wars, Jan Žižka being their Captain, having fought eleven pitched field Battles, and ever conquering. They were good people, and God was with them. These men's practice God owns, but you condemn. Also suppose that a thief beset me to rob or kill, am I not to escape from him if I can? Shall I suffer myself to be killed, or robbed if I can help it? "Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies." Isa.1:23-24.

That were to take away the opportunity of Martyrdom, not to suffer its rashness, self-murder, to die if I can help it, either by strength or escape, to preserve my self is a duty, and a sin to neglect it.

You say that you are against murdering of Kings, if you be for murdering of other men's, I should oppose you in that, for I hold it not lawful to murder any man, no more do I believe do they. So you say, "*they are treacherous, perfidious, unjust, and their dissimulation is without comparison,*" to all your hard words and railing accusations; for answer, see Judges 9:14,15, &c.

"*The King demanded but five Members, a small number to those secluded by you, and it was voted Treason, a breach of privilege; but this of the Armies seizing on so many is worse.*" The five were unjustly accused, these justly, therefore the King did ill, and the Army well; these were let alone long enough, if they should have let them alone, hoping they would do better, what help had we, if they proved otherwise? What good have they done us, can an Ethiopian change his skin; no, nor can they that are accustomed to do ill, do well, forsake the foolish and live. Eccles.4:13. If they had not then seized on them, they might for ought they know, miss their time, and proved too late, there was no reason to put it off to the adventure, when we may be sure, and freed from the fear and danger itself. You judge the seizing on them, to be unjust, and unlawful; but we judge it just and lawful, you would have them to be let alone; we believe their liberty is the destruction of the people of God and the Kingdom; you allow us no remedy, in no cause of danger to help ourselves; we believe it is against Nature, Reason, and Religion, to have a way of preserving our selves, and not to take it, and that it is not wisdom to choose that way that is least safe. A prudent man foresees the evil, and hides himself, that is, he useth means to escape it; it is wisdom and prudence to foresee an evil, and prevent it; but the simple pass on, and are punished, he believes all will be well, and he is punished. Prov.22:3. I know what we call good, you call evil, and what we call evil you call good, therefore so let it rest, till you have the longest sword, and then we will give you leave to decide it. The longest sword you know is ever Orthodox in whose hand soever it is. They cast contempt upon the Parliament, they do not, nor need not cast none upon them, nor change them with anything, but that which is true and known to the Kingdom long before, threatening to put a period to the Parliament. Would you have them continue perpetually, if they should be let alone, they would have sat until themselves had been destroyed, and the people ruined, for it's a great grief to you that this Parliament on which you have bestowed so much falsities and flatteries, for so many years together to convert them into Presbytery, that they should be removed and put to a period before they have effected your design of setting up Presbytery withal the iron instrument, and monopolized all the

living and preaching into your hands. I know that it grieves you to the very heart, because nothing less can satisfy your scruples, and where to have it now, you know not, but be content, its well ye may scape and be quiet, seeing you are all Cavaliers, and are possessed with the same spirit that is in the worst Malignant, and spit as bad poison.

"The Parliament put the sword into their hands not to destroy themselves but the Kings party and enemies of the State." Then they gave them Commission to destroy themselves, for those they seized on, if not all, yet the most of them proved both; therefore instead of seizing on them, they might have destroyed them by the authority of the Parliament. If the Kingdom does not approve of what you do, it's like they will when they understand it, and see the fruit of it, seeing God approves of it; if the high Cavaliers, and the Presbyter, and the low Cavaliers, the Malignants descent, we are content, the best I doubt not but will be satisfied.

"Sins against the City in marching through it with their ranks in their hats." Why not through the City as through another place? What sin call you this? In what place of the Bible may I read that this is a sin? Taking the Tower and putting in a new Lieutenant, &c. Who might better do it than the General? Impeaching and imprisoning some Aldermen, &c., the great Cavaliers must suffer as well as the poor ones. Would you have them not to be punished? Or would you have as many punishments, one lesser than another, as there are degrees of riches, honour and greatness? Taking away the Sheriff, for it had been better for the City if it had fewer such Members, demanding unreasonable amounts of money in such sums, none judge it unreasonable but Cavaliers, ignorant and corrupt men, against the Kingdom by taxes and free quarter. Ye see, to starve the Army is agreeable to the judgement and conscience of the Presbyter, for is it unreasonable for them to eat, or to require the money that is their due to keep them? Little sums will not maintain a great Army; the Army had not now had a being if it had not been for you and your brethren the Cavaliers, and then they would have had no taxes, sums nor free quarter; the enemies of the Army judge all the army hath is too much; if the Presbyter were to set down the sum it should be a little one if any at all. It's like if their sums had been denied; I personally would have given my consent that they should have fetched it, and if they be hungry and cannot get victuals, that they should come into our houses, and take it whether we will or no; and I believe it is as lawful as it was for David to enter into the house of God, and eat that which was not lawful for him to eat. Do not think you will approve of this doctrine, but I care not whether you do or no, so long as God doth, as you may see. "But Sihon trusted not Israel to pass through his coast, but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them, so Israel possessed all the land of the Amorites, the inhabitants of that country." Jdg.11:20-21.

"Possessing your selves of the gates of the City." The City is beholding to them for that, it was an act of love, if they had not done it, it's like they feared they would have killed one another, or effected the destruction of the entire City. Decay of trade, who have undone the Kingdom and caused so much loss of blood and treasure; and decay of trade as the King and his party, the Bishops and their Priests, Mr. Presbyter, &c., must be considered in this work? Who but the Bishops and the Priests in their pulpits have set the Kingdom together a fighting, sending Messages to the house prescribing them a time to

answer? The Parliament were something slow, as they need be quickened. I perceive you are not of their minds, of that conceit that they waited on them too long, and so continued {or permitted} them to sin, yet they must be let alone; to let loose a lion and a bear is not so dangerous to the people as your principle is, for it is so large and dangerous in denying, that they are accountable for what they do. "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his Kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses, they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Dan.5:20-21. The foundation altering the foundation of Government, are the laws; but are not some of them unjust, other some ill framed, and are there not tricks in Law that occasion long and chargeable suits? The law makers are not perfect, by experience men see the inconveniences of them; it's no injustice to change for the peace and welfare of the Kingdom. God was pleased in his Government to change some laws, and must not ours admit of no change, for the people's judgments and dispositions change. Do you think so much blood hath been shed, and to have nothing changed? When the righteous are in authority, then there will be a great change; if a new model of Law and Government be best for the Kingdom, there is no hurt done.

"The Army say one thing, and does another." I cannot tell what they have said, for man doth often do so, only God is unchangeable, it's suitable to him to be of one mind, and not to be turned. "But he is in one mind, and who can turn him, and what his soul desireth, even that he doeth." Job 23:13. They should not say and promise to do that which they cannot do, or may not lawfully do. It's a fault to say it, but a greater to do it; promises that cannot be kept without sin, are better broken than kept, as the vow of single life. David said he would destroy Nabal, &c., but he did well to unsay it again; we may not neglect doing good, though not engaged by promise, nor do evil, if engaged by Covenant.

"There is not a word of toleration in the Remonstrance." The fittest place for that is in the Agreement, they make the profession of Religion stink, the injustice of your accusations cause you to stink. I could discover the unjustifiableness of your charges; but I count them not worth the answering. You say *"they walk by providence without a precept."* The providence of God is often pleaded in justifying your way; it's an observation not a rule, I am confident they do deny that the providence of God is not the rule and ground of their actions, much less contrary to the word; the ground of their actions is the word of God, and if they had not acted by counsel, they had not done that they have; its but a false accusation, they observe both. The rule of the Word of God, and the rule of his providence, God is seen in both. The providence of God declares his will as well as his word, although not in the same way; by his providence we come to see his will. Christ would have us to take notice of a small matter as the falling of a bird or half a farthing. Matt.6:26. The LORD is Wonderful in Counsel and excellent in working. "For his God doth instruct him to discretion, and doth teach him." Isa.28:26. "This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working." Isa.28:29. The way of man is not in himself. "O LORD, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jer.10:23. Man's goings are of the Lord. "Man's goings are of the LORD; how can a man then understand his own way?" Prov.20:24. If

two Armies fight, and the one get the victory, doth not God by his providence declare, that it was not his will the other should have the victory.

That Sedgwick should condemn the Armies proceedings, and so suddenly exceedingly justify them; the providence of God herein, is more to be observed then what he hath said. When Abraham's hand was stayed, it did appear it was the will of God he should not kill his son. When I know one is dead, then I know, and can say, it was not the will of God, that he should live any longer; and so when two fight and the one is overthrown, by that I know, it was the will of God he should get the day.

"We have withdrawn from you as brethren, that walked orderly, which should something affright you, though you be good Soldiers, and will, if you be spiritual." This, we {as I am informed} are the Presbytery that met in Sion College, where Edmund Calamy, with the black guard, were commanded not to come at the Army, least they should honour or countenance the Army. When you have done all you can, it's just one of the Popes Bulls, which did some times fright the simple, but the wise laugh at it. "The curse causeless shall not come." Prov.26:2. Our God will turn the curse into a blessing. Neh.13:2. The more of your curses, the more is our comfort, none but children and fools will be troubled at anything you can say or do, there's no difference between the Pope's Bull and yours.

"Sins against the Ministers in taking away tithes to starve them." It seems, though you would have the Army starved instead, you are not willing to be starved, it appears you have some love in you. I Pet.5:1,2. Neither is it sufficient for you to style your selves Pastors and Ministers of the Gospel, as you do, seeing that you are not so. Have you any other Ordination than that you have received of the Bishops, and of each other of your selves? Can he that hath a false ordination, or none at all, make a true Official Minister? That will not endure the trial, nor will it prove you to be the Official Minister and Pastors of Christ, if ye do the same work they did; no more, than if a stranger should do all that a husband doth to his wife, will prove him to be her husband, who were never married; yet it will be hard for you to prove that, to read service, instruct women, marry, and bury the dead, sprinkle infants, give the Supper to the Parish, &c., is the work of the Ministers of Christ. Did the Ministers of Christ in the Scripture, perfect the Saints after this manner; nor will it prove you are Ministers of Christ, because of your human learning. You have been at Cambridge or Oxford, and have worn a rough or black garment to deceive, and to make people believe you are Ministers; you say you are the learned men, and therefore you make the people believe, you are the Ministers of Christ; but it appears it is but human, not spiritual, and that will not serve; you call your selves Divines; pray what is that which makes you Divines, is it because you are exercised in matters divine, or is it because you are made partakers of the divine nature? You give us great cause to question both, because the spiritual man discerneth all things, but you make it appear, that you are blind in the things of God and man; if both be true, many Tradesmen may be called Divines, as well as you, seeing the reason is the same; it seems you cannot tell your own name. "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers." Isa.44:24-26. You are so learned as appears, nor will that which you call Conversion, prove you to be Pastors,

for conversion, belongs to God not to men. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them. Praise ye the LORD." Psa.147:19-20. "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt.13:11. It's from above, as James saith, have you not read of one Famentius, a Lay man, a private man as you call them, who in his travels, was instrumental to the conversion of many to the Christian faith. Many other instances might be given. I will hasten on, therefore will present but one more. Doctor Fulke confesseth in his Confutation of the Remish Testament, of a woman who converted a great many in the Island, where she was carried captive. Tell me, was she a Pastor, or an Official Minister?

None were to have Tithes but the Levitical Priesthood, and when that Ministry ceased, their maintenance ceased, so that to take or pay Tithes is to deny Christ in the flesh. Hebrews chapter seven. Are Prophets, Ministers, Pastors, anything, everything, nothing?

Mock and scorn the Prophet, false Prophets, despise the ministry of Christ, of Antichrist; false Prophets transformed, calling them Antichristian, the Parliament hath noted you to be so, and you are so; for if the Bishops calling be Antichristian, and all the Offices depending on the Hierarchy, your Offices and ministry is a branch of the Hierarchy, the Statute Law is against any Seminary Priest, or Ecclesiastical person whatsoever, made or ordained, without or within her Majesties Dominions, by any authority derived, challenged, or pretended from the Sea of Rome; by any, or of what use, name, degree soever the same shall be called or known to be, or remain in any part of her Highness dominions, and every person so offending, shall be judged a traitor, and shall suffer as in case of high Treason. And every person that shall wittingly and willingly receive, relieve, comfort, aide and maintain any such Priest, or Ecclesiastical person, shall be judged a felon, and shall suffer without benefit of Clergy and suffer death, loss, and forfeiture as in case of Felony.

So that it doth appear that such as own the Pope to be a true Minister, and retain any ordination derived from him, are guilty of treason, and such as receive or maintain them, are guilty of felony and treason; and that the Ministry of England is derived essentially from the Pope, see Francis Mason, his "Consecration of the Bishops in the Church of England," {a defense of the Church of England,} published by Authority 1513, and John Yates, in his "Model of Divinity," {catechistically composed, wherein is delivered the Matter and Method of Religion,} printed in 1622. Doctor Cranmer was ordained a Priest and Bishop by the said Pope's authority, and others received it from him. Add to this Statute the National Covenant, and see how they agree; wherein the Nation is required and have sworn to use all means according to the word of God, and their place and calling to extirpate the said Pope's priesthood. The words of the Covenant are these, "that we shall in like manner without respect of persons endeavour the extirpation of popery, prelacy, and all other ecclesiastical offices depending on that Hierarchy." In which number are all the Bishops, and Ministers, by what names and titles soever they be called, or however reformed, so that to worship them, is to worship the beast. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev.14:9-10. The Priests say, they receive their

ministry from the Apostles by succession; they confess it comes through Rome through the Pope, but it's not of, nor from the Pope; ye see how hard they are put to it, to find a shift also.

It cannot be denied, but the Bishops did ordain men Priests, a full Priest, or a half Priest, as appears by the Book of Ordination of Ministers. Many are so simple and plain naked, that they writ themselves Priest of such a place, so that you have no offices but a Priesthood; but what priesthood is it? Is it the Popes? Are you of the priesthood of Moses, then ye deny Christ to be come, for they were types, and that Priesthood was a shadow of it, &c, which was to cease, when Christ the substance came. If ye have more calling to it than Uzziah had, then you must burn Incense upon the Altar, for that is your work as appears II Chron.26:18; if you say your offices of Priesthood are Christ's Priesthood, tell us in Christ's Testament where we may read that the official ministry of Christ under the Gospel is called a Priesthood? If you will I will try it out with you, and see if it does not prove you are such ministers as is expressed in the Corinthians. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor.11:13-15. Those who were formerly prized by you, they prized you indeed till they came to a fuller knowledge of you and your Ordination.

Buff-coated Chaplains are they the worse because they have buff-coats, it's like your meaning is, that they are not the Bishops Priests, and have not high learning as you have, it's like they have a more spiritual learning which is a better, for we cannot but conceive something is the matter that they choose such, it may be they find that the knowledge of Greek and Hebrew is not so necessary as you would seem to make it.

The Priests say that we know not the original, and our Bibles are not rightly translated, nor cannot be pronounced according to the original; besides in translations there are errors, for no translation is simply authentical, and the undoubted Word of God. We demand of you, answer if you can; as to how know you that your Hebrew and Greek copies are true copies? Is it not possible for any to write contrary to their copy, if copies may be printed false, they may be written false, the art of Printing is not above 350 years old. Can you produce the first original copy, or any of those the Apostles wrote? If not, the cause is the same and you know the original no more than those that know not Greek or Hebrew? If you may depend upon the faithfulness of the Writer and Printer of your Copies, why not others upon those that did it upon oath? Doctor Fulke in his confutation of the Rheims Testament justifieth the English Translation of the Bible, in his "New Testament Confutation," printed in 1589. But we receive not the truth by tradition. I would know of you that are so for Hebrew and Greek, &c., if the knowledge of the tongues be sufficient to teach those that have those tongues the mind of the Spirit of God in the Scriptures or no? If yea, then all that know these tongues know the mind of God; if no, then it is but an insufficient help, and what is an insufficient help worth more than nothing. The knowledge of Greek and Hebrew is a help to read a Greek and Hebrew Bible, because else they cannot read them. So the knowledge of the English tongue is of necessity to read the English Bible. The cause is the same; but the understanding the English tongue, and reading it in the Bible cannot give them to understand, the meaning of it no more than

the knowledge of the tongues Greek and Hebrew though it helps them to read the Bible in those tongues, yet is not able to give them to understand the meaning of it. That this is so, some of them, who know the tongues confess; for Apollo was a learned man, he saw the first copies of the Bible, and if that could have caused him to know the mind of God what need had he to learn of Aquila a tradesman {one of the laity as the Priests use to say} and Priscilla his wife the mind of God as he did. Acts.18:26. Also what is the reason that those that know the tongues cannot agree among themselves? What is the mind of God in his Word, that some of you in your expositions are as contrary to each other as light is to darkness; the natural man cannot perceive the things that be of God; a natural man may be, and some are learned men it's confessed; some of the Jesuits are good Scholars, &c., for they know the tongues, &c.; then it will follow a man may be such a learned man and yet cannot understand nor perceive the things of God. Nicodemus was a great scholar and teacher in Israel yet how simple was he concerning the meaning of Christ's words. Tell me then what a help their human learning is to them in spiritual knowledge in the things of the Spirit. The Word saith that he reveals to us the deep things of God by his Spirit, I Cor.2:10; he saith not by Greek and Hebrew. If our translation be true then we can tell the meaning of it as well as you; if it be not true tell me what is that Preaching worth that is proved by a false translation, and if we must believe contrary to our translation because you say so, what is this but an implicit faith and human? And seeing you so differ among yourselves about the meaning of the word or the mind of God in it, tell me, how I may know which of you I am to believe? Also you confess that one word {in the 'original'} could bear nine or ten divers significations; how know you which of them is the mind of God in that place, unless he reveal it to you? And if God please he can reveal it to a simple man, and God doth do so, and this is that for which Christ thanks his Father, because he hath hid these things from the wise and the learned, and revealed it unto babes, "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." "For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered." Isa.29:10-12. Neither of them can read it, both put it off for they cannot understand it, the unlearned thinks as he hath been taught, that if he were learned in Greek and Hebrew he could understand it; but the former who was such a learned man could not do it, it is hid from the learned; for it's not in being learned, nor in not being learned. What then will some say, it is because God hath not revealed it to them therefore they do not know it. The Lord saith that none can know the things of God, but he to whom the Spirit will reveal them. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him?

But we have the mind of Christ." I Cor.2:9-16. "I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Psal.119:99-100.

The knowledge of Greek, Hebrew and English are all human learning of equal excellency, necessity, and use for the translation and reading of the Bible; and as without the knowledge of Greek and Hebrew, the Bible could not be translated into English, so he that translated the Bible into English, could not have done it without the knowledge of the English tongue; therefore there is the same use and help and necessity of the English tongue as of the Greek or Hebrew tongue; so there is the same to be said for the French and Dutch tongue, and all other tongues and therefore why the Greek and Hebrew tongues should be of any more use and excellency than other tongues, there is no reason to be given for it. As Aaron the Priest set up the golden calf it was called a god and Aaron made Proclamation, Exod.32:4-8, &c., and the people idolized it and danced about it, so the Priests have set up Greek and Hebrew as a god, and the people rejoice exceedingly in it, for they idolize it and fall down and worship it, because the Priest have made a Proclamation for it and commended it for such a rare thing to help them to the knowledge of the mind of God. A golden business by custom is turned into necessity and it is in such an esteem as they do idolize it and worship it, as they did the calf. And because some of the Army see this Idolatry, the Presbyter is not pleased. Instead of allowing some errors, as we fear some among you endeavour a universal toleration of all Religions, it seems some errors may be allowed. But do the Scriptures allow it, or are you willing to allow of a few? As they endeavour for toleration for all apostates; then you shall have toleration, but that will not content you, though its doubted to allow your Religion openly, we see your principal is that you would have none tolerated but your selves, will not you be of the true Religion, unless ye be forced to it, or are you willing to be of a false. Religion, and to think it will be a sufficient excuse for you to say you are compelled to it or do you love to see the bodies of others tortured, and their estates ruined, because they are not of your Religion.

"Instead of preserving the purity of Religion and the worship of God, we fear you are opening the door to desperate and damnable errors and heresies against the truth of God." And so for fear of letting in of errors we must keep out the truth? It is better to let in twenty errors, than to keep out one truth, for truth is more good than evil is evil. It is better to suffer errors than to persecute the truth, and the Professors of it, for always by such fine pretenses and glosses we have been deprived of our liberty. We have fought for it as our treasure; persons and friends, and the blood of the brethren were laid down to be freed from the cruel Task-masters of Egypt, the Bishops and Presbyters yoke. Hear you not the wife say, my husband lost his life for the freedom of the people of God. Many children may truly say, my father spent his estate and laid down his life for my liberty, and the people of God. The Parliament and Army promised us the liberty, and for this they fought, if the Army had not provided for our liberties herein, they had not given us that which their consciences tell them is our due, they had deceived us, the equity of the thing pleads for us, many of the chief of them had never been soldiers, but to break asunder this iron yoke that was upon our necks and the Kingdoms.

To what purpose think ye hath God slain so many of our enemies? "Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their

altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols." Ezek.6:13. One cause surely is, that his people may dwell quietly and safely, &c. God hath blasted them that would have kept us from our sweetest liberty. The King and his Bishops denied it to us, and God hath blasted them, those of the Parliament promised liberty to us, but did not give it us, and therefore God hath blasted them. The Synod, with the Ministry of England should have spoken for us, and they spoke against us, and God hath blasted them. Many of them are as the dung upon the earth abhorred, and if the Army had neglected us herein God would have blasted them. Jerusalem is a burdensome stone, all that oppose it dash themselves in pieces. If they had neglected us it would have been their sin, grief and trouble hereafter, if they could have escaped that we had met with all, besides what persecution had come upon us by their neglect had been their persecution, besides if they had not been for us they had been against us.

If you say ye desire liberty for the people of God, but not for others, you could not provide for the one and exclude the rest. If the Children have any bread, the dogs will have some, something is their allowance. Truth Lord the dogs eat the crumbs that fall from the children's table. Though men's mouths cannot be stopped from exclaiming against them, there are grounds sufficient to warrant and justify what they have done herein. Say somewhat liberty for all errors heresies and blasphemies, and Papists, we desire not that idolatry to be allowed publicly. If you can tell us how liberty for the truth and people of God may be had, that the Saints may not suffer, nor the truth suppressed, but errors heresies, &c., suppressed, and I dare venture my life the Army will gladly hearken to you. He saith the Army rob the Parliament of their coercive power in matters of Religion; you say they have such a power but we could never see you prove it.

"Let the Magistrates coercive power in Religion be debated in Parliament by a native liberty debate truly before a free Parliament, if we convince them not let them carry it." This is but a brag, this Parliament to you, and the Cavaliers is no free Parliament. Speak plainly what you will stand to, make your challenge if you have the truth on your side, and see if there be not them that will debate it with you, or bring forth your thirty strong reasons, and if they cannot be answered, by my consent you shall carry it. Answer these reasons, if you can. If the Parliament are to Judge what is truth, and what is error in Religion, then it doth follow that the Magistrate must have a certainty of knowledge in all opinions and causes in Religion, else how is he able to judge which is the truth, and if he hath not such knowledge? May he be owned fit for a Magistrate? It will be a doubt whether it be lawful for any to be a Magistrate that hath not such knowledge as his work requires, and by this rule we shall have no Magistrate at all, because no man hath ability of knowledge to determine in all causes and doubts in Religion.

If the Magistrate is to determine what is truth, whether it will not follow that we must believe and live by the faith of the Magistrate, and change our Religion at their pleasure, and if they will approve of no Religion, it seems we must have no Religion at all. The Saints in Scripture are commanded to worship God, whether the Magistrate like it or no. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Amen." Matt.28:18-20. This often contrary to authority. "And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:18-20. If the Magistrate as a Magistrate may lawfully punish those that they are persuaded in their consciences are erroneous, and heretical, then Queen Mary and her Parliament did well in burning the Martyrs, for they in their consciences were persuaded they were so. If the Magistrate have power in spirituals, why call you not him a spiritual Magistrate? The Magistrate hath his power from the people, and then it will follow that the people as a people have originally as men a power to govern the Church, to see her do her duty to reform and correct her; and so the Spouse, the wife of Christ, who is a King's daughter, and a Queen must be whipped or corrected according to the pleasure of the world.

Are they to make Laws concerning Religion, or to appoint any material prisons for Blasphemers of Christ? We require you to prove it in Christ's Testament, and if the Old Testament is to be their rule, then see what they must do. "Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, let us go and serve other gods, which ye have not known; then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God, and it shall be an heap forever; it shall not be built again. And there shall cleave nought of the cursed thing to thine hand, that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God." Deut.13:13-18. You will not do so, yet you are to prove that Christ's Church is to be planted by violence and blood-shed, and that Christ would have men compelled by fines and imprisonment to serve him.

Uniformity in Religion in the State do trouble the consciences of many, and impoverish the Saints, and cause them to lose their lives, for laws concerning Religion catch the best men who make conscience. Witness Daniel and the three children; men in zeal for Religion persecute Christ, and think they do good service when they kill them, if they must judge what is truth. We must always be persecuted, for they will call truth blasphemy; the truth hath but a few to own it, the world are like to outroot them, and then we are judged and noted heretics and must suffer for it. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." Rev.12:11. The army desired that this persecution of the truth and people of God might cease; they saw the name of settling Religion to be but a presence to establish error and persecution, and that so long as laws were made concerning Religion, the Kingdom could not be quiet. They are against suffering of errors as much as you, they desire some might be appointed to write against errors, but they knew that the judgements and consciences of men do so differ, that it is not possible they could submit to one way of Religion, and that we ought to do as we

would be done unto. If one man is to be punished for his errors, then all men must be punished, because no man is free from error. All truth is not among one sort of men, for there is no man who doth judge his own judgment erroneous; they that now hold errors, may hold the truth. If there were no error, it could not be known what is truth, or truth not be so glorious. It is not in the power of man to believe what he will, and as he will, for the mind of man is persuaded with great reasons, {truly so or so apprehended,} will he, nil he, if he should do contrary, he should do contrary to his own judgement and conscience, which God forbid. They could not see it, that it was fit to make such sole Judges in matters of Religion, who are not infallible, and as liable to error as others; they could not find a man that could show his authority from God that he should punish with corporal punishments men for their errors. If ye say that every man may live as he list, had not he as good live as he list, as live as you list; but, we are bound by oath to a Reformation in suppressing of errors &c., but it is to be according to the word of God, not against it. Show us the pattern in Christ's Testament to punish such as hold errors with corporal punishment? Then errors must be suffered. We must suffer that which we cannot help, as necessity hath no law, for it is no more in our power to hinder errors than it was in the Bishops power to hinder men's speaking and writing against them. If you can say to the blind and dumb, open the eyes of their understanding; expel the darkness that is in men, and command the heart and reform it, and descry the vain imaginations of men's hearts, and prevent Satan's suggesting error into men, and hinder men from speaking each of other, and place light in the soul, and give the Holy Spirit to men to direct and reform them. If you cannot do these things, you cannot suppress errors, and then errors will prevail. If truth may be suffered, it will prevail against errors. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Lk.16:31. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." II Tim.2:24-26.

If you say the Magistrate are not fit to judge, then they are not fit to punish for they know not what, it's like the Priests who desire to judge and determine what is truth and error, and what the punishment shall be for each error, and the Magistrate to be the executioner, and so they be, the Judges, and the Magistrate the Hangman. Is not this an honour to them, and so the Magistrate must in his blind obedience do as they bid them, though they do not know whether it be right or wrong. We require Scripture to prove that you are to appoint and determine what is truth and error. You are our enemies, must we put out our eyes, and see by yours? You are as liable to err as others, your seat is not the infallible chair, you turn with the wind. If the Cross, Surplice, Mass-book, Episcopacy, &c., be in fashion, you will justify them all to be divine law, or at least lawful if the tide turn, then you turn, and if the tide tum again, we may guess where we shall have you; and yet you would have all that differ from your Presbytery arraigned at your bar, before your dreadful tribunal; to receive your reproof which is sharp and terrible, it will strike through our liberties, states and lives; your argument is authority, what you say must be an oracle to be believed of all men without opposition or contradiction, what is contrary to you, is heresy ipso facto, to be punished with fagot and flaming fire, what you approve is law, what you condemn is heresy. You have been above this hundred and twenty weeks a heating the oven for your Heretics. You expected by this time to have been at the old

trade of persecuting, for now your oven is ready, you want no will but power to catch them, and to cast them in. We had as live under the Pope, as under the power of your Presbytery! Are you gentle towards all? "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." II Tim.4:2. "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Lk.9:54-55. Your weapons are carnal. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." II Cor.10:4. To what purpose are we to have Bibles in English, if contrary to our understandings of them? We must believe as the Church believes, whether it be right or wrong. We had as believe that a patent should be granted you, that all the Corn and Cloth should by you be monopolized, and that you measure it out to us at your price and pleasure {which were intolerable} as that you should appoint and measure out to us what and how much we shall believe and practice in matters of Religion. In my judgement your judgement is a lie! Will ye compel me to believe a lie, or to do that which I believe is sin? There is not the least reason the counsel in England can enjoy their rights and liberties so long as any one Religion is set up, and men forced under great penalties to be subject to it. So much for this time, I intend you more when you write again, when you bring forth your strong Reasons.

FINIS.

THE CAUSE OF THE POOR PLEADED.

"All the brethren of the poor do hate him, how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him." Prov.19:7.

"Open thy mouth, judge righteously, and plead the cause of the poor and needy." Prov.31:9.

"And above all these things put on charity, which is the bond of perfectness." Col.3:14.

"Only they would that we should remember the poor; the same which I also was forward to do." Gal.2:10.

"Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Dan.4:27.

"And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Lk.16:31.

"Was not my soul grieved for the poor?" Job 30:25.

"Who knoweth not in all these that the hand of the LORD hath wrought this?" Job 12:9.

By Samuel Richardson.

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The Cause of the Poor pleaded.

"And the people asked him, saying, what shall we do then? He answereth and saith unto them, he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Lk.3:10-11.

If two coats, impart one; I need one, and he needeth one that hath none, and he that hath meat, let him do so likewise.

Observation 1. We learn the cause why God hath given unto some more than unto others, is not because they need more than others, nor that they should keep it for themselves, but that they should supply the want of others, distributing to the necessities of the Saints, given to hospitality. Job 31:15. Rom.12:13. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal.6:10. If two coats, impart to him that hath none, and he that hath meat, let him do so likewise.

Observation 2. We may not give both, nor keep both; it is the will of God, that what we can spare, or have more than our necessities require, is to be given to supply the wants and necessities of others. If two coats, impart to him that hath none, and he that hath meat, let him do so likewise.

Observation 3. The wants of others should be considered and laid to heart, cared for, and supplied by us, as if they were our own. Job 30:25. II Cor.11:29.

Reasons why we should impart and give to supply the wants of others, are, because.

1. It is God's command that we do so. Thus saith the LORD, "is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" Isa.58:7. "And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger, I am the LORD your God." Lev.19:10. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Prov.25:21. "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Deut.15:10. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Matt.5:42. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee." Lev.25:35. "Thou shalt love thy neighbour as thyself." Rom.13:9.

2. Christ did so. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor.8:9. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa.25:4. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt.11:29. "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt.10:38. Christ had

"compassion on the multitude." Matt.15:32. "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" Matt.18:33.

3. Believers did so. Cornelius "gave much alms to the people." Acts 10:2. "Now after many years I came to bring alms to my nation, and offerings." Acts 24:17. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas, this woman was full of good works and almsdeeds which she did." Acts 9:36. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Prov.31:20. "I was a father to the poor, and the cause which I knew not I searched out." Job 29:16. "The wicked borroweth, and payeth not again, but the righteous sheweth mercy, and giveth." Psal.37:21. "Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment." Ezek.18:16. Zacchaeus was a miserable, wretched, covetous extortioner; but when he was converted, immediately he became liberal. "Half of my goods I give to the poor." Lk.19:8. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44-45. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." Acts 4:32. "And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Exod.16:18. "The righteous giveth and spareth not." Prov.21:26. "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves." II Cor.8:2-3. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil.2:4-7. "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Rom.15:5. Believers have the mind of Christ. I Cor.2:16. They are merciful. "Blessed are the merciful, for they shall obtain mercy." Matt.5:7. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Col.3:12. So much as we are like Christ, we love, are pitiful, and have bowels of mercy; so much as we believe, we love; love is full of labour, bountiful, and spares for no cost. "And the king said unto Araunah, nay; but I will surely buy it of thee at a price, neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver." II Sam.24:24. How are we like Christ and his people, if we have not the same spirit, mind, and heart they have? If we walk not in their steps, and do as they did, if necessity so require?

4. What we have is God's. What we have to spare, if others need the same, God hath bidden us to give it them. Prov.25:21. If he hath ordered it for them, it is their due, it is injustice and theft to detain it. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov.3:27.

5. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov.11:25.

6. They in want are our own flesh. Hide not thy self from thy own flesh. Not to supply their wants to our power, to be without natural affection. II Tim.3:3.

7. Give and ye shall sin less. Break off thy iniquities by showing mercy to the poor. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Dan.4:27. By mercy and truth iniquity is purged. Prov.16:6.

8. To give is a proof of the sincerity of your love to God and man. II Cor.8:9,24.

9. Not to give, or to give sparingly is a cause of poverty. "He becometh poor that dealeth with a slack hand." Prov.10:4. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov.11:24.

10. To give is the way to have more. "There is that scattereth, and yet increaseth." Prov.11:24. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Lk.6:38.

11. What you give is not lost, but lent, God hath promised to pay it again. "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." Prov.19:17. "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl.11:1. "A good man sheweth favour, and lendeth, he will guide his affairs with discretion." Psal.112:5. Many men will trust men with thousands, but not God, because they do not know him.

12. To show mercy to the poor may be a lengthening of thy tranquility. Dan.4:27. The merciful man doth good to his own soul. Prov.11:17.

13. We should give, because we may come to want our selves. "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Eccl.11:1-2. Fire may come, thieves, oppressors, sword, famine, overflowing waters, &c., may come; therefore give, for such measure as you meet to others shall be measured to you again. Make friends by giving to the poor. Lk.16:9,10.

14. If the clouds be full they empty themselves upon the earth, Eccl.11:3, the very Indians, Heathen, wild Irish, give freely such food as they have to all comers; the very lions, wolves, &c., will not devour the prey alone, they call their fellows to what they get. "Will a lion roar in the forest, when he hath no prey? Will a young lion cry out of his den, if he have taken nothing?" Amos.3:4. It appears when he hath taken something, he calls by roaring and crying to his fellows, to come and share in what he hath taken.

15. If you omit this duty, it will be a sin unto you. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother, but

thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto." Deut.15:7-10.

16. How do we love our neighbor as ourselves, if we take not care for them as we do for ourselves?

17. To give is a joy to the Saints. "For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother." Phm.1:7.

18. To give is a means to cause others to do so also. "For as touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many." II Cor.9:1-2.

19. To give is pleasing to God and man. God loveth a cheerful giver. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." II Cor.9:7. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." Heb.13:16. "I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil.4:18. It pleaseth them that receive, it pleaseth all good people that hear of it.

20. To give is an honour and glory to God. "He that oppresseth the poor reproacheth his Maker, but he that honoureth him hath mercy on the poor." Prov.14:31. "They glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." II Cor.9:13. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt.5:16.

Consider the evils and miseries they bring upon themselves, who have this worlds good, and do not supply the wants of others.

1. They are guilty of all the sorrows and sufferings which their not giving hath occasioned. Consider what account wilt thou be able to give of that estate God hath entrusted thee withal to supply the wants to others whom thou hast neglected, and hast and dost consume it upon thy lusts and pleasures, ere long it shall be said unto thee, "give an account of thy stewardship; for thou mayest be no longer steward." Lk.16:2. Dost thou think that if some other had the estate thou hast, that they could not, and would not do more good with it then thou dost? Many in these our days have had great estates, now they have them not; one cause is, they did not supply the want of others, therefore they are taken from them, and are in great want themselves.

2. So long as we omit our duty herein, we cannot enjoy the sweet peace of a good conscience.

3. All your religion is vain, impure, and false. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas.1:27. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa.58:7. "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Mic.6:8.

4. It was the sin of Sodom, that she did not strengthen the hands of the poor and needy, Ezek.16:49, and if we commit the same sins, may we not expect to meet with the same punishment, fire and brimstone, or that which is worse, hardness of heart, and everlasting punishment? Matt.25:46. I fear this nation lieth under a curse for this sin, though many see it not, or consider it not.

5. We hurt ourselves by keeping that we should give. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." Eccl.5:13.

6. The cry of the poor is against you; God heareth their cry, and will take their part. "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." Psal.72:12-13. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him." Psal.12:5.

7. Ye have not the love of God in you. "The righteous considereth the cause of the poor, but the wicked regardeth not to know it." Prov.29:7. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I Jn.3:17. If you did love, you would supply the wants of your brethren. "He that loveth not his brother abideth in death." I Jn.3:14.

8. What you have is unclean to you. "But rather give alms of such things as ye have; and, behold, all things are clean unto you." Lk.11:41.

9. The Lord will not hear your prayer. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov.21:13.

10. Ye are not subject to the Gospel of Jesus Christ, but ye oppose and deny the same. "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thes.1:8-9. This is your portion; for he that is not merciful, hath not the Spirit of Christ, and he that hath not the Spirit of Christ is none of his. Rom.8:9.

11. You bring the judgment of God upon your selves, and upon your posterity. "Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg, let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him, neither let there be any to

favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. Let them be before the LORD continually, that he may cut off the memory of them from the earth. Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart." Psal.109:8-16. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him." Psal.12:5. "Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; surely he shall not feel quietness in his belly." Job 20:19-21. "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." Job 31:16-25. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas.5:1-3. "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed." Amos.6:1,7. "They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things, saith the LORD, shall not my soul be avenged on such a nation as this?" Jer.5:28-29. "I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction." Zech.1:15. "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." Jas.2:13.

12. You are they against whom shall be pronounced that most terrible and dreadful sentence of "go ye cursed." He shall say to them, depart from me ye cursed into everlasting fire prepared for the Devil and his angels; for I was a hungry, and ye gave me no meat, thirsty, and ye gave me no drink, a stranger, and ye took me not in, naked and ye clothed me not, sick and in prison, and ye visited me not, these shall go into everlasting punishment. Matt.25:41-46.

Oh that men would hear, and be persuaded to their duty herein. "Knowing therefore the terror of the Lord, we persuade men." II Cor.5:11. "To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the LORD is unto them a reproach; they have no delight in it." Jer.6:10.

But whoso is wise will consider these things. They that regard the word of the Lord will be persuaded, if they have but two coats, to impart, and he that hath meat to do likewise to those that have none; as you desire not to have the omission thereof brought against you at the last day, let it be your care to feed the hungry, clothe the naked, take them into your houses, or provide dwelling for them. Thou shalt love thy neighbour as thyself. A hard lesson for those in these last days, wherein the love of many waxeth cold to God and man; if he need, and cannot help himself, I am to care for him, and provide for him, as I

would do for myself, else how do I love him as myself? Love is liberal in giving, for he that loveth, is wholly drawn to the service of him whom he loveth; we are willing to share in all that Jesus Christ hath, though we deserve it not. It is but right that needy brethren share in what we have, even if they deserve it not; for we ought to lay down our lives for the brethren. "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I Jn.3:16-17. "Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks." Rom.16:3-4. If so, then we are to lay down our estates for them, for that is far less. "The righteous giveth and spareth not." Prov.21:26. It is not so now, for many need to be begged with much entreaty {to give} to supply the wants of others. It cannot but be a great grief to all good men, that the poor should want bread, yea and some of our brethren and sisters, if we belong to Christ, should be so neglected {that many a dog is better provided for, then they are} and that contrary to the word of the Lord. I wonder at that seeming comfort and peace of conscience some have that so abound in great plenty, who fare like princes, deliciously every day, and have all things in excess, while others are in great extremity and want. "The rich man's wealth is his strong city, the destruction of the poor is their poverty." Prov.10:15. Lending to an industrious man, might preserve a family from sinking; I have heard sad stories of the great extremities of some who beg not. We ought to part with our superfluities, to supply others conveniences, and with our conveniences, to supply others necessities, yea and to part with some part of that which is necessary for us, to supply others in their extremities. Those that will not do so, will not sell their possessions {much less die for their brethren} to feed the hungry belly, and clothe the naked body of Jesus Christ, who is hungry and naked. Matt.24:42,43. Christ and his people are one. Heb.2:11. I Cor.12:12. If ye neglect them, ye neglect him; if ye grieve them, ye grieve him; if ye refuse to help them, ye refuse to help him; if ye afflict them, ye afflict him. "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa.63:9. "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt.25:45. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Matt.10:40. How canst thou say thou lovest Jesus Christ whilst thou hast clothes, and food enough and to spare, and givest Christ none, or the worst? The Jews give to the poor the best of what they have, because God is to have the best; what is given to the poor for God's sake, is given to God.

Surely many would give much, and enough to supply the wants of others; but not until things be put into some good way and order. If some who have great estates should sell them, and give all away, it would soon come to nothing. If the poor were set to work, &c., and the rich jointly help, the poor might be comfortably provided for without burdening any; it were better to wear less costly apparel, to fare harder, cut off needless expenses, than not to supply the wants of others.

"Defend the poor and fatherless, do justice to the afflicted and needy," Psal.82:3, "for he that is higher than the highest regardeth it." Ecc.5:8. "The LORD maketh poor." I Sam.2:7. The poor are despised, Jam.2:6, hated, Prov.19:7, vexed, Ezek.22:29, and oppressed. Amos.4:1. The poor are victimized, Amos.8:6, treaded upon, Amos.5:11, ground to pieces, Isa.3:15, and devoured. Prov.30:14. As it was then, so it is now, but know for all

these things God shall bring thee to judgment. Eccl. 11:9. The wants, necessities, and miseries of others have not been enough considered, and laid to heart, and helped; the poor who are able to work, are suffered to beg; the impotent, aged, and sick, are not sufficiently provided for, but almost starved with the allowance of 3d. and 4d. a piece a week. Why cannot this Nation set their poor on work, and provide necessaries for those poor not able to work as well as Holland? That there may be no begging in England, nor just complaint by reason of want; this were a good work, a blessed work, very comfortable, of great necessity, attainable and honorable to this Nation, very acceptable to God, and to those in want, and to all good men. The Lord preserve those precious and blessed men who have power and hearts to do so, great good for those who cannot help themselves, God shall give them a full reward. Surely God will greatly bless them that further so blessed a work; as God delights in mercy more than in sacrifice. A merciful man is stricken to the heart with the miseries of others, and is compelled to help them if he can. Let no man seek his own things, but every man another's wealth. I Cor.10:24. Mordecai seeking the wealth of his people. Est.10:3. When this Nation shall seek the wealth thereof, that each may enjoy the same mercies and comforts which they desire for themselves, England shall be indeed a Commonwealth. Many say they have little enough for themselves, wives and children. "For all seek their own, not the things which are Jesus Christ's." Phil.2:21. They are lovers of themselves. II Tim.3:2. The wicked rich man was all for himself, soul take {thou} thine ease {thou} hast goods laid up for many years, Lk.12:19, he laid up all for self; leaving all their substance to their babes. Plas.17:14. They put wife and children into their wills, but leave out Christ and his children, because they love wife and babes more than Christ; but know, "he that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Matt.10:37. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Lk.14:26. Behold we have forsaken all and followed thee. Matt.19:27. "Knowing in ourselves that we have in heaven a better, and an enduring substance." Heb.10:34. "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." II Cor.4:18.

He that provides not for his family is worse than an infidel. If thou art a believer, Christ's family is thy family. Eph.3:15. They are thy brethren and sisters; brethren and sisters are ever counted of one stock, kindred, and family, and brethren are to provide for their brethren. Lev.25:25. Numb.27:11. If we be all members of one body, we should think the discommodities of our brethren pertain to ourselves. Men do well to provide for wife and babes, but not when the present necessities of others cannot be supplied without the same. How did they in the 2nd and 4th of the Acts provide for their families, wives, and babes, when they sold their houses and lands, and gave away all the money. Were they worse than Infidels because they were more careful to supply the present wants of the Saints, than to provide for themselves, wives and children? II Cor.8:14. The leaving great estates to children, makes them so much the greater sinners, to spend their days in pride, pleasure, idleness, uncleanness, tyranny and oppression, and in all excess of wickedness, but this the rich father will not believe. If men be not able to give, it is excepted according to that a man hath. II Cor.8:12. We should labour, working with our hands to have to give to him that needeth. Eph.4:28. Many spend so much on their lusts, that they are not able to supply the wants of others. The lusts of the flesh, the lust of the eye, and the pride of

life are chargeable, for they devour all, and make poor, they are able to spend thousands a year. One said I have twelve thousand a year, yet I want money as much as another man. "One sinner destroyeth much good." Ecc.9:18. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions," Eccl.7:29, to consume their estates.

Objection. None do their duty herein.

Answer. That will not excuse any, for we are to follow the word of the Lord, and not men that walk contrary to it; if none obey God, the greater is thy sin not to do it.

Objection. I would give, but I fear I shall want my self.

Answer. If you keep what you have, you may want the comfort of it, and the blessing of it, and the peace of conscience. You had better give and want it, then keep it and sin, but the Lord saith, he that giveth to the poor shall not lack, Prov.28:27. In the days of famine they shall have enough. Job.5:20. If you cannot trust him for your body, how do you, or how can you trust God with your soul, which is the greater trust; it's only the unbelieving heart which saith, can God indeed furnish a table in the wilderness? Can he give bread also? Psal.78:19,20. Take no thought, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed. Your Heavenly Father knoweth that ye have need of these things, all these things shall be added unto you. Take therefore no thought for the morrow, for tomorrow shall take thought for itself, sufficient to the day is the evil thereof. Matt.6:31.

Some say they know none in want, but it will not be sufficient to say so; so they will say, Lord, when saw we thee hungry and naked? They knew no such thing, nor did they enquire, nor come where they might have seen it. Lk.9:23. They were willingly ignorant. "The righteous considereth the cause of the poor, but the wicked regardeth not to know it." Prov.29:7.

Many say professors of Religion are as covetous and miserable as others; some have two or three great places of profit besides their own estates, but little good they do. Alas, what answer shall we give to this, save only that there are many professors of Religion that are not possessors of it; they have not heard Christ, and so not learned of him as the truth is in Jesus, therefore they have not known God, nor the power or Religion. If indeed they were converted, and had the spirit of Christ, they could not but be merciful and liberal, witness Zacchaeus, and they in the 2nd and 4th of Acts.

These are the last times indeed, as men generally are all for themselves, and some would set up such. Having a form of Religion without the power of it, deceiving themselves and others, whose end is destruction, who mind earthly things. Phil.3:19. They pant after the dust of the earth, Amos 2:7, after these things which the Gentiles seek. Mat. 6:32. Those who are risen with Christ, set their affections on things above, and not on things on the earth. Col.3:2. The power of religion and godliness lieth in the practice of it. Jam.1:22. By this shall all men know ye are my Disciples, if ye love one another. Jn.13:35. Every one that loveth is born of God. I Jn.4:7. Where love is, there is no lack. If we have it, we will not suffer, nor can we endure that they should want whom we love.

We desire again the Ordinance of God and of the Gospel, of relieving the poor, and that we might be much and often touched with a compassion and fellow feeling of the sufferings of others. Do you not think that it is the will of God that the poor, distressed, and miserable should be relieved; if you believe it, why then do you not do it.

It seems some think they provide well enough for the poor, when they allow some that are destitute 3d a week to keep them; others have 4d a week; I knew one of 80 years old wholly destitute, had 8d a week for a sufficient allowance; but it is not sufficient to give something, unless they have sufficient for their need. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother, but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." Deut.15:7-8. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44-45. "Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need." Acts 4:34-35. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Jas.2:15-16. "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality, as it is written, he that had gathered much had nothing over; and he that had gathered little had no lack." II Cor.8:14-15. I say not such an equality for everyone to live, and wear, and fare alike, but that the necessities of every one may be supplied; yet it may be observed, that when God fed his people in the wilderness, there were among them Princes and Rulers. God could, but would not provide more, nor better for them than others, one meat for all, one Manna; also God prescribed a like measure, a homer for each man; the poorest in the wilderness could, and did eat as good Manna, and as much as others; what else doth it signify to us besides his bounty, but this, that it is the will of God that there should not be any inequality of living among his people. Exod.16:16-18. Also that we should not think anything too much, nor too good for the meanest of the saints; for Manna is called Angels food, and meat from heaven.

It is not enough to do some good, or much good, unless we do all the good we can; we should render according to what we have received. "For unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more." Lk.12:48. We need to provoke one another to love and good works, especially in these days, wherein the love of many waxeth cold to God and man; that although there be many places where there is a famine of the word, yet how few are there that will break unto them the bread of the Gospel; it is great mercy to do it, yea the greatest mercy that men can show. For where no vision the people perish. Prov.29:18.

Many give so little, because they think the having abundance of riches will make their lives sweeter and comfortable. This is a great mistake, because riches pierce them through with many sorrows. "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." Prov.10:22. They are vexation of spirit. "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and

vexation of spirit, and there was no profit under the sun." Eccl.2:11. The more sorrows and vexation of spirit, the less comfortable life is also. The abundance of the rich will not suffer him to sleep. Eccl.5:12. His life cannot be comfortable that wants sleep, his heart taketh not rest in the night. Eccl.2:23. "When goods increase, they are increased that eat them, and what good is there to the owners thereof, saving the beholding of them with their eyes." Eccl.5:11. What is one the better for that others eat, so men vex themselves with a sore travail to get riches that they shall not spend? "There is an evil which I have seen under the sun, and it is common among men, a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it," Eccl.6:1-2, and who that stranger is he knoweth not. They heap up riches, but know not who shall gather them. Psal.39:6. Surely they are disquieted in vain. I shall leave it to the man that shall come after me, and who knoweth whether he shall be a wise man or a fool. Eccl.2:18,19. "For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?" Eccl.2:22. Neither saith he, for whom do I labour, and bereave my soul of good. Eccl.4:8. To the sinner he giveth travail to gather and to heap up, that he may give to him that is good before God, this also is vanity and vexation of spirit. Eccl.2:26. A man may have riches, and not have power to eat thereof. Eccl.6:2. Riches cause envy; Isaac waxed great, and the Philistines envied him. Gen.26:12-14. Riches cannot satisfy; he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. Eccl.5:10 & 4:8. These riches are called filthy lucre. Tit.1:11. They are the portion of the wicked, Psal.37:16, for a man may have them, and yet be miserable, poor, blind and naked, if not rich towards God, Lk.12:21, if not rich in faith, Jam.2:5, and good works. Worldly riches are vanity, Eccl.5:10, they are not durable, Prov.8:18, they are not forever; they have wings, and they often fly away. Prov.23:5. Uncertain riches, I Tim.6:17, which profit not in the day of wrath. Prov.11:4 & Zeph.1:8. They quickly perish. Eccl.5:14. A good name is rather to be chosen than riches. Prov.22:1. The reproaches of Christ are greater riches. Heb.11:26. Take heed and beware of covetousness, for a man's life consisteth not in the abundance of riches which he possesseth. Lk.12:15. Also if men did see the evil and sin that riches cause and do us, we should not be so unwilling to part with them as we are. Riches are called the mammon of unrighteousness, Lk.16:9, because they cause much sin and unrighteousness; they cause pride. Thy heart was lifted up because of thy riches. Ezek.28:5. Proud and high-minded, Prov.18:23, they boast themselves in the multitude of their riches. Psal.49:6.

They cause covetousness, for the more men have, the more they desire. Heb.13:5. "He hath swallowed down riches, and he shall vomit them up again, God shall cast them out of his belly." Job 20:15. Riches fill men with cares to get, to keep, to improve them, and with fears of losing them. Lk.8:14. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Lk.21:34. It is harder for them that have riches to enter into the Kingdom of God than others. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven. Mat.19:21-26. They cause to oppress; do not the rich men oppress you? Jam.2:6. They cause the heart to be set upon them, Psal.62:10, and to trust in their wealth. Psal.49:6. The rich man's wealth is his strong City. Prov.10:15. Worldly riches cause one to despise Christ and his poor Saints. Christ himself was "despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we

esteemed him not." Isa.53:3. "But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?" Jas.2:6. The rich oft choose for their companions such as are rich, though worldly wicked and covetous, whom God abhorreth. Psal.10:3. The rich will no more be admonished. Eccl.4:13. Riches cause men to err from the faith, and to deny the faith rather than to suffer and lose all. "For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim.6:10. Riches choke the word, and cause it to become unfruitful. Matt.13:22. Riches hinder men from receiving and obeying the Gospel. "Now when Jesus heard these things, he said unto him, yet lackest thou one thing, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me. And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, how hardly shall they that have riches enter into the kingdom of God," Lk.18:22-24, and hinder many from preaching the Gospel. Riches hurt them that cleave to them. Eccl.5:13. They hinder believing, as these that are rich have too much sense to have much faith. Riches cause men to desire, and seek, and to receive honour one of another. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" Jn.5:44. Riches cause persons to flatter themselves. "And in my prosperity I said, I shall never be moved." Psal.30:6. Riches cause others to flatter the rich, and to put them upon the ways of pride and pleasure to please them. Psal.5:9. Riches cause men to deny God. "Remove far from me vanity and lies, give me neither poverty nor riches; feed me with food convenient for me, lest I be full, and deny thee, and say, who is the LORD, or lest I be poor, and steal, and take the name of my God in vain." Prov.30:8-9. Riches cause those that have them not to be reproved, and so suffer sin upon them. "The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out." Prov.28:11. Those that are rich are not concerned with visiting the poor Saints. Matt.25:43. Riches cause persons to be idle, and to take their ease, and to settle upon their lees. "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" Amos 6:1. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity, therefore his taste remained in him, and his scent is not changed." Jer.48:11. Riches cause them less to seek God, and less to serve him, and less to mind, love and delight in God, and in things above. Riches cause spiritual deadness and coldness in Religion, and an unwillingness to die. Riches and prosperity cause men to be hard-hearted, careless, and insensible of the wants of others, so as not to weep with them that weep. Riches cause gluttony, intemperance, excess, sin, diseases, sickness, pain, death. Riches are a snare into divers temptations, into many foolish and hurtful lusts, which drown men into destruction and perdition. I Tim.6:9. Riches greaten men's sin and condemnation. Many shall curse the day that ever they had so many thousands and hundreds a year; for had they not been so rich, they had never committed half so much sin. We cannot hold God and riches, if ye hold to the one, ye despise the other; ye cannot serve God and Mammon. Lk.16:13. They think they may easily well agree, and that they may seek and serve both. Solomon did not so much as ask for riches. "And God said to Solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, &c." II Chron.1:11. If we were of the good mind of Agur, we would part with riches as freely and willingly as ever we received them. He would not have riches,

therefore he prayeth against them, saying, give me not riches. "Lest I be full, and deny thee, and say, who is the LORD, or lest I be poor, and steal, and take the name of my God in vain." Prov.30:9. It is not a sin to be rich, but it is a sin to keep riches when others and the Saints suffer and perish for want of them. There is a woe pronounced against the rich, though they mind it not, regard or consider it not. "But woe unto you that are rich, for ye have received your consolation." Lk.6:24. Woe to him that ladeth himself with thick clay. Hab.2:6. The Lord saith, labour not to be rich, for riches certainly make themselves wings. Prov.23:4-5. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I Jn.2:15. The love of money is the root of all evil. I Tim.6:10. Riches are external, and appertain {nothing to the mind} to violence in getting, in keeping. Strong men retain riches. If riches make themselves wings, and fly away, men intend to fly after them.

The measure we meet to supply the wants of others, is not the same that we measure to ourselves, they are divers, and divers measures are an abomination to the Lord. Prov.20:10.

Comfort to all who in obedience to God, and for his sake alone give freely, &c., to supply the wants of others.

1. You are like Jesus Christ, and his people in so doing.
2. You have the prayers of the Saints for you. "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me." II Tim.1:16. Eph.1:14,15. Psal.69:33.
3. Your bountifulness causeth thanksgiving to God, many thanksgivings to God. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministrations they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." II Cor.9:12-13.
4. All things are clean to you. "But rather give alms of such things as ye have; and, behold, all things are clean unto you." Lk.11:41.
5. You are happy. "He that hath mercy on the poor, happy is he," Prov.14:21, and blessed, for "he giveth of his bread to the poor." Prov.22:9.
6. Your righteousness remaineth forever. "He hath dispersed, he hath given to the poor; his righteousness endureth forever." Psal.112:9. Also, "the merciful man doeth good to his own soul." Prov.11:17.
7. You shall not want. Prov.28:27. Job 5:20.
8. The blessed promises of this life, and that to come are for you. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov.22:9. "Blessed is he that considereth the poor, the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of

languishing, thou wilt make all his bed in his sickness." Psal.41:1-3. "Blessed are the merciful, for they shall obtain mercy." Matt.5:7. "Deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the LORD shall be thy reward." Isa.58:7-8. "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Deut.15:10.

9. You shall have a great reward. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou shalt heap coals of fire upon his head, and the LORD shall reward thee." Prov.25:21-22. "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Lk.6:35-36. This promise is not to any Usurer; for if he lends, he looks for something again, and not only for the principal, but for more than he lent, he hopes for use. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mk.9:41. "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4.

10. You shall have treasure in heaven. Matt.19:21. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me." Matt.25:34-36.

There are Statutes as good as can be desired for the poor if executed. In 1572 the poor were to be settled and numbered, and after the numbering, the county justices and town magistrates "shall by their good provide to raise weekly, or otherwise of every inhabitant such sums of money as they shall think fit for a stock to set the poor on work {and to compel them to work} and towards the necessary relief of poor not able to work to distress and sale of goods, or imprison without bail or main prize till he has paid the same." Yet for these many years the poor are neglected, and suffered to beg contrary to the statutes; yea, they suffer great misery, and run to ruin, and yet both Magistrate, Minister, and people are silent, and content to have it so. This is a sore evil.

I hear that the Town of Maidstone and the City of Dorchester, and a few other places, the poor are set to work and provided for without begging. Oh that London, &c., would do so also; that there be no complaining in our streets, Psal.144:14; but instead of helping the poor, there be those that rob the poor. One Justice of Peace gave in his account of the poor's money 500 pound short, which can be proved. If men fearing God and hating covetousness, were appointed to receive that which would be voluntary given to effect this good work; there would be stock enough to set the poor on work, and to supply all wants. The people of this Nation have been so bountiful, that a Law was made to restrain them, fearing that all the whole Land would be given to the poor, the Papist may rise up against many of this generation. It is a sad thing that they should be more forward upon a bad principle, than a Christian upon a good one. I hope it will not be long till those in

Authority will consider the cause of the poor and help it. It is possible we may see some as willing to help others as to help themselves, and to provoke others to do so. The poor daily increase and multiply; in time, if you prevent it not, they will be able and willing to order you and your estates as they think fit. Take care, and provide work and things necessary for the poor. Surely there is no work in the world that men will give more freely unto than this.

Worthy Oliver Cromwell deserves great honour and imitation, as he gives more money to the poor than any I have heard of in our days, thousands a year. I would that the rich would follow his steps; it is expected the Lord will use him with some others who have the same spirit, and merciful heart to do great things for the good of this Nation, especially to ease the oppressed, and to help them that cannot help themselves, and that all honest and well-minded people shall bless God for them, and for what they have done. The benefit and good thereof will more and more appear to the glory of God, and the welfare of this Nation. "He hath put down the mighty from their seats, and exalted them of low degree." Lk.1:52. "Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God." Rom.13:1. Those against whom none are able to prevail, are the greatest and highest power. Those who have the greatest power, are the fittest, and most able to protect and govern; honour and obedience is due to them that protect.

God hath by this Army protected, saved our estates and lives. Such Rulers are to be desired, who fear God, and have power and good principles. In reason we may expect a continued safety from them who have been a means to procure the liberty we enjoy, rather than from others, who under the title of Authority would undo us. Did not the late Parliament order triple damages for not paying of tithes, and erect a tribunal to punish all that did preach without ordination of the said Hierarchy and their Priests, which themselves have declared to be Antichristian. There doth not appear more love to God, to his people, and to this Nation, than in the Officers of the Army.

They deserve the greatest honour and trust among men that have suffered, been wounded, and shed their blood for this Nation, have freely offered for God's sake, and for our sakes their lives and estates to save ours. I pray you give us leave to own and speak well of them who have saved our estates and lives. God doth not put the power into the hands of any, so much for their sakes as for others; the honour, safety, welfare, peace, comfort, happiness, and glory of this poor Nation they ought to seek and prefer before their own. I trust the Lord hath put it into the hearts of those who have the power over us, to say, we will do this, and see this done; we will not seek our own things, but every one another's welfare, as I Cor.10:24, and each one to say as Gideon, "I will not rule over you, neither shall my son rule over you, the LORD shall rule over you." Jdg.8:23.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev.22:20-21.

FINIS.

AN APOLOGY FOR THE PRESENT GOVERNMENT, AND GOVERNOR.

**WITH an Answer to several Objections
against them; and twenty Queries
propounded for those who are unsatisfied,
to consider, and answer, if they please.**

"I am for peace, but when I speak, they are for war." Psal.120:7.

"And Caleb stilled the people before Moses, and said, let us go up at once, and possess it; for we are well able to overcome it." Num.13:30.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom.14:19.

"And the fruit of righteousness is sown in peace of them that make peace." Jas.3:18.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb.12:14.

"Depart from evil, and do good; seek peace, and pursue it." Psal.34:14.

By Samuel Richardson.

**LONDON, Printed and to be sold by Giles Calvert,
at his shop on the West end of St. Paul's. 1654.**

Several Objections against the present Government, answered.

Objection. This Government in the hand of one single person, is in effect a Kingly Government.

Answer. Even if so, that will not prove it unlawful; also when the power is in one or a few, a swifter and easier dispatch of business is had.

Objection. We have fought against Kingly Government.

Answer. If so, that were in effect to fight against Christ, for his Government is Kingly. We did not fight against Kingly Government, but against Tyranny and Oppression, but we most especially fought for Freedom in the matter of Religion.

Objection. We are to have no King but Jesus Christ; he is to be our only lawgiver. Jam.4:12.

Answer. I grant it, in matters of Religion his kingdom is spiritual and not of this world.

Objection. This Kingly Government hinders Christ from reigning.

Answer. This is a great mistake, the Government of the world, concerning the bodies and estates of men, is another Government, and requires another king, and this hinders not the Government of Christ, but may both in their place well agree together.

I grant that the Kings of the earth have opposed Jesus Christ and his Kingdom, and persecuted his people, but that was not from their Government as Kingly, but by mixing with their Civil Government matters of Religion, and making laws in matters merely Religious; and so persecuting Christ and his people, which was from their ignorance and wickedness of them who were Kings. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us." Psal.2:2-3. Yet are they not forbidden to be Kings, but bid to be wise, "be wise now therefore, O ye kings, be instructed, ye judges of the earth," Psal.2:10, {that is} let Christ and his laws, and his people alone, meddle not with them, inflict no corporal punishment upon them, nor meddle not with their persons and estates for things merely Religious, for that belongeth not to you. In matters Religious no man may make a law, the opinions that the magistrate hath a power from God to punish Heretics with corporal punishments hath cost the blood and lives of many thousands of the precious Saints and People of God.

There must of necessity be a Government and a Law in things civil; else there will be great confusion. Men say they know not what, when they say this Government hinders Christ from reigning; for if we speak of Christ reigning in his people by his Spirit, can that be hindered by Soldiers, or Kings; no, none can hinder or suppress that. If they mean Christ's personal reign, neither can all the power of this world hinder that, seeing he is God, he can with ease break in pieces all that oppose him, like a potter's vessel. "Thou shalt break

them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psal.2:9. We desire that Christ may come, we trust we shall lovingly embrace him when he comes, we desire you to agree with us and to this Government, but till he come, it is no treason against Christ to adhere to this Government in things civil, seeing God hath in no place in his word condemned the same, if he hath, I pray you show us where?

Objection. If this Government be continued, to what purpose hath so much blood been spent?

Answer. It is to very great purpose, for now we enjoy freedom from persecution in matters of Religion, which is the greatest outward blessing we can enjoy; this alone is worth all the blood and treasure that hath been spent. And what good would all outward things in this world do us without this? The Lord make us more sensible and thankful for this mercy. I am persuaded that since this Nation hath been a Nation, it never did enjoy so much freedom in this kind as now it doth. If you could repeat 1000 things one after another that we want, to every one we would cry, but we have liberty in matters of Religion; and give me leave to say the want of this hath forced me to leave father and mother, wife and friends, and native Country, and to wander desolately alone, as forsaken, and almost stripped of all outward comforts, and in a strange land, and not knowing how to live, and not willing to beg, nor to endure the want I have been in, have sat down alone and wept bitterly, and not able to speak, because my grief was so great; I have wandered and hid myself in holes and caves of the earth, and knew not where to bestow myself; and those who are not satisfied with the liberty we now enjoy, {excepting only the business of tithes,} never knew what it was to be persecuted, undone, or banished, or to leave their native Country to wander afar off in desolate wildernesses, or have forgot, I am persuaded, the Martyrs in Queen Mary's days; if they could have enjoyed the liberty we do, though they should have had only bread and water, would have been content, and blessed God with all their hearts every day for the same. And the main thing I ever expected and to ask the Armies part was, because by them I expected freedom in matters of Religion, and with them that stand for that, I am resolved to stand and fall, and if we have it not from this Government and Army, I expect it from none else.

Objection. The Saints of God are now imprisoned and persecuted, witness Mr. Christopher Feake.

Answer. Their imprisonment is not for Religion, but for the safety of the Civil peace; therefore I wonder how Mr. Feake dare write of his sufferings as he doth, his words are, "I forewarned you of this hour of temptation, I prisoner for the cause of Christ, I suffer for his sake in bonds for the testimony of the kingdom of the Lord Jesus. This honorable cause of Jesus Christ and the Gospel, in bonds for the service of all the saints, in bonds for Christ, now in prison for the good old cause; I am a sufferer for the Gospel, suffer upon that account, the brethren will be confident for my bonds." Yet he saith he hath been imprisoned seven or eight months, and knows not what his crime is; if he knows it not, how can he, how dares he say, it is for Religion? And it appears by his mittimus, that it is not for Religion, nor for Christ, nor for the Gospel, nor for any of the Saints, much less for all the Saints, for the words of the mittimus, as he saith, are to commit and in order to the peace and safety of this Nation. If it be for the Civil peace, how is it for Christ and the Gospel, &c. Is this equal and fair dealing? Blush heavens, and be greatly astonished at

this. Moreover, if it were for Christ and the Gospel, how is it that there is no more in prison? Is there but one or two in England, or London, that will own Christ and his Gospel? How is it that all those called the separation, Brownists, Independents, Anabaptists, &c., are out of Prison? And which is more meet, freely and openly, and quietly? Surely something is the matter, that Mr. Christopher Feake and Mr. John Rogers are in Prison! Have they not instead of preaching Christ and the Gospel in the Pulpit meddled with worldly matters, and things not fit for that place? Which did {or might at least} tend to a breach of peace, if it did in the least degree tend to stir up sedition, it was well done to imprison them, to prevent further danger; and if they will not be peaceable, and preach Christ and him crucified, and not meddle with other matters, let them lie there till they will be quiet; and if this be persecution, then let all that are imprisoned triumph, and say, they suffer for Jesus Christ, and the Gospel.

But what if it will appear, that Mr. Feake hath persecuted him, {Cromwell,} and the way of God and Christ? For whilst his Highness was in the discharge of his duty, in taking care for the safety and welfare of the Army and People of God, he smites him with reproaches and hard words; when he was effecting his safety among the rest, he suffers as a Christian, I Pet.4:16, and is persecuted; for when the Son of Hagar spake against Isaac, Gen.21:8-10, this God calls persecution, he that was born after the flesh persecuted him, &c. Gal.4:29. When Job's friends spake unjustly against Job, it is called persecution, "why persecute you me?" Job 19:19-22. Hath not Mr. Feake spoken and written more bitter things against him, as being a Persecutor of Christ and of his Gospel, and of his people? What could be said worse, and more grievous and dishonorable? Also, he hath persecuted the way God hath taken to carry on his work in these days, in speaking against it, as Paul said, "I persecuted that way," Acts 22:4, in opposing it; and Christ saith he was persecuted in it, saying, "Saul, Saul, why persecutest thou me?" Acts 9:4. So that it appears, that Mr. Feake himself is the persecutor.

Objection. We ought to witness against this Government, because it is an arbitrary Government, we know not what is our own, we are enslaved to his will and power, he may levy money according to his will and pleasure, and is not accountable, &c.

Answer. This is not so; but if so, may not the same be said against any form of Government that is supreme? Instance that of the Parliament, are they not as absolute, and every way as arbitrary? Are they not above Law to the annulling of Laws, altering and making what Laws they please? Are not our Persons and Estates at their pleasure? And have they not levied what money they please, which they call the prerogative power, or privilege of Parliament? If he hath a greater power to hurt that doth not hurt, unless he hath a will to hurt the happiness of a People, lieth not in the having this or that Government, but in the justice and righteousness of those that govern, and in the faithful and righteous dispensing of the same, there be that have met with harder measure under that Government they call the best, than under this which they call the worst.

Objection. The Army hath declared against Kingly Government, and in having the power in one single person, and now they are for it; therefore they have broken all their Declarations and Engagements.

Answer. 1. It may be they in their understandings have performed them, though it doth not appear to you. 2. If in something they did declare, they think not fit to keep being better informed; in charity we are bound to believe that their judgments are changed, they may see reason to the contrary. 3. If a lawful thing be not also expedient for the inexpediency of it, it is to be laid aside. 4. David did say that he would destroy Nabal and all his house, but after he saw his error, he undid it, and broke his engagement, and thanked God he did it not; do ye think he was to be charged with hypocrisy and dissembling? 5. Man is changeable, and when men's conditions change, commonly their minds change, there is no better to be expected from man; the more we consider ourselves, the more we see the truth of this; at one time we are of one opinion, and judgement, and soon after of another; we may well say, O Lord, what is Man? A very vanity. 6. To be unchangeable is to be attributed only to God, Job saith, he is of one mind, and is not turned, Job 23:13, this God challenges as proper only to himself, saying, "I am the Lord, I change not," Mal.3:6, he saith, my counsel shall stand. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa.46:10. We may not say so. 7. Sometimes men's purposes are changed, because they cannot affect them; man is often crossed in his way, because there is another that orders all things above him. "Man's goings are of the LORD; how can a man then understand his own way?" Prov.20:24. "O LORD, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jer.10:23. We quarrel at men, because we do not see God in all things.

Objection. The Tithe is still continued and some imprisoned for them.

Answer. Indeed the late Act for Tithe is very grievous to us, and the more because we expected before this day some other way instead thereof.

The maintenance of the Ministry by Tithe, is a great trouble to the consciences of many, because tithes are said to be holy, Lev.27:30-33, and were a heave offering unto the Lord, Num.18:24, and for the maintenance of the Levitical Priesthood; and seeing that Ministry is done away, the maintenance of that Ministry is to be done away, as appears, Hebrews 1 to 24, and Christ being offered, all the Levitical offerings which were types and shadows of him are to cease. Upon this ground a Martyr said, he that paid tithe, did deny Christ to be come in the flesh, because Christ coming in the flesh, was to put an end to Tithes. I heard a good man say, he desired to starve, rather than to take for preaching one half penny of tithes. I have lately heard that his Highness did promise to remove them. I hope ere long something will be done therein, to ease the consciences of many. I long to see it, and that they do as I Cor.10:24, and that the poor be set to work, and the oppressed be relieved, and their Petitions answered, and that Justice may be more easily had, as it will, when it runs down like a mighty stream. And although it doth not appear in Christ's Testament that the maintenance of Christ's Ministers is to be by Tithes, nor by any other forced maintenance, yet this hinders not but the States Ministers may have a forced maintenance, for though those that God calls and sends will trust God and preach, without hire, yet those men sent have no reason to do so, because they are not willing to do so.

2. And those who have freely received, are freely to give. Matt.10:8. II Cor.11:7. This doth not concern them, for their learning, &c., cost their Parents much Money, besides

their own industry. And it is not to be denied, but that a man honestly buys and pays for, he may justly sell.

3. It cannot be denied but the Magistrate is to take care of that which is for the good of the Commonwealth, and the charge thereof is to be borne by the Commonwealth as men. Also it cannot truly be denied, but that it tends to the peace and well-being of the nation as civil, that there be a Ministry of it, if only as moral men, to teach men to agree, to do justly and live peaceably, and be subject to authority. If there were no Ministers, the people in many places would grow more heathenish and unfit to be governed; besides the State hath something for them to do, upon which account it appears there is need of them; and if so, there is necessity that they be maintained by some tax, and if any refuse to pay it they may be forced thereto as there are other taxes.

Objection. They have set up a new Court of Tryars of worldly Ministers for worldly ends.

Answer. 1. What if they have, they have reason to approve and appoint those they mean to pay? 2. Why dost thou find fault, so long as you and others have liberty to teach freely without their pay, that is liberty enough for us if we cannot have the States pulpits, other places are to be had. 3. You need not complain, seeing you are not forced to hear them. 4. If they approve of all the Ministers of England, there is besides many places destitute and they are not supplied. 5. It is necessary that the people have some, besides many of them I hope are good men and may do much good. 6. Why should not we allow the State and others the same liberty that we desire for ourselves, as to approve of whom they please? 7. They do not preach now by virtue of the ordination they had of the Bishops, but by parts and approbation, and now those are approved to preach who have had no official ordination.

Objection. Now we see his aim was only to set up himself and his private interest.

Answer. That which he hath done herein tends more for the safety and welfare of the people of God, than his own, which he hath greatly hazarded; and though he hath the power, the danger, hazard and burden is so great that it were a benefit for him to be without it, and there is reason to conceive he would gladly lay it down, if it were for the welfare of the people of God and the peace of the Nation.

2. Seeing he hath often deprived himself of some of the sweetest comforts of this life, and often adventured his life for the cause and interest of the people of God, is a sufficient ground for us to believe that he doth prefer the welfare of God's people, and of this Nation, above his own life or family. Neither do I know of any of these actions he hath done but it tends to our welfare, {except the ordinance for Tithes,} which we expect will not continue long.

3. His pretestations before God and man, that what he did was for the welfare of others which caused him to do that he hath done, is of weight to cause belief.

4. As the interest and welfare of the People of God, and the good of this Nation is to be preferred before a personal interest, and is so preferred by every good man; therefore we ought to believe he did prefer it before his own. We are bound by the law of love to judge

the best; love thinketh no evil, and so long as way is given to evil surmises and wicked imaginations, and take everything in evil part, we are sensual and serve divers lusts and meddle with secret things that belong to God, Deut.29:29, and no good will come of it.

5. The form of the Government being framed for the welfare of the people of God and the good of the Nation, is a certain proof of his desires of our good, as I know not what could be more. This is very unnatural dealing, that after much suffering hardship, diligence and care to preserve your lives, the thankfulness and requital ye give him, is to count him your enemy, reproach him with many complaints and count it a great part of Religion to do so; and then ye cry the Gospel suffers. It suffers indeed by the unchristian carriages of one of you, for where envy and strife is, there is confusion and every evil work, Jam.3:16, and those fruits of the flesh are so manifest that it causeth the Gospel to suffer.

Objection. The pomp and vanity in Court is now up again, pride and worldly things are embraced, &c.

Answer. Many things are reported of him, that are not true. "He that is without sin among you, let him first cast a stone at her." Jn.8:7. "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom.2:1. Human frailties no one is free from.

Queries propounded to those who are dis-satisfied with the present Government, to consider, and answer, if they please.

Whether this present Government is not as much to be owned, and is as much according to Law, as the Armies refusing to disband, and their dissolving the Long Parliament, and their choosing another; all which some of the chief of those who now dissent, have publicly approved of, and did not reckon it among their offences against God. Why may they not as well own this present Government and Governor, and not reckon it any offence against God? And if they are so set upon their will without reason, that rather than they will own this latter, they will disown and pull down that which they have owned and built up, whether they are not bound in reason and conscience to publish that their disowning, with their names and reasons why they so disown, and also to pay back to the State all the money they have received as soldiers, since that day that they were by authority commanded to disband.

2. Whether there be not sufficient ground to believe, that the major part of the free people of this Nation. By their silence, Num.30:14, Lev.5:1, when the Instrument of Government was held forth to them? By their owning, accepting, and acknowledging the Justices of peace made by the said authority? By paying the Taxes levied by the said authority? By submitting to choose Parliament men, in the same day, and in the same way in signing and sealing according to the appointment of the said Authority, and in binding themselves, and those they chose, not to alter the Government? Whether these actions of obedience do not amount unto a full close with the said Government, and a sufficient testimony of their owning and acceptance thereof, and that in a full and large manner? For if the lifting up of a hand in token of consent, is interpreted a consent; and if in Law acceptance and submission doth make him a King, which was not so before, then surely these actions of

theirs cannot in reason but amount to a free acceptance of the Government and Governor. And if so, whether the fewer number who descent are not concluded, and ought now to be satisfied, so as to own and submit to the said Government?

3. Whether this Government, as it is, and in the hands it is, be not the best Government for the whole people of this Nation, in that all the people do, and may live peaceably under it; whereas if it were altered, or in the hands of the King's Party, the Independent Party were like to be imprisoned and sequestered, because we have served them so; and if it were in the hands of the Presbyters, their principle is to imprison and persecute for Religion, and therefore all interest could not live so quietly as now they do?

4. Whether the King's Party, who have fought against us, have any reason to reckon themselves among the free people of this Nation, seeing they have been subdued and conquered? And whether there be any reason for us to conceive, that if they had conquered us, that they would have acknowledged us to be a free people, and consented to, and suffered us to disarm them, and to rule over them? And if no, what reason have they to desire or expect we should do so to them?

5. Whether the Restrictions, and which is condemned in this Government, be not a great part of the excellency of it, for that Government which allowed the least freedom to the Enemies thereof, whereby they are disabled to do hurts, that Government is the safest and best for the Army and People? And if so, whether we have not cause to justify and thank those who drew up the form of Government with these restrictions? The more I consider the present Government, the more I see a good mind towards the people in the framing of it.

6. Whether in the beginning of this Parliament, the actions of some did not declare that the Army and their Party should not have the Government or the power of the sword in their hands; and if the Army had submitted thereto, whether not only many of the lives of the Army and of their party were not hazarded? And what security could they give us, that the King's party should not have the Militia, and should not get the upper hand of us, and use us at their pleasure, and so put us in as bad or worse condition than when under the King and Bishops tyranny.

7. Whether we have cause to count them our friends, whatsoever they say, that would disarm us, and leave us naked to our Enemies, though they should tell us it is for our good?

8. If the Army should part with the Militia, as some desire, whether it might not make void and fruitless the many victories God hath given us, and the liberty we now enjoy, and be brought into bondage again? And whether it were lawful for us to submit thereto, and so to be the cause of our own ruin, and if it be our duty to submit to Authority herein, why did we it not at first, and so never have fought for our freedoms? To what purpose have we come out of Egypt, if we are to return thither again?

9. Whether the actions of the Army do not declare, that we do fully believe, that it is the will of God, that we should keep the power he hath given us, and put into our hands, else

to what purpose was it given? And if any say otherwise, what sign show they us, that we may believe them?

10. Whether the 52 Ministers appointed by the Parliament, did not give us cause to expect a persecution to follow? What should they do, unless it were to find out the true Religion, and to measure it out to us how much everyone is to have? And if so, whether there is not some ground to fear that the Religion that the former Synod found out, is lost, or not counted good enough, though some say, it cost the Commonwealth seventeen thousand pounds?

11. Whether the Article in the Instrument of Government for freedom in matters of Religion, be not the likeliest means to prevent persecution, as these are?

12. If there be any honour, preferment, and profit to be had by having the Power, and Government, whether they do not most deserve it both in reason and conscience, who have adventured their lives, and lost their blood for us, and saved our estates and lives? Whether in reason we may not expect a continued safety from them who have been a means to procure the liberty we enjoy, rather than from any others?

13. Whether it be not better for this Nation that this Government be as it is, and in these hands it is, than to begin a new War; for we see they will not part with it, and I suppose, that if any others will have it, they must fight for it, and if they should, it is not certain they shall prevail. Our enemy's plots have been fruitless; they have had fair play for it, they have had pitched field battles several times in several years, yet they have always lost it. If we should fight it over again, we have reason to believe, they shall not prevail, for God is with us. As also it is some encouragement unto us that we are to fight with them, that we have with the help of God always beaten and overcome, though they have been more in number, and they well, and we sick and weak; and also we know the cause being the same, we may well expect the success shall be the same; and though some of us do differ, and not love one another as we should, there is no cause to believe that any good man will fight against the Army, seeing the Army hath adventured their lives to save theirs, also our interest being one, some self-love will make us agree in one, against the common enemy, at home and abroad, who desire and hope is that we will fall out among ourselves, and then they shall have what they desire.

14. If there should be any more war begun amongst us, whether it would not endanger the ruin of the whole land.

15. Whether the ways some take in opposing the present Government, doth not declare their opposition is not from God. Witness the publishing of a Libel, called A Declaration in the names of several Churches, with several hands to it, as if it were signed by those said Churches, and upon examination it is proved false and counterfeit. I hope many that oppose this Government shall see their error, and be ashamed. If his Highness depart not from this Government, nor from those who are called Sectaries, who have been faithful and owned him, and the welfare of this Nation; whereas the King's Party, and the rigid Presbyters, though they fear and flatter him, they do not, nor cannot love him, nor never were {nor have we any reason to believe they ever will be} true to him and the public welfare of this Nation?

16. Whether if things were far worst than they are, to what purpose is it to murmur and find fault, for that which cannot be helped. We quarrel at a man, when it is God that setteth up whom he will. "He hath put down the mighty from their seats, and exalted them of low degree." Lk.1:52. "This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan.4:17. "But God is the judge, he putteth down one, and setteth up another." Psal.75:7.

17. Whether it be not better for us to be content with what we have, and hope, and wait for more, than by discontent to make ourselves worse, in losing what we have? For if we should fall out among ourselves, and destroy one another, the King's party are like to possess all, and then it will be worse.

18. What one thing hath this Nation been oppressed with, more than it was afore, and if so, what reason have any to make such an outcry, as they do against the present Government and Governor?

19. Whether there be any Government or Governors, but have some faults?

20. Whether those who like not this Government, have not as much reason to like it as I, seeing they enjoy as much benefit by it as I, for I have nothing by this Government but what I pay for, and so much they have.

I do from my heart believe, that it is best for this whole Nation, to be content with this present Government, and quietly to sit down under it, and to thank God that things are no worse than they are. Indeed I look upon this Government in which we enjoy liberty in matters of Religion, to be a blessed Government, and if the offence of Tithe were removed, I believe we should enjoy as much freedom and liberty under it, as any do under any Government in all the whole world.

FINIS.

**A
DISCOURSE
OF THE TORMENTS
OF HELL.**

The foundation and pillars thereof
discovered, searched, shaken and removed.

With many infallible proofs, that there is not
to be a punishment after this life for any to
endure that shall never end.

By S. RICHARDSON.

*"If thou hast anything to say, answer me; speak, if not, hold
thy peace, and I shall teach thee wisdom." Job 33:32-33.*

Printed in the Year, 1658.

Note: This edition as transcribed word for word is faithful to the original text of the 1658 edition, except in a select few instances, {towards the end of the work,} where it was felt that Gospel truth was being compromised, as elements of Universalism, {which oddly are strikingly contradicted in the earlier chapters,} were being introduced into the text. Since our author was taken the very year of this, his last publication, it must be questioned, if another writer perhaps, finished this volume, as the last section {in the original} bears little resemblance to the core teachings of the entirety of the book itself?

To the Reader.

Here is presented to thy view things new and old, when Christ and his disciples declared the truth, "some mocked, saying, what new doctrine is this?" Mark 1:27. "What will this babblers say?" Acts 17:18. "For thou bringest certain strange things to our ears," verse 20, "and many of them said he hath a devil and is mad, why hear ye him?" John 10:20. When Christ declared the truth, the Priests cried blasphemy; the high Priest rent his clothes, saying, he hath spoken blasphemy, what think ye? And they all condemned him to be guilty of death. Matt.26:65. The servant is not above his Lord. They need consider him that endured the contradiction of sinners against himself lest ye be weary and faint in your minds. Heb.12:3. Christ, his truth and people are condemned and despised by the Scribes and Pharisees, and the blind world that lieth in wickedness, Acts 24:14,15, they that cease from man and his traditions, are "signs and for wonders in Israel from the LORD of hosts." Isa.8:18. Reproach, hazard, and loss attends them; Christ, poor, a Carpenter despised, called a blasphemer, and that came at last to be hanged; how shall his followers expect better from an ignorant and angry world? Sure they need the spirit and principle of Job, to drink up scorning like water, Job 12:4; for if you prove all things, I Thes.5:21, and cease from man and his traditions, Isa.2:22, will they not say ye are mad? Jn.10:20. However, we are to plead for truth, and not flatter one another in error; the less any truth is known and the more it is despised and opposed, the more necessity there is of declaring it. "No man when he hath lighted a candle putteth it in a secret place," &c. Lk.11:33. "What thou seest write in a Book." Rev.1:11. It hath pleased the Father of lights not to manifest all the light of truth at once, but in several ages and seasons, here a little and there a little, that each age and season hath its present truth, II Pet.1:12, called the word of his patience, Rev.3:10, it being so much opposed. Who can utter those many things that are said against the truth? And those that plead for it, as often they will not receive truth if not brought to them by the wise and learned, and they do not consider. Matt.11:25,26. Some conceal reproachful truths, because not willing to bear the reproaches of Christ; the evil spirit in man saith, what shall I get for declaring truth? If only loss present itself, loss of good name, loss of profit, loss of life, loss of all will follow if some may have their will; reason saith, it is better to be silent and act religion by political principles, to avoid the Cross and reproaches of Christ, though they are great riches. Heb.11:26. One generation sows and another reaps; this shall be written for the generation to come; whoso is wise shall understand these things prudently and he shall know them, Hos.14:9, they also that erred, shall come to understand, Dan.12:10, the Lord teach us his truth, and to receive it in the love of it, and leave us not to our own understanding! We need pray to God herein, and to give us more thankful hearts for the

great peace and plenty this Nation enjoys; indeed these are good days, blessed be God for the same, although we have not all we desire.

The testimony of the learned, of the proper signification of sheol, hades and gehenna caused a further search, and my descent herein; I allege not the sayings of men for proof, but for a witness against themselves, because they are godly learned Teachers and Instructors; it's like their sayings will weigh more with some, than good reason, to whose interpretation many give no less reverence than to an oracle from heaven; also to convince them, that as that I have said is not without a ground in the word of God, so it is not without sufficient ground against themselves, from the testimony of the Hebrew Doctors, learned Rabbis, and the chief of the Protestant Writers, as is expressed, that they may see that they cannot condemn that which I have said, without condemning the Scriptures, and their godly and learned devisers and interpreters.

I have the testimony of my conscience, that the love of truth, and desire to learn, drew me into this search, and caused me to dissent, not for contention, but for truths sake; the truth we ought to seek and embrace, though we should suffer for it; the manifestation of light and love hath overthrown many brave inventions and doctrines of men. I upon often seeking of God, and diligent search, and from the clearness of the light of the truth herein, am fully and confidently persuaded that it is the truth I plead for; let others think and say what they please, according as it is written, I have believed, therefore have I spoken. II Cor.4:13. I believe, and am willing to stand to all that is written by the Prophets and Apostles, and to hear and learn of any that knows the truth; that which I see not, teach thou me. Truly the light is sweet, search for it; if thou hast anything to say answer me, if not, hold thy peace, and I will teach thee wisdom. Job 33:32-33. I will teach thee being in the hand of God, with the Almighty will I not conceal. I know this tends much to the glory of God, and comfort of all, especially sad, afflicted, discouraged souls; this is glad tidings, and as good news from a far Country welcome and savory; to comfort those that mourn, is the earnest desire of him, that through the exceeding riches of Free-grace, doth walk, rest, abide, and dwell in the secret place of the Most High, in the Region of love in God, I John 4:8, where all that dwell, farewell.

Of Christ's descending into Hell.

Some of the learned say, Christ descended into hell, and for proof allege Psalms 16:10 & Acts 2:27. Dr. Andrew Willet saith, {"Synopsis Papismi, 1594,} that those words of Christ {descended into hell} are not found in the most ancient Creeds; Dr. William Whitaker saith, I could produce fifty of the most ancient Creeds that have not these words "he descended into hell" in his answer to Edmund Campion, {"Ten Answers to Edmund Campion, the Jesuit," 1606.} Mr. William Perkins of the Creed saith, {"Exposition of the Creed of the Apostles," 1595,} that it seems likely that these words, {he descended into hell} were not placed in the Creed at first, and that it crept in by negligence; for above threescore creeds of the most ancient Councils and Fathers want this clause {he descended into hell} among the rest not found in the Nicene Creed, nor found in the Romish Church, nor used in the Church of the East. Also some of the learned say, Christ descended not into hell, yet it is an Article of their faith; but if you say he did not descend into Hell, they will say you deny the faith, and are a Heretic and a Blasphemer, and you

may be glad if ye can escape so; themselves interpret hell otherwise than for a place of torments never to end; Mr. Martin Bucer saith, Christ descending into hell is to be understood of his Burial; Mr. John Calvin saith, hell is the sorrow of mind Christ was in before his death; why hast thou forsaken me? It is God's hiding his face when he was upon the cross, {saith Dr. Whitaker against Campion,} for upon the Cross he said, "it is finished," John 19:30, therefore his suffering was at an end. Some of the Papists confess Christ suffered not after his death. So Zacharias Ursinus, in his Heidelberg Catechism, {1563;} Mr. Perkins saith that hell is the inward sufferings of Christ on the Cross; Bernard makes the grief of Christ's soul his hell.

Doctor William Ames, in his Marrow of Divinity, {1629,} page 65, saith, that of the place of hell, and manner of torture there, the Scripture hath not pronounced anything distinctly. If so, then the Word of God saith not anything at all of them; for that which the Scripture speaks, it speaks distinctly, else it could not have been read distinctly. That which is spoken expressly, is spoken distinctly; the Spirit speaks expressly. I Tim.4:1. The word of the Lord came expressly. Ezek.1:3. That which is not spoken distinctly, cannot be understood, as appears. I Cor.14:2,10.

Doctor Fulke saith plainly, that neither in the Hebrew, Greek nor Latin, there is no word proper for hell {as we take hell} for the place of punishment of the ungodly. Fulke, Defense Translation, {William Fulke's, "Defense of the English Translation," 1583,} pages 13,87,89. Is not this a full testimony against their Opinion of the torments of hell? For if it be not to be read in the word of God, what have we to do with it? We are not to believe anything in Religion unless it be written. "What is written in the law? How readest thou?" Lk.10:26, saith Christ. Revealed things belong to us. "The secret things belong unto the LORD our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut.29:29. As it is written, I believed. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." II Cor.4:13. They confess it is not written; then sure I am it is not to be by any affirmed nor believed; meddle not with things not revealed, for they are but groundless conceits, fables, and traditions of men.

That the word "hell" is not in the Hebrew and Greek Bible; for the word in the Hebrew, for which the English word hell is put, is sheol; and the proper signification of sheol is the Grave, as all that be learned in the Hebrew do know. Sheol hath its signification of shaal, to crave or require; therefore it is one of the four that is never satisfied. Prov.30:15. We learn the propriety of the Hebrew word from the learned Rabbis, saith Doctor William Fulke, {"A Defense of the Sincere and True Translations of the Holy Scriptures into the English Tongue, against the Manifold Cavils, Frivolous Quarrels, and Impudent Slanders of Gregory Martin, one of the Readers of Popish Divinity, in the Traitorous Seminary of Rheims," 1583,} page 90, the Hebrew Doctors and Jewish Rabbis are for signification of words, faithful interpreters; they say Sheol is the Grave; Rabbi Levi, according to the opinion of the learned, expounds Sheol to be the lowest Region of the world opposite to Heaven.

If I descend into Sheol thou art present. Psalm 139:8. So Rabbi Jonah Ben Abraham, David Kimchi & Salomon Isaacides, {commonly called Rashi,} read Psalm 19:17, {"the wicked shall be turned into hell, and all the nations that forget God,"} "let the wicked be

turned into sheol," that is, death's estate or deadly bed. Jonah calls the belly of the whale sheol. "And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." Jon.2:2. Rabbi Salomon Isaacides, on Gen.37:35, saith, that the true and proper interpretation of sheol is keber, which is the Grave; the hoar head is said to go down to sheol. Gen.42:38. In Numbers 16, it is said, "they, and all that appertained to them went down alive into the pit," Num.16:33, alive to shoolah, that is, the pit or grave. Our bones are scattered at the grave's mouth," Psal.141:7, that is, at the very brink or mouth of sheol. Jacob said, "for I will go down into the grave unto my son mourning," Gen.37:35, I will go down to sheol. The Protestant writers say 'sheol' properly signifies the grave. Doctor Fulke, Answer to the preface Remist, {"Fulke's Refutation," 1589,} page 22; so also in his Defense, {"Defense of the Sincere and True Translations of the Holy Scriptures," 1583,} page 91. Mr. Theodore Beza saith, that sheol properly signifies nothing but the grave or pit. Fulke again saith, the best of the Hebrews that either interpreted Scripture or made Dictionaries, Jews or Christians, say sheol properly signifies the grave, page 89, and that deliverance from the lowest hell, is deliverance from the greatest danger of death. So again, Fulke answers, Remist, page 13,39,135, and so the late Annotation of the Bible interprets it; and Augustine on Psalm 86:13, for lowest hell read lowest grave; and so Doctor Andrew Willet saith, {"Synopsis Papismi," 1594,} page 1049.

The Chaldee Paraphrase retaineth the word sheol, and translates it the house of the grave, page 11,15, they interpret sheol, keburata, the grave or the house of the grave. Rabbi Abraham Reristsol joins sheol and keber together, both signifying the grave; and so doth Doctor Fulke in his Defense, page.91. And so Mr. Cartwright on Acts 2:27. Mr. Gradock saith, hell is not mentioned in the Old Testament, but as it is taken for the grave, in his Good News, page.43.

Sheol enforces not any place of punishment, because it signifies not any place of punishment; so says Doctor Willet, "Synopsis Papismi," page 1055. Also he saith, the word 'sheol' cannot be translated but for the grave; there are four words in the Psalms expressing the same thing in effect that sheol doth, yet none of them applicable to signify any place of torment; the first is shacath, or the pit. Psal.30:9. The second is bhor, the lake. The third is cheber, the grave; both these words used for the same thing, Psal.88:3, the word is 'sheol,' verse 5, the other word used as expressing the former; and all these three do contain a description of death and the grave. The fourth is tehemoth, "thou wilt take me from the depth of the earth," Psal.71:20, in all which there is no mention of a place of torment. Willet Synopsis Papismi, page 1050.

The Greek translates sheol into haiden or haides, of Adam, because Adam tasted death and went to the grave. Gen.3:19. The gates of sheol is death; sheol and hades are said to have gates. Isa.38.10. Psal.9:13. Matt.16:18.

The Septuagint express a place generally to receive the dead; the word used in the Greek instead of the Hebrew word sheol, signifies a dark place, such as the grave or pit, in which the dead are laid. Doctor Fulke saith, some take the Greek word for hell, but it signifies the grave; hell it cannot signify in their speech that believe no hell; the Greeks say plainly, that their souls shall vanish like light smoke, or light air; Fulke Defense, page 92; also he saith, if the Greek and Latin Interpreters had before us translated amiss, which gave

occasion to divers errors, must we {knowing the true signification of the word} follow them?

The word hell is not in the Greek; the Greek word for which they put the English word hell, is gehenna; "ge" in Greek is the earth, or ground; and "henna" is borrowed from the Hebrew, from the valley of Hinnom. Doctor Lightfoot in his Epistle of his Harmony, saith, it is well known the judgement of gehenna is taken from the valley of Gehenna, Tophet, or Gehinnom, as these are names of the places of Idolatry, there was the Idol Moloch.

Of Hell fire, Matt.5:22, and the everlasting fire, and unquenchable fire. Matt.25:41,46. Fear him that hath power to cast into Hell. Lk.12:5. The damnation of hell. Matt.23:33.

"But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, raca, shall be in danger of the council, but whosoever shall say, thou fool, shall be in danger of hell fire." Matt.5:22. The fire of Gehenna, and the everlasting fire, &c., how the Jews understood them, it is evidently to be seen in their writings, that they understood them of the fire of the valley of Hinnom, so saith Doctor Lightfoot to the Reader in his Harmony, because of the Law thou art delivered from the judgement of Gehenna and Baal-tur.

The Protestant Writers confess that Matt.5:22; Matt.25:41,46; Luke 12:5, is to be understood of the fire of the valley of the son of Hinnom, which is Tophet, so Mr. Cartwright, Dr. Fulke, Mr. Trapp, and the late Annotations of the Bible, and others, in danger of hell fire, &c., read in danger to burn in the valley of Hinnom or Tophet, the damnation of Hell. They interpret these places of the valley of Hinnom or Tophet, which place was near to Jerusalem, where they offered their children to Moloch. Josh.15:8. King Josiah defiled Tophet, the valley of the son of Hinnom, that no man might make his son or daughter to pass through the fire to Moloch. II Kings 23:10. Josiah commanded all the carrion of the City of Jerusalem to be carried into that valley and burnt there, that the carrion might not annoy the City; thither {saith Rabbi David Kimchi} was carried all the filth and unburied carcasses to be burned. The Sanhedrin of the Jews for some offences sentenced the bodies of the offenders to lie unburied in that valley to burn with the carrion cast there, which among the Jews was counted a great disgrace; and for offences most criminal they burned alive in that valley; they set the malefactor in a dunghill up to the knees, and put a towel about his neck, and one pulled it one way and another way, till strangling him forced him to open his mouth, then they poured scalding lead into his mouth, which went down into his body, and so burnt his bowels. {Talmud in Sanhedrin} Mr. Cartwright saith, the Jews sent thither their guilty to be burned in that valley, and those they burned there they dealt with as guilty. II Chron.15:16.

It is confessed by all that Christ speaks and alludes to the Jewish practice in their Judicature; therefore the places above said concern them. Secondly, the speech of Christ was to the Jews by birth and education, they wrote the New Testament, and though it be penned in Greek, it speaketh the phrase of the Jewish Nation; the Apostle preaching to the Jews used the word Gehenna. Jam.3:6. Christ and his Disciples used known terms, that they might the better be understood. Thirdly, because the Jews had not power to send them to the Hell they speak of. Fourthly, because the last of the three sins is said to

be judged to the fire of Gehenna, which if it were to be understood as some would have it, it will follow, that some sins deserve not hell, and shall not be punished there, which is contrary to themselves who teach the least sin deserves hell. Fifthly, Matt.5:22, shows the ignorance and severity of the Jews and Pharisees, that anger without a cause, and "raca" a word of disgrace, which signifies an empty fellow, or wicked wretch, as great faults, as to say fool, if not greater, yet punished less; rash anger in danger of the Judgment, raca in danger of the Council, and if one say fool, he is in danger of Hell fire, to burn in the valley of the son of Hinnom.

Of the word Everlasting.

First, the fire of the valley of Tophet, is so called in that it did burn night and day, and went not out.

Secondly, the word "ever" and "everlasting" the Greeks understand it for an age; ever and everlasting are of a like signification, and is used for a limited time, a time during life, "he shall serve his master forever," Exod.21:6, I Sam.1:22; that is, until his own or master's death, longer he could not serve him. The everlasting Priesthood, Exod.40:15, was but until Christ came, then it was to cease, as appears, Heb.10:1-22; so it is said "they shall inherit the land forever," Isa.60:21, that ever was but a little while, as appears. Isa.63:18.

Thirdly, in that fire is durable, and goeth not out until the combustible matter be consumed, may be called everlasting and unquenchable; for the fire that destroyed the Cities of Sodom and Gomorrah is called eternal Fire, Jude 1:7, and {a word of as large signification} in that it consumed those Cities, for where no wood is the fire goeth out. Prov.26:20.

Fourthly, if Fire were everlasting, it will not follow that which is cast into it is everlasting; the wicked are compared to chaff and stubble, fire is not long in consuming them, burn the chaff. Isa.5:24. If any say chaff will be ever burning, and never consumed, we know the contrary.

Fifthly, consider that the Scripture sometimes uses words that exceed their signification, and are not strictly to be understood according to their letter and signification of those words, as John 21:25, "and there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." A large expression! What! Will not the whole world contain a record of the actions of one man? The meaning is, they would be too great; so sin and the strength of the Ethiopian army are said to be infinite, Job 22:5, Nah.3:9, that is very great; for the world and all in it is finite. Isa.40:17. These considerations show how such words are to be understood, and it may satisfy us herein.

Is it not a very strange thing that themselves should confess that the English word Hell is in the Hebrew Sheol, and in the Greek Hades, and Gehenna, and that they are to be understood as aforesaid, that they should for the said words translate it in English Hell, and then expound Hell for a terrible and dreadful place of torment never to end; O horrible abuse and blasphemy against God and his word! And even all men are deluded and

deceived thereby; verily, verily, they deserve the name they give to others of denying the word of God.

The Story of the Rich Man & Lazarus.

"And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent." Lk.16:30. Is not any proof of any torments in hell, because it is a parable, not a history; of a parable we are not to ground a doctrine; the story of Lazarus is no more a proof of a punishment after this life, than Judges 9:8, is a proof that trees did walk and speak, though it is said the trees went forth, and said, &c. The story of Lazarus is not to be understood according to the letter, for these reasons. 1. It saith, there was a rich man in hell, yet all confess the body is in the grave. 2. How could the Rich Man see so far as Abraham's bosom from hell? Mr. Leigh saith, the great chaos between Abraham and the Rich Man signify an infinite distance; which overthroweth their seeing and speaking to each other. 3. It saith, he saw Abraham; yet they say, hell is a place of utter darkness; how can anything be seen in a place of utter darkness? 4. By what means can the Rich Man know Abraham from another, seeing as all confess, his body is in the grave until the Resurrection? 5. How could the Rich Man speak to Abraham, his body being in the grave? Can any speak without the organ of the body? 6. How shall the Rich Man hear Abraham at so great a gulf and distance as heaven is from hell? 7. How comes the Rich Man to have such charity in hell to his five Brethren, seeing he had none to them when on earth? 8. The Rich Man would have Abraham to send to them, which cannot be, because Abraham knoweth us not. Isa.63:16. 9. How shall Abraham send, seeing he hath no communion with us nor passage to us? 10. To what purpose will it be to send him? If they will not hear Moses and the Prophets, neither will they be persuaded if one rise from the dead, verse 31; it is therefore a parable, and the scope of it is, as Doctor Fulke saith, that those that will not hear Moses and the Prophets, are not to expect to be called neither by vision nor apparition; this parable is not done, but represented, saith Mr. Cartwright, on Luke 16:30, the story of the Rich Man in Hell, is one of their main pillars of hell-torments, and by that which is said, it is shaken and removed.

Of Tophet.

"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." Isa.30:33. This place is no proof of hell torments, themselves being judges; they say, hell is deep underground, and Tophet is a place above ground, as hath been showed. "Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth...And shalt say unto them, thus saith the LORD of hosts; even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again, and they shall bury them in Tophet, till there be no place to bury." Jer.19:6-7,11. They confess Tophet is the valley of the Son of Hinnom. Tophet, "toph" the Hebrew Name for the Tympanum; that is to say "gehinnom" or Greek "gehenna," which signifies a tabret, or drum-head, or anything that maketh a noise. Tophet is ordained of

old," Isa.30:33, Hebrew yesterday, prepared, fitted for the King, and those with him whom the Lord will there slay for their sins by their enemies, it is deep and large, fit for great Armies to meet and fight in. Fire and much wood to consume the carcass slain there; the breath of the Lord like a stream of brimstone doth kindle it; not a stream of fire and brimstone, but like it, the destruction being from God was great and terrible, or fire and brimstone shall be sent from heaven to destroy them there. Ezek.38:11-28. Dan.7:10. Gen.19:24. Tophet is another of their chief proofs of the torments of hell, and with that which is said, it is shaken and removed.

"And they shall go forth, and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa.66:24. This place is not to be understood of any punishment after this life, because it saith their carcass shall lie to be seen, and others shall look upon them; in hell they will confess the carcass of the wicked are not now, nor hereafter shall be, for a carcass is without life, therefore not capable of suffering; if they say at the end of the world; soul and body shall be united to suffer, how is it then a carcass after the end of the world? How shall they be an abhorring to all flesh, for then there will be no flesh to go forth to look upon them? The late annotation of the Bible on Isa.66:24, says that the carcass are the forces of Gog, and Magog which shall be slain near Jerusalem, Ezek.29:4-10, which contains, as is apparent a narration of this affair; for after the slaughter is made of them, they shall lie along time unburied, and seven months shall the children of Israel be a burying them, that they may cleanse the Land. Ezek.39:11-12. Also the judgment inflicted upon them show it to be in this life as pestilence, overflowing rain, great hailstones, fire and brimstone, Ezek.38:22, and the end why God punished them, show it to be in this life which was that God might be magnified, and sanctified in the eyes of many nations after the end of the world; he cannot be sanctified in the eyes of any, much less many nations; the worm hath reference to those that are bred, and fed upon dead bodies, especially such as lie long upon the ground until they rot and become as dung and carrion. Job 21:26. The fire to the burning those bodies, not fit to be stirred, and removed; but to be consumed by fire in the place where they lay. Isa.9:5. Ezek.39:6. That lie rotting upon the face of the earth until they crawl all over with worms and maggots, the sight of such is a loathsome spectacle, therefore it is said they shall be abhorring to all flesh; the Greek renders it a sight or spectacle, it hath relation to Tophet above said; and the Hebrew Doctors say the same on this place, they shall go forth out of Jerusalem into the valley of Hinnom, and there they shall see the carcass of those that rebelled against me. The Worm that shall not die, and the fire that shall not be quenched, is in this life, and not as they say in hell, Rev.14:10, Ezek.38:1-23, concerning the destruction of Gog, and Magog as hath been showed.

Concerning Luke 12:59, "I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." This place Mr. Leigh doth allege to prove hell torments, and the Papists allege it to prove their Purgatory, and to as much purpose, for verses 57 & 58, are Christ's counsel to avoid differences, and to compose them that fall out between man and man, in this life to prevent suits in Law, and imprisonment, so the text shows, and Chrysostom expounds it so; the word in the Greek is an adversary of the Law, for mention is made of the Magistrate & Jailer, 12:58, which are terms and offices properly fitting the business of this life. A like place is Matt.18:34, to understand of their hell, in Lk.12:5, "but I will forewarn you whom ye shall fear, fear him, which after he hath killed hath power to cast

into hell," as this doth imply a fall and suffering, in as a satisfaction, and payment of a debt. They will confess in hell there is no jail-delivery nor any redemption, therefore it suits not to their purpose, it is conceived that hell is deep within the earth, reason concludes it must needs be dark; the grave is called the land of darkness, Job 10:21,22, and the cruelty of the enemy is called thick darkness, Joel 2:2, the Greek Poets say it is dark, they compare the darkness thereof to a certain Territory, that lieth between Baia and Cumae, where the Chimera inhabit, so environed with hills, that the sun never came to it, whereupon the Proverb comes, darker than the darkness of Chimera; but the chief cause is, because they are in darkness without the light of the word; for darkness is in this life; we cannot order our speech by reason of darkness, Job 37:19, for where no light is, there is utter darkness; when the eye is evil, the whole body is full of darkness, Matt.6:23, the dark places of the earth, full of cruelty, Psal.74:20, ignorant men are in the dark, and full of works of darkness, Rom.13:12, that would have others tormented with cruel tortures and death, because not of their opinion in Religion; all unconverted men are in darkness, they are of the night. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" II Cor.6:14. Christ is the light, and Saints are the children of the light, what communion hath light with darkness? Darkness covered the earth till Christ the light came, to give light to them that sat in darkness, Isa.9:2, Lk.1:79, who hath delivered us from the power of darkness, Col.1:13, who hath called us out of darkness into his marvelous light. I Pet.2:9. "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death light is sprung up." Matt.4:16. "Ye were sometimes darkness, but now ye are light in the Lord." Eph.5:8. The chains of darkness are not material chains, but so called, because they are fast in darkness and cannot get out; the Law worketh wrath, when that cometh into a dark and ignorant soul it causeth weeping and gnashing of teeth, Lk.13:28, being sad and comfortless.

Burning the Tares.

"Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." Matt.13:30.

This is at the end of the world, verse 39, the tares are the wicked, the harvest is the end of the world; by which it appears, the wicked with the earth shall be consumed by fire. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." Matt.13:40-42. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." II Pet.3:7.

Is any so weak, as to imagine the earth will ever burn and never be consumed? I have seen one burned to ashes in an hour in our coal fire; they say our fire is but painted fire to that in Hell; if so, then it will of necessity follow, that so much as that fire is hotter than our fire, so much sooner shall the body be burnt and consumed in that more fierce and terrible fire. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." I Thes.1:10.

The late Annotated Bible says, they were to fill up a full measure of their own and fathers sins, because God intended to sweep them away by the hand of the Romans, to cut them off by a temporal death, which was the wrath to come, to fill up their sins; for the wrath is {not shall} come upon them to the uttermost. I Thes.2:16. We are by nature the children of wrath; that is, liable to wrath inward and outward. "Thy wrath lieth hard upon me." Psal.88:7. The wrath of God is the hiding of his face. Isa.54:8. Outward wrath is temporal destruction; he cast upon them the fierceness of his wrath; Psal.78:49, he destroyed them. "And repayeth them that hate him to their face, to destroy them, he will not be slack to him that hateth him, he will repay him to his face." Deut.7:10. "Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger, the LORD shall swallow them up in his wrath, and the fire shall devour them." Psal.21:8-9.

The word Cursed.

It is to be barren; so the Earth and Fig Tree were cursed. Mk.11:20-21. It is to be a servant of servants, Gen.9:25, Josh.9:23, to want prosperity, Deut.28:16-19, to die a violent and disgraceful death, II Kings 2:24, Deut.21:23, to be a Fugitive, a Wanderer, Psal.59:12, to eat in sorrow, Gen.3:17, to endure pain and hardship.

Eternal Damnation.

The word damned, Mk.16:16, II Thes.2:12, Rom.14:23, in Greek is judged; Damnation is Judgement; eternal Darnation is eternal Judgement; a Judgement is a Sentence, the Sentence is to a second death, called Eternal, because it is not to be reversed.

The word Reprobate.

Is in the Greek of no judgement; a reprobate mind is a mind void of judgement. Rom.1:28. II Tim.3:8. Tit.1:16.

The word Fire.

Fire is put for fiery trials, I Pet.4:12, inward troubles, fire in my bones, Lam.1:13, 2:4, the tongue is a fire, Jam.3:5-6, his word is fire, Jer.23:29, God's Spirit is fire, Matt.3:11, baptized with fire. I Cor.10:2. God is a consuming fire. Heb.12:29. Bellarmine, Bullinger and others say, the fire of Hell is material fire, kindled with wood, and allege for it, Isa.30:33, Isa.66:24, the fire of Hell is true and substantial fire, kept under the earth to punish withal, saith Tertullian. "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large, the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." Isa.30:33. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa.66:24.

The fire of hell cannot be corporal or physical fire for these reasons.

1. Our fire is physical, they say our fire is but painted fire, a shadow to that, therefore it is not corporal fire.
2. Physical Fire is light, and enlightens the place where it is; in Hell they say is utter darkness, if so the Fire of Hell is not physical Fire.
3. Physical Fire consumes speedily all combustible matter cast into it; they say the Fire of Hell ever burns, and never consumes that which is cast into it, therefore it is not corporal Fire.
4. They say the Fire of Hell is invisible, and then it is not physical, for that which is physical may be seen.
5. Physical Fire may be quenched, the Fire of Hell they say is unquenchable, therefore it is not physical.
6. Physical Fire goeth out without wood, theirs does not; therefore it is not physical.
7. They say the Fire of Hell is eternal, if so, it is not physical; physical Fire is seen, things seen are not eternal.
8. They say the absence of God is the greatest torment in Hell, physical Fire is a greater torment to the body than the absence of God.

Lastly, physical Fire cannot work upon a spirit, the devils are spirits, therefore cannot be tormented with physical Fire, saith Willet, {Synopsis, page 1023,} to say God is able to make physical Fire work upon a spirit, and able to make to live without food or refreshment to eternity, and to make Fire burn without wood, is no proof that he will do so, and is as silly a kind of reasoning, as to say God is able to do all things, with God all things are possible, therefore he will do all things. Men should not build their vain conceits upon God's power without his word.

Others say the Fire of Hell is not physical or spiritual Fire; but that it cannot be neither, for there is no spiritual fire; if it cease to be natural fire it ceases to be true fire; it cannot be spiritual because they say it is natural; it cannot be natural because they say it is spiritual, it cannot be neither of them, because they say it is partly corporal and partly spiritual, the one to burn the body, the other to burn the soul. Hell flames are material, yet not all material, saith Willet, {Synopsis, page 1010,} and if so, there are two Fires in Hell. Bernard saith Fire shall burn thy flesh, and a worm thy spirit, conscience accusing. Isadore saith, their minds burn with sorrow, and their bodies with the flame.

Others say Hell Fire is neither material nor spiritual, nor mixed, but metaphorical, figurative; so Austin and some of the modern Preachers say. Calvin thinketh that there is no true Fire in Hell, for, saith he, the wood and worm is to be taken metaphorically; but saith another, that the Fire is so to be taken, I utterly deny.

Ten Opinions of the Learned of the places of Hell.

1. Edward Leigh, Hugo, and others say that hell is a bottomless pit, but there is no place without a bottom which is the earth.
2. It is generally agreed that Hell is in the lower parts of the earth; but where these lower parts should be, Mr. Perkins on the Creed saith, no man is able to define; the lower parts of the earth is great abasement, saith Dr. Fulke on Ephesians 4:9, the lowest degree of Christ's humiliation, Eph.4:10, one part of the earth is not put in opposition to another part thereof, but to Heaven, Psal.103:11; David saith thou hast fashioned me in the lowest parts of the earth, Psal.139:15, was David born in Hell?
3. Bishop Thomas Bilson, Mr. Charles Wheatly, and others, say Hell is below, but how many miles it is to Hell they do not say, nor cannot tell.
4. Bellarmine, and others say Hell is in the earth near the center thereof; if so, ye may know how far it is to Hell, the earth being round, the circumference thereof being twenty one thousand and six hundred miles, the whole consisting of 360 degrees at 60 miles a degree, the diameter of the terrestrial Globe is six thousand seven hundred and eighty two miles, and one eleventh, so there to the center or middle point is three thousand three hundred and ninety miles and half at length deep into the earth to Hell; but in the day of Judgement when the earth shall be consumed with fire, as II Pet.3:7, where shall Hell be? Then it cannot be in the center of the earth when there is no earth.
5. Mr. Leigh and others say Hell is a lake, the lake is a sea, as appears Luke 5:1,2, where the swine were choked, Luke 8:33, whose common depth is not half a mile, men seek Hell in the bottom of the sea, because they know not where to find it, Hell cannot be the lake, because Hell was cast into the lake. "And death and hell were cast into the lake of fire. This is the second death." Rev.20:14.
6. Others say Hell is in the Air, the Devil is the Prince that ruleth in the air, Eph.2:6, the air then is the Devil's hell, saith Willet, {Synopsis page 1018,} is so, then all we that are alive are in Hell; we do find it is not a place of so great torment, for almost all men like it well, for there they desire to dwell.
7. Others say Hell is above near the third Heavens, within the view of the glorious Saints, and allege for it, II Cor.12:2; if so, it is very far to Hell. Astronomers say that there are three Heavens above the Firmament, where the fixed stars are a hundred and sixteen millions of miles above the earth, which is so high, that if a stone or weight should fall from thence, and continue falling a hundred and fifty miles an hour, it would be eighty-eight years, two weeks, four days, five hours and twenty minutes a falling down to the earth.
8. Some say the absence of God's face is Hell, but that is not called hell, but wrath, Isa.54:8; this was Cain's punishment, from thy face shall I be hid, my punishment is greater than I can bear, Gen.4:13,14, the hiding of God's face causeth sadness and the breaking of the bones of comfort. Psal.38:3. Behold his eye-lids try the children of men, Psal.11:4, if shut they are troubled, if open they are comforted.

9. Some say Hell is in this life, and is a guilty accusing conscience. Dr. Willet saith, a guilty troubled conscience is a Hell and prison of the Soul; what may rather be called Hell than anguish of Soul? The Judge's Tribunal is in the Soul, God sitteth there as Judge, the conscience is the Accuser, fear is the Tormentor, guilt in the soul wounds the spirit, and a wounded spirit who can bear? Prov.18:14. This is the wrath of God that abideth upon him that believeth not in the Son. Jn.3:36. Heaven is God's face and presence, and our greatest joy in this life, Exod.33:15,16, and so will be the next, Psal.21:6, thou wilt fill me with the joy of thy face, in thy presence is fulness of joy, Psal.16:11, pleasures or pleasantness, that is, pleasant joys at thy right hand, in the full enjoyment of thee are sweet delights eternal.

10. Some say Hell is a local place, Augustine saith it is not a place; Doctor Willet saith the place of Hell maketh not the torments, {Synopsis, page 1056,} it is a question, saith he, whether the place make Hell, or the absence of the presence of God.

11. Another saith, it is in the other side of the blue cloud that appeareth to us in the air; others say, where the place of Hell is they cannot tell, whether it be in the Earth, or in the Water, or in the Air; it is not revealed, saith Henry Greenwood, they that have taken pains to find it out are as far from it as ever; some of the Ministers of France affirms, that Father Pierre Coton, the Jesuit did enquire of the Devil for a plain place of Scripture to prove Purgatory, so they are at as great a loss to prove Hell by a plain place of Scripture, truly translated their Hell of torments never to end. Also the learned agree not upon which Scripture to ground their Hell-torments upon; for that place one of them allege to prove it, another of themselves deny it, that it is so to be understood. Mr. Ainsworth on Psalm 16:10, saith, that place through custom is taken for the place of the damned, but is not so to be understood, the word being sheol. Marolat on the Apocalypse, page 282, saith, the Fire of Gehenna is the place of the damned, others of them deny it. Mr. Leigh saith the rich man, Lk.16:19, proves it, whilst Doctor Fulke and others deny it.

See ye not the great doubting and uncertainty there are at among themselves? They grope in the dark without light, Job 12:25, by their Reeling, Staggering, and Stumbling, that they are so drunken they can find no ground to stand upon, they understand not whereof they affirm, yet each of them hugs his own apprehension. It is very strange that in a thing so signal of which they say they see it in the Word of God, that they can no way agree concerning it. Oh, all ye learned in the seven liberal Sciences, tell us how to reconcile these things in point of truth, or tell us inasmuch as ye speak contraries, as yea and nay, which of you we are to believe. Have we not all cause to say herein, "where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" I Cor.1:20. The LORD "frustrateth the tokens of the liars, and maketh diviners mad," he "turneth wise men backward, and maketh their knowledge foolish." Isa.44:25.

Mr. Edward Leigh, Esquire and Master of Magdalene Hall in Oxford, presents his reasons to prove Hell-torments or Punishment after this life for some to endure never to end, "let them be considered," Mr. Leigh saith, "that the conscience of man hath a fear of some punishment after this life, which proves it." If they have, that doth not prove it; because the consciences of men are as they are instructed, according to the Proverb, such Doctor,

such Scholar; hence it is that the conscience of a Papist tells him it is not lawful to eat flesh in Lent, nor of a Friday, and whoso killeth you will think he doth God good service, Jn.16:2, that is his conscience. The consciences of some men are almost, if not altogether, for some evil, therefore that proves nothing at all.

Mr. Leigh, "the Heathen held there was a Hell, a being and place for wicked men after this life." Why did ye not say and prove that they hold that they shall be in torment never to end.

The Heathens do not believe that there is to be such a punishment after this life, for they deny the Resurrection of the body, therefore they burn the body and save the ashes in an urn for a memorial, they believe as Pythagoras the Philosopher who taught that the soul goeth from one body into another man or beast, that some of the Philosophers grew so tender, that they would not kill any beast nor fowl, for they said, it may be it is my brother or my sister. These Heathen Greek Poets were long before the coming of Christ; in their triple division of the world they fain three gods, Jupiter the god of Heaven, Neptune the god of the Sea, and Pluto the god of the Earth, in which they say he keeps his Court and Palace, {no word of torment, that would make it a poor Court and Palace,} so Homer and Nonnus, Greek Poets; Homer wrote of the destruction of Troy, which was near a thousand years before the birth of Christ; Homer is one of the most ancient records extant, it seems in his time there was no mention of a hell of torments never to end, the said poets call Pluto Summanus, as being chief of the manes or spirits below, and to pacify these ill spirits a feast was kept in February with wax candles burning to Pluto, called Candlemas Day, {or Feast of Lights,} so Mr. Jess in his Almanac; the Cretans are always liars, Tit.1:12, the greatest liars in the world that will fancy, fain, and say anything; is it a thing possible that wax candles above the earth should give light thousands of miles into the earth to pacify those ill spirits there? It seems they are not in any great torment if a little light will pacify them. The Poets say hell is twice as deep as heaven is high; Astronomers say Jupiter the second planet is 72 millions of miles above the earth; if Hell be twice as deep, it is a hundred and fifty-four millions of miles to hell which is altogether peculiar; so there Cerberus was the gigantic, three-headed hound of Hades and Charon's boat to row men to Pluto; so the phantasy of Purgatory did spring first from the Heathen Poets long before the coming of Christ, as appears by Plato and Virgil, who have described at large the whole Commonwealth and all the orders and degrees of Purgatory; these with their Elysium Fields and many other of their barbarisms by long use became venerable.

Your opinion is fitter for Heathens than for Christians. If the Heathens do hold as you do, are we to believe in Religion as the Heathen? I pass not what they nor any else say, unless they can read it me in the Word of God, we cry, "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa.8:20.

Mr. Leigh saith clear reason proves it, "God is just; many abominable sinners enjoy more prosperity in this life, than those that live far more innocently, therefore these must be punished hereafter according to the multitude and heinousness of their sins." I see you are more bold to affirm, than able to prove; doth reason deny the punishment to be just, except it never end? The Scripture you allege say they have an end, Psal.73:17, and you say they shall never have an end, that is your clear reason, to say some are worse than others, therefore they are to suffer a punishment never to end, so you exclude Mary

Magdalene and the poor Prodigal, but it is but your bare affirmation without proof, your reason is that God should show mercy to little sinners, but none to the great sinners, as they must not be saved; but this your clear reason is clear against the will and wisdom of God who is pleased to save of the worst of sinners, as appears. Luke 7:47. Acts 9:13. If some enjoy more prosperity than others, must they therefore suffer a punishment never to end? Outward prosperity is a great blessing, and you make it a great curse; if that you say were true, there is no cause in the day of prosperity to rejoice, Eccl.7:14, nor to say O Lord I beseech thee send me now prosperity. Psal.118:25. In saying greater sinners you judge according to outward appearances both for sin and punishment, and may be mistaken in both what they are in the inner man; for sin and punishment you know not, the heart of unbelief and rebellion of spirit in others, nor how God punisheth them in their spirits; as sin is oft punished in this life.

Mr. Leigh saith, "it's just they should suffer forever, who if they had lived would have sinned forever." "Cast them out of my sight." Jer.15:1. If it be just we should suffer forever, it is just our Surety should suffer forever. Do you consider that "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom.8:20. Cast them out of my sight is no proof that they shall suffer forever, but rather that they shall be utterly destroyed, for if they have any being, where ever they be they cannot be out of the sight of God. Your justice is not God's justice, his is a death; yours is not a death, but another thing altogether.

Mr. Leigh saith "God's intentions from everlasting, was to glorify his justice as well as his mercy," "vessels of wrath fitted to destruction." Rom.9:22.

Know you any of the intention of God that is not revealed in his word? "The secret things belong unto the LORD our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut.29:29. Or doth the word say that God doth not glorify his Justice, unless he inflict so great a punishment without end; you give neither scripture nor reason to prove that you say is just, the Justice of God was revealed and made known in causing the earth to swallow up Korah and his company, Numb.26:10, as they were vessels of wrath prepared, fitted to destruction, {your opinion denies the word of God that saith they are fitted to destruction,} you say they are never to be destroyed, die nor end.

Mr. Leigh saith that "the covenant under which unregenerate men stand, and by which they are bound over to this wrath is everlasting." There are but two covenants, Gal.4:24, the old and new, Heb.8:13, 12:24, the old is no more everlasting than the Priesthood of it, the breach of the covenant of works is death, therefore not eternal life in misery.

Mr. Leigh saith "in that torment they curse and accuse one another."

When you write again, I pray tell us how you know that in Hell they do so, for the word of God saith not so, nor have you been there to hear it, nor they that told you so; to affirm things in Religion not revealed in the word of God, is to presume above that which is written, and contrary to Romans 15:4. Socrates an Heathen, was more wise and modest in not affirming things he knew not, being asked what was done in Hell, said, he never went thither, nor communed with any that came from thence; yet you and others affirm

with great boldness and confidence things you know not; some say in Hell the eye is afflicted with darkness, whereas darkness is no affliction to the eye; also they say their ears are afflicted with horrible and hideous outcries, their noses with poisonous and stinking smells, {of what I pray,} their tongues with terrible bitterness, the whole body with intolerable fire; the damned shall prize a drop of water worth ten thousand worlds; cursing shall be their tunes, blasphemies their ditties, lamentation their songs, and shrieking their strains, they shall lie shrieking and screaming continually. Ye see how men set their brains a work to invent lies; for all they say is without warrant from the word of God. One saith their torment in Hell is so great, that they cannot forbear roaring; and you say they curse and accuse one another; so that one of their vain imaginations contradict another, and all of them the word of God. They will not deny that those in Hell are in the greatest trouble, and they in less trouble cannot speak, "I am so troubled I cannot speak," Psal.77:4, therefore they cannot curse and accuse one another as you affirm.

Mr. Leigh saith, "divines unanimously concur, &c."

If they do it is not binding to us, for we are satisfied they are not infallible. There must be errors, I Cor.11:19, and they have the greatest share. The Priests, Popish and Mahomet Priests, Baal's Priests, and all other sorts of Priests concur, common consent sooner believed than naked truth, it is high time to cease from men, for wherein is he to be accounted of? Isa.2:22. Truth, and not a number of men, is to be followed. Everyone must give an account of himself to God. Rom.14:3-12. Luther said, he esteemed not the worth of gain a thousand Augustines and Cyprians against himself. All Churches err, Panormitan said, more credit is to be given to one speaking the truth, than to all men in all ages speaking the contrary.

They are like to concur and agree if they take the counsel they give, as not to question principles; it seems we must take all upon trust, and hearsay, without trial, they all say it, therefore it is true; but the Bereans would and did search the Scriptures, to see if things were so as the Apostles preached were so. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." I Jn.4:1.

Let it be certainly made to appear that God hath said in anything contrary to anything that I have said, I desire with all my heart to submit to it, without that I cannot yield the sovereignty of my judgement and conscience to the concurring consent of blind guides, ignorant, and erroneous men, though in sheep's clothing, and covered all over with the title of Godly, Learned and Holy Saints, or Presbyters, or Ministers of Christ; the Papists call their Church Holy Church, and their Priest Holy Priest, and their Order Holy Order, and all Holy if you will believe them.

Some say the Jews report that in Tophet, the Valley of the Son of Hinnom, there was a great ditch which could never be filled, which they called the mouth of Hell, and that the Chaldeans when they slew the Israelites, threw them in there; if this report be true which hath been brought to prove Hell, then it will follow, that the mouth of Hell is near Jerusalem; and that God doth give to the wicked power to cast his people into Hell.

How much weight there is in your reasons to prove a punishment after this life never to end, let who will judge. I for my part profess I do not see how they serve to your purpose, your nakedness appears, and that your opinion hath neither scripture nor reason to support it, and therefore it must needs fall. "But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was." II Tim.3:9.

You have done all you can, and can come to no surer bottom to rest upon, than supposals and imaginations, wresting Scriptures, and consent of others; your glory is, that all are of your mind, though without good ground or reason, as is showed. Also in that you allege reasons to prove Hell torments, it giveth me occasion to believe that in your own judgement the Scriptures you allege to prove it, prove it not; for if you believe the Scriptures prove it, to what purpose serve your reasons? Or do you think that those that doubt of the sufficiency of your proof of it by Scripture, will be satisfied with your reasons as a full proof of it, if there be any such, they may be to them of some use.

The Learned contradict themselves, Mr. Bolton saith, thou must live in endless woe in Brimstone and Fire, which thou mightest so often and easily escape, which overthrows the Doctrine of Election; also they say the sense of loss in hell is greater than the sense of pain. So they make the sensible want of the presence of God the greatest torment in hell, and that is in this life, "I am cast out of thy sight," Jonah 2:4, thus it followeth by their doctrine that the greatest torment of hell is in this life.

Mr. Leigh saith, in his Body of Divinity, the sense of God's wrath, rage of conscience, guilt, fear, despair, the soul cannot melt with greater torment; if so, then this is not a worse torment in hell than is in this life.

Water is so scarce in hell, that Greenwood saith, the damned prize a drop of water above ten thousand worlds, and yet they affirm those in hell shall continually weep, &c., therefore their own sayings agree not.

The first Author of the opinion of the torments of hell never to end, was Marcion the Heretic, that held that Christ was not a man but in semblance, and that there were two beginnings, two gods, one good, one bad; that there were torments for some in hell, which was first invented by him, as he determined the reward of the creature, either in torment or refreshment, to be laid up for them in hell. He was the first author thereof, by Tertullian's confession, as saith Dr. Fulke in his Defense, page 83,84, see and behold the original of your opinion of the torments of hell, an evil man out of the evil treasure of his heart bringeth forth that which is evil. Luke 6:45.

The seven pillars of Hell shaken and removed.

The Greek Fathers were the first pillars of Hell torments; this came to pass by reason of the ignorance of the Fathers in the Hebrew tongue, their not understanding the word 'sheol' deceived them, so saith Dr. Fulke in his Defense.

The second pillar of Hell torments were the writers of the Hebrew and Greek Copies of the Bible; their defect hath put us to a great loss. The original copy the Apostles wrote is not only unknown to us, but to the learned, we do not hear of any alive in England, that can

produce the New Testament the Apostles wrote, it's not enough that they say that we have books in Hebrew and Greek, unless we could certainly know that these copies as they call them, agree word for word with those that were wrote by the Prophets and Apostles; many boast of God's preserving the Hebrew and Greek Bible amidst so many enemies, as God hath been pleased to deliver up Christ and his people, so also the Scriptures into the hands of sinners, to be used at their pleasure; it is wonderful to consider, what adding and altering the Scriptures have been subject unto; one Pope publishes what he please for scriptures, as Pope Urban the V, and within 2 years after Pope Clement that succeeded him calls them in, and burns them, and puts out what he pleaseth and calls it the holy scriptures. If ye will believe the Testimony of the learned and godly Protestant Writers, who have not been esteemed Blasphemers nor Heretics, as Dr. Fulke, Beza, Perkins, Ames and others; Dr. Fulke saith that some Greek copies are altered; it is not unlike in his answer to the Remist to the Reader, page 43, and which is more, he saith corruption hath happened to all copies, this day extant in his answer to preface, page 11-16, whole verses omitted in some copies, as I Jn.5:7, is not in some copies, nor in the Syriac version which is ancient as the Apostles, read not this verse at all, but is extant in others, and that there is at least sixteen various Greek copies of the New Testament. {Jus Divinum, page 66.} Dr. Lightfoot saith, Mr. Beza was a man that always questioned the Text, to see so many differing Copies would put any one to a stand, which to believe. Master Perkins saith it must not seem strange that words in the margin have crept into the Text; Doctor Ames saith, helps and governments in the first of the Corinthians 12:28, are not in the Original, he supposeth it to be done by the Prelates in favour of their Government. The Preachers, who call themselves divines, have assumed and challenged Divine Authority to frame all Copies and Translations, and to expound all Texts according to their own minds, to maintain their own Doctrine and Practice, to uphold their power and standing; hence it is that each differing parties Translation agree not. That party that would have the Magistrate punish Idolatry, &c., have made a text for it, Job 31:28, to be punished by the Judges, but these words are not in the Hebrew, but are an addition of their own, as appears by the Bible printed in LONDON by the Assignee of John Bill, in the year 1640; and the Geneva Bible differs from this, and from the translation printed by the Stationers, LONDON; the English Translation hath variety of differences, not without evident contradiction among divers places that might be instanced; verses 9 & 18 of the seventh of Daniel, in the Geneva Translation, verse 9, is I beheld till the thrones were set up, and in the Kings Translation, printed by the Company of Stationers, LONDON, the same verse is, "I beheld till the thrones were cast down," and verse 18, it is, "but Saints of the Most High shall take the Kingdom," and in the Geneva Translation the same 18th verse is, "and they shall take the Kingdom of the Saints." Now, both cannot be true, which of these is an English man to believe? Some say Luther added the word only to the text, being asked why he did it, said, he did it to make the Apostle say more plainly, faith only justifieth. Dr. Fulke, in his Defense of the English Translation, page 80, saith, we follow in our Translation as near as we can the holy Scripture in such sense, if anything be doubtful as the proper circumstance of the place will lead us unto, that we may attain to the meaning of the Holy Ghost; so then it seems if the Translator do think the Holy Ghost means this or that, he may translate it so; is not this a large liberty? The Jews take no such liberty.

The Ministers of Lincoln Dioceses in the abridgement of their grievances delivered to King James, pages 11,13,14, say, that the English Translation of the Bible is a Translation that

takes away from the Text, and adds to the Text, and that sometimes to the changing and obscuring of the Holy Ghost; and Mr. Broughton the great Linguist, in his Advertisement of Corruption, tells the Bishops that the public Translation of the Scriptures in the English, is such, as that it perverts the Text of the Old Testament in eight hundred forty and eight places, and that it causeth millions to reject the Old Testament; and Dr. Featley, Doctor of Divinity, in his Dippers Dipt, page 1, saith, no translation is simply authentical, or the undoubted word of God. In the undoubted word of God there can be no error, but in the translation, there are and may be errors. The Bible translated therefore is not the undoubted word of God, but so far only as it agreed with the Original, the writings of the Prophets and Apostles. And forasmuch as our English translation, as he saith, is not the undoubted word of God, what is that preaching worth that is proved by it? The false glosses and interpretations which are put upon the scriptures by men learned in the languages, who have made inconsiderate and bold assertion without proof, in not keeping to the true and proper signification of the words thereof, hath caused many errors and great trouble and confusion. They put the word Lucifer for the day-star, Isa.14:12; they have forsaken the fountain and digged to themselves cisterns, as Jer.2:13, and we see the people are willing to give up themselves to a Ministry of fables, II Pet.1:16, that makes the scriptures say and unsay, which being interpreted is to make them say just nothing. The force of education and the custom the country-men live in, is such, as ordinarily engages them to a prejudice and evil opinion against all principles contrary thereunto, though of divine inspiration; hence the Papists, Turks, and several sorts of Protestants cry down and censure each other's judgment and opinion as abominable Error, Heresy, and Blasphemy.

The third Pillar that upholds hell torments are fond Expositors that interpret sheol for hell torments, so Dr. Fulke calls them in his defense. I would know why interpreters understand and translate a hell of torments from the Hebrew and Greek as is not in them, as themselves confess, as hath been showed? They will take sheol figuratively, and say by tophet hell is figured, which is a fancy, a fable, and delusion that is strong in many, that expound scripture without sense or reason; it is as improper to interpret sheol for a place of torment, as to interpret the word house to signify a horse. The scripture is not of private interpretation; a sense arising out of the brain of an interpreter is a private interpretation, and as the Scriptures are not of man but of the Holy Spirit, so the interpretation of them is not to be of man but of the Holy Spirit. Oracles signify the answer of God, Rom.3:2, and how readest thou, Luke 10:26, to interpret words figuratively that are to be understood literally, and words literally that are to be understood figuratively, is licentious and destructive to the faith of the Gospel. We are not to interpret any place figuratively unless that figurative sense be expressed in a plainer place of scripture; if a man will have an erroneous persuasion whatsoever the scripture saith to the contrary, he will have it to be a figurative sense, they will be left in the clouds of their own persuasion, so instead of proving their hell of torments never to end by the scriptures, Rufinus and others say they that will not believe it shall seal it; which is no proof, but a mere shift, a very lie as Nurses used to still children by telling them of a great Bulbegger, and that a man will come down the chimney and carry him away; but not any but children and fools will be scared with such Bulbeggars.

The fourth pillar that upholds their hell torment, is the consent of their Preachers, their learned and godly men agree herein, but their weak, and various, and uncertain grounds

declare that they have not studied the point, but when teachers and hearers are ignorant, anything will serve and pass for truth, for the simple believe every word; all sorts of Priests agree and abuse the people. The Mahomet Priests blow a powder into their eyes that come to see Mahomet hang, that maketh them quite blind, that forever after they are led and the Priests say that the glory of the sight of Mahomet is so great that it taketh away their sight for ever after. And about Easter time for ten days there is great joy about a great fire for their Priest Mahomet, and those that cast themselves into the fire and are burnt to death are counted Martyrs. And once a year the tomb of Mahomet is carried abroad upon a cart, and his Priests say that those that put themselves under the wheel of that cart and are crushed to death, they say, do die Martyrs. And some are so simple to do so, that so they may die Martyrs; so the antichristian-priests and all sorts of Priests have greatly deluded and deceived the people, blowing something into their ears that forever after they are not able to hear and receive the truth; but as Mr. Beza did detest the Papists Limbo and Purgatory, so do I their dreams of hell, it being a device of man without scripture, with all their uncertain brain-sick fancies, for the imaginations of men have no end.

The fifth pillar of hell is their wresting the scripture to uphold their hell of torments. This misleads and deceives many under color of divine authority, when its but human fluff, though they are not pleased publicly to say so, because it streams not to their purpose. The Scriptures they allege to prove it, as above considered, and if any say I wrest Scripture, I appeal to the learned in the Languages, for to them concerns the decision of the signification of words, who {as I have showed} testify with me.

The sixth pillar of Hell is their Arguments and Reasons they bring to prove hell torments, which have been considered.

The seventh pillar of Hell is a strong persuasion that is in men, that the believing of Hell torments are a great means to leave sin and to live a holy life; and the not believing Hell torments is a means to commit all sin with greediness, and to live as they list, for they say men live as though there were no Hell.

Carnal hearts of men taketh offence at everything, except the Law of Works, a doing to be saved; for the Doctrine of Election, God's Free Grace and Salvation only and alone by Christ, without Works, Rom.4:6, is charged with being one of the greatest Doctrines of liberty to sin that ever was, and is by the ignorant made a stumbling-block and rock of offence; and a cause of carelessness in many. Ludovick said, "if I be saved, I be saved; and if I be damned, I be damned;" the Papists say, "if good works save us not, to what purpose shall we do them; then we may live as we list, if we be appointed to life we shall be saved, though we sin never so much, and if we sin we have an Advocate, I John 2:1, for not anything can separate us from the love of God; Rom.8:35; if we be not appointed to life, we cannot be saved though we should do never so much good." Therefore ye see how this truth is turned to wantonness. The Apostle exhorts not to turn this grace of God into wantonness, Rom.6:1-15, for the corrupt heart of man is ready to do it, and there are many things in Paul's Epistles which the ignorant, unlearned {that know not God in Christ} wrest to their own destruction. Will any therefore say that the Doctrine of Election and Salvation by Christ Alone is not a doctrine fit to be taught, nor come abroad? If so, the Scriptures must not come abroad.

Moreover, the Doctrine of the Protestant Ministers is charged, not only to be a Doctrine of liberty to sin, but a blasphemous Doctrine; for they say, that to teach that the fall and sin of man was decreed is to make God the Author of evil; for many of the Protestant Writers say that the sin of man was determined of God. Dr. Willet, {Synopsis, 1594,} saith that "the fall of Adam was both foreseen of God and decreed to be, not permitted only." Gen.45:5-8, II Sam.24:1, Acts 4:26-28. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom.8:20. Dr. William Whitaker against Edmund Campion, the Jesuit {"Ten Answers to Edmund Campion, the Jesuit," 1606;} saith, "now answer me Campion, do you think that which any one doth, how wicked soever, is done whether God will or not, for if you hold that anything is done against God's will, what providence or omnipotency do you leave him; for he that permitteth that to be done which he would by no means have to be done, it is certain, that he is not endued with so great power as that he can forbid that which he would not have done, wherefore you must needs confess that all things that are done, are done by the will of God;" and "all confess, God could have hindered sin to be if he had so pleased, but he would not hinder it, therefore it was his will it should be; the will of God, and not sin, is the cause of God's decree, and the being of all things; the will and pleasure of God is the Womb from whence springeth every work of the Creature." God must first will his Creature to stand or fall before he can do either. Acts 21:14, Phil.2:13, Prov.21:1. "The evil actions of men are not only foreseen of God, but decreed," says Mr. Parr in his Grounds of Divinity, {1633,} and, "we are not saved from sin, except we have committed sin, therefore salvation from sin is not without committing sin," saith William Fulke. God willed and decreed his glory and man's happiness; therefore he willed and decreed the means to it; for the end and moving cause of his willing sin to be, is for his glory, which cause it was necessary for sin to be. If sin had not been, how should the goodness of God in giving man eternal life in glory, have appeared, his love in sending Christ to die? If there had not been sin, there had been no need of Christ's coming, nor of his death and righteousness. Most of the great works of God in this world and that to come, have dependence or reference to sin. How should we have lived by Faith, exercised the fruits of the Spirit, or have any happiness or glory in the world to come, if it had not been for Christ; and Christ had not been, if there had been no sin. He that willeth the end, willeth those things that are necessarily referred to that end; taking away sin was decreed before the world, therefore the being of sin was decreed. Christ's death was determined before the world - the Saints were chosen to life before the world; and choice hath reference to the fall, therefore the fall of Adam was decreed. If the will of man had been the first and chief cause of the being of sin, then the will of man should be the cause of God's will, and so man shall be the original cause of the salvation of himself, and so much the cause of it, that without his will it could not have been; and so the determination of God what to do, shall not be from himself, but from the will of man, which is contrary to "the purpose of Him who worketh all things after the counsel of his own will." Eph.1:11. If man should will sin before God willed it, then shall the will of God depend and wait upon the will of man; as if God should say, 'if man will sin, then I will determine his salvation;' and if God should first will to send Christ to save man, and leave it to man's will and power whether he shall fall or no, then it was possible for man to stand, and so to frustrate the decree of God; for if man had not sinned, God's decree of sending Christ had been made void and of none effect. Mr. Perkins' saith, "God decreed the fall of Adam; if the fall was decreed, if man had power to stand, then he had power to frustrate God's decree, which no wise

man will affirm;" and then that saying that Adam had power to keep the Law, is without truth. Ezek.18:2-4. God willeth all things well; he sinneth not, nor can sin, because he is under no Law. God commands men to keep the Law, that no man can do; he commands men to think no vain thoughts, and not to sin; we cannot but think some vain thoughts, and in many things we sin all. Christ saith, "no man can come to me, except the Father draw him," John 6:37,44, if they be drawn they come; "draw us and we will run after thee," Cant.1:4, if I put sufficient strength to move the earth, motion must needs follow; when men sin they are beguiled, enticed, deceived, drawn away, they like men have transgressed. Hos.6:7.

So; we are to distinguish between that which followeth a doctrine in its own nature, and that which followeth by accident, or rather that a corrupt heart draweth from it, and is not from the nature and working of the doctrine itself. It is strange to consider men are so set upon the Popish principle to be saved for their works, that they count all profane that cross their way; some have burned the Bible; and Doctor Crisp's book of Salvation by Christ Alone. In like manner, Mr. John Archer's book, {late of All Hallows' Lombard Street, published 1645, entitled, "Comfort to Believers, against their Sins and Sorrow,"} was burnt by the Hangman; and the same spirit is alive to burn this also; for I expect no better from such as are not taught of God; they condemn those things they know not, and think they do God service, when they persecute the truth and professors of it.

Take for instance, that the fear of the torments of Hell is no such preserver against sin, is evident; for those that sin with the greatest greediness, the greatest sinners, they do believe there are hell torments; for though they be never so wicked, they hope it doth not belong to them; or they hope to repent and lead new lives, before they die; though they sin for the present they hope to make God amends for all, as an Arminian being drunk said that he was now in the state of damnation, but he said he would be in the state of grace tomorrow, so he comforted himself. The lives of many such heathens that have denied the resurrection of the body, and therefore did not hold a hell of torment after, have been better than many that seek to escape Hell and get Heaven by their works.

If fear of hell were a preserver against sin, then those that are delivered from the fear of hell, that believe they shall be saved, they should sin more than others; but we find the contrary, that none more free from sin than these.

Experience teacheth, that the fear of hell, though at first it startleth and frighteth men, yet that is soon over, and is no preserver against sin. I knew one set before him the torments of Hell to keep him from sin, and finding that would not do, he added vows and curses to keep him from sin. I knew another who wished the Devil to take him soul and body, if he did not do the thing he spake of; and I knew he did it not; another wished he might sink into Hell presently if he did the thing he spake of, yet did do it before he went from the place; the reason is, because the lusts of men are stronger than the fear of hell, resolutions and curses.

2. Because men are given up to their own hearts lusts; it may be that they may find that liberty to sin is the greatest misery and bondage in the world, it hath all misery in it, whether they sin with more or less fear, and could enjoy all the pleasures of sin for a season, they will find they have made a bad bargain of it. "What fruit had ye then in those

things whereof ye are now ashamed, for the end of those things is death." Rom.6:21. "If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity." Job 10:14. "Behold, ye have sinned against the LORD; and be sure your sin will find you out." Num.32:23. "Moreover by them is thy servant warned, and in keeping of them there is great reward," Psal.19:11, and in breaking them a great punishment, loss of inward peace and comfort, a guilty accusing conscience, disgrace, affliction, losses, crosses and death; the "bloody and deceitful men shall not live out half their days." Psal.55:23. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Mal.2:2.

3. Men sin because they are led captive by the Devil at his will, II Tim.3:6 & 2:26, also men sin because they are under the Law; so long as a man is under the law, sin will have dominion over a man, Rom.6:14, sin shall not have dominion over them that are under grace.

4. Men sin because they have not received power from on high against sin; until they receive that power, they cannot but sin, "thou hast led captivity captive, and given gifts for men," Psal.68:18, until Christ by his Spirit set the soul at liberty, it is in bondage; and enthralled to base lusts; but if the Son shall make you free ye shall be free indeed, Jn.8:36, but not till then. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl.8:11. The punishment of the Magistrates keeps men from abusing others, more than the fear of Hell; men would be exceeding dissolute if under no Discipline of Superiors.

5. Men go to sin for comfort, sweetness and satisfaction; but when satisfied, they go not to sin; to act for life is no love to God, nor self-denial, nor any spiritualness; nor will it do them good, it's not accepted of God, nor will it continue; such so restrained, oft-times do exceed all others in sin. The spiritual soul that lives in the enjoyment of the love of God, needs no such weights to procure its motion; he acts from a new life and principle to the glory of God and good of others; and in this work and labour of love is more sweetness than is in all the pleasures of sin, which are but for a season.

It is great ignorance for any to think that it is in the power of any man to sin as much as he will; if this be proved, all objections are answered; and this the Scripture proves, that without the will of God men cannot do anything, not so much as go to a City, unless God will, Jam.4:13,15, God worketh, governeth, and disposeth all things after the counsel of his own will. Eph.1:11. Isa.46:10-11. Acts 18:21. Rom.9:18. Who hath resisted his will? God's will is done! Luke 11:2. Heb.2:4. Eph.1:5. The measure of men's sins are set, men cannot do more nor less than their measure, they fill up their measure always. Matt.23:32. It was determined how oft Peter should deny Christ. Luke 22:31-34, 61-64. God saith, if you will believe him, the wicked shall do wickedly. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan.12:10. They cannot cease from sin, II Pet.2:14, "for that that is determined shall be done." Dan.11:36. He that restraineth the clouds that they drop not down rain, he made a decree for the rain, Job 28:26, and the earth that it bring not forth grass, Psal.104:14, he that stills the winds and the tempest, Psal.10:29,30, that saith to the waves of the sea, hitherto shalt thou come, but no further,

and here shall thy proud waves be stayed, Job 38:11, he restraineth men from doing their wills when he pleases; they would go further, for he restraineth them, Job 38:11, that they cannot do the things which they had determined to do. Gen.20:6. Gen.31:7. Gen.35:5. I Sam.25:26. "The king's heart is in the hand of the LORD, as the rivers of water, he turneth it whithersoever he will." Prov.21:1. Rev.20:3. "O LORD, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jer.10:23. "The steps of a good man are ordered by the LORD, and he delighteth in his way." Psal.37:23. Prov.4:12. "A man's heart deviseth his way, but the LORD directeth his steps." Prov.16:9. "The preparations of the heart in man, and the answer of the tongue, is from the LORD." Prov.16:1. Man his days are determined. "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Job 14:5. "And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?" Dan.4:35. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:2. Setting aside the opinions and conjectures of men's devised Fables, I am fully satisfied with the testimony of the word of God, {besides their own testimony, which is sufficient against themselves,} with which I see through the thick darkness of the inventions and traditions of men.

Several Considerations that there is not to be a punishment after this life that shall never end.

1. We do not find the place of Hell mentioned in any of the Six Days work of God; if it be a place, it is a created place, and so a part of the Creation of God. The whale is mentioned in Scripture; if there be a place of Hell, it is a greater thing, and in that it is not found in the Creation of God, it is a ground to judge that it is of the creation of man, a vain imagination of man; for their reasons prove it not, nor do they agree amongst themselves of the proof of it, neither where it is nor what it is.

2. Solomon, {who was wiser than all men,} I Kings 4:29, yet he spake not anything of the torments of Hell, nor of any punishment never to end, {"he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes," I Ki.4:33,} if he had known of any Hell and Torments there, he would have spoken of that also.

3. The Jews, unto whom were committed the Oracles of God, Rom.3:2, to give unto us, they have delivered no such thing to us, nor do they believe any such thing; for the Hebrew Doctors understand the seventh day of seven thousand years, which is in the world to come he blessed, because in the seven thousand years all souls shall be bound up in the bundle of life in the world to come. Ainsworth on Genesis 2, a Day with the Lord is as a thousand years, II Pet.3:8, the Jews say, as the world was made in six days, so it should continue six thousand years, and no more, and that the seventh day is the seven thousand years in the world to come, in which all souls shall be blessed; also they say a good man and a bad man died afterwards; one in a vision saw the good man walking in Gardens, among pleasant fountains of water, but the bad man near a River, and his tongue reaching after water, but could not reach it. {Talmud, Jerusalem, fol. 77, col. 4} Inasmuch

as these things are received among them for truth, though they be but Jewish Fables, yet by them we see evidently that they do not believe the opinion of a torment after this life never to end. The Jews and Hebrew Doctors were great searchers of every tittle of Scriptures; and if it had been there to be seen, they or their Prophets should have seen it.

4. The Saints recorded in Scripture did not believe that there was to be a punishment for any to endure never to end; this appeareth, because when they made a confession of sin, and the punishment due to them for the same, they do not confess to have deserved any such punishment. They confess, "to us belongs confusion of face," Dan.9:8,11, "it is of the LORD'S mercies that we are not consumed," Lam.3:22, "for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Psal.116:8. Nor do we find that they did ever give thanks for any such deliverance, if they had known of any such deliverance, it could not but appear the greatest deliverance any could enjoy, and that it did require the greatest acknowledgment and thankfulness; nor doth it appear that ever they did pray for, or express any desire of any such deliverance; in that they express neither, it is a ground to judge that they knew of no such punishment; and if there had been any such deliverance, they should have known it, it should not have been hid from them. They admired the deliverance of saving their lives from death, as the greatest deliverance. "And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not." I Sam.20:14. Do you believe that if Moses and Paul had believed that there was so great and exceeding torment without end, that in the least they would have wished or desired, {to be erased out of the book of life, Exod.32:33,} and, {to be separated from Christ, Rom.9:3,} to endure the said torment without end? I do not believe that they were willing so to suffer.

5. Christ when on earth, spake of the destruction of Jerusalem which was to come, and wept because they were to suffer that, Lk.19:42,44, he would much more have spoken of a punishment never to end, and wept for them that should suffer that, if there had been any punishment for any to endure.

6. Because when God doth warn any from sin, from the consideration of punishment, there is no mention of any punishments but of those in this life. "For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; they shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth." Jer.16:3-4. Physical death is threatened against all transgressors. Ezek.3:18,19; 33:3-14. Tit.3:10,11. "Confounded be all they that serve graven images," Psal.97:7, which is a punishment in this life, Jer.44:7, death for Idolatry, the punishment of Idolatry set for an example, II Pet.2:6, "be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited," Jer.6:8, "therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins," Mic.6:13, "and I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant," Jer.9:11, an "abomination that maketh desolate," Dan.12:11, "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto

those that after should live ungodly," II Pet.2:5-7; and so thus, he that threatened death, would have threatened a punishment never to end if there had been such a punishment to be inflicted upon any.

7. Because God's punishment of sin is not of so large an extent as his mercy, for his punishing of sin is but to the third and fourth Generation, Exod.20:5, "thy mercy is great above the heavens; and thy truth reacheth unto the clouds." Psal.108:4. By Truth in this place understand the punishing of sin, because the word Mercy is put in opposition, which lieth in forgiving sin; the Heavens are far above the Skies. Astronomers say the clouds and skies are not above fifty miles above the earth, but the Heavens are above a hundred and sixteen millions of miles above the skies, but the mercy-seat above, Exod.25:21, his name is his glory. "O LORD our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens." Psal.8:1. Why is it said he punisheth the iniquity of the father upon the children to the third and fourth Generation, and not to the tenth and twentieth Generation, but to declare that his justice is satisfied therewith, and requireth not a further punishment? God doth punish sin in the sinner, and upon his children, to the third and fourth Generation, because there is not to be a punishment after this life never to end.

8. Because death and the fear of it is called the terror of God, Gen.35:5, "the King of terrors," Job 18:11-14, therefore death is the greatest punishment and most terrible; but if there were to be a punishment never to end, not death, but that punishment would be the king of terrors; for death is not terrible at all in comparison of that.

9. Because sin is punished in this life; if you will believe God, for he saith, according to their works and doings I punished them, Hos.12:2, 8:13; Jer.50:25, 9:9-11; every transgression received a just recompense of reward. Heb.2:2. Would ye have it to be punished to the full in this life, and after in the world to come with a punishment never to end? Sin is punished in this life. Isa.65:3-16. Deut.10:17,18. Lam.4:6. "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isa.13:11. "Wherefore doth a living man complain, a man for the punishment of his sins?" Lam.3:39. Outward calamity and death, a punishment of sin. "And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." Jer.16:18. For the sin of man, when all flesh had corrupted his way, God saith, "I will destroy them with the earth." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen.6:12-13. To punish sin twice, is as disagreeable to justice, as to receive the payment of one debt twice.

10. Because there is not a worse thing than the dregs of God's fury, anger, and wrath; and these are poured out in this life; God doth not only begin to punish sin in this life, but also finish it in this life; for it is said, "he cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence," Psal.78:49-50, so Death was poured out. "Now will I shortly pour out my fury upon thee,

and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity, I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth." Ezek.7:8,9. The Lord's fury consumed them. Jer.10:25. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Job 14:13. "Thou hast taken away all thy wrath, thou hast turned thyself from the fierceness of thine anger." Psal.85:3. "The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof." Lam.4:11. "The punishment of thine iniquity is accomplished, O daughter of Zion." Lam.4:22. "Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted, and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them." Ezek.5:13. Ezek.13:15. Accomplished, consumed, poured out, &c., therefore there is no continuance of it after this life; for when Achan was dead, it is said the Lord turned from the fierceness of his anger, Jos.7:26, but if that they say were true, his death was but the beginning of the Lord's fierce anger.

**Many infallible proofs that there is not to be a punishment
after this life never to end.**

Proof I. Because the Scriptures hold forth no such thing, as hath been showed; we ought not to presume above that which is written. Revealed things belong to us. "The secret things belong unto the LORD our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut.29:29.

Proof II. Their opinion of a punishment never to end, is contrary to the word of God, in that it doth maintain that the wicked shall have eternal life. If man was to live forever, why was the flaming sword set to keep the way of the Tree of Life? "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen.3:24. Lest he put forth his hand, and take of the Tree of Life and live forever. No eternal life came by the first Adam, eternal life came by Jesus Christ, who is the Tree of Life, eternal Life promised and given by Jesus Christ, eternal life by Jesus Christ, Rom.5:21, and "he that eateth of this bread shall live forever," Jn.6:58, "because I live, ye shall live also." Jn.14:19. God sent his Son that "we might live through him." I Jn.4:9. Only believers have eternal life, "he that believeth on the Son hath eternal life, he that believeth not the Son shall not see life," Jn.3:36, "whosoever believeth shall not perish, but have everlasting life," Jn.3:16, "and I give unto them eternal life; and they shall never perish." Jn.10:28. The wicked abide not forever, "and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." I Jn.2:17. "For if ye live after the flesh, ye shall die," Rom.8:13, "him shall God destroy," I Cor.3:17, which in the Greek it is "corrupt." "For the preaching of the cross is to them that perish foolishness," I Cor.1:18, "in them that perish," II Thes.2:10, "shall utterly perish in their own corruption," II Pet.2:12, "to their own destruction," II Pet.3:16, "for the end of those things is death," Rom.6:21, "wages of sin is death," Rom.6:23, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thes.1:9. If they perish and have not eternal life, then they cannot live forever. God said, Gen.2:17, "if thou eatest

thou shalt surely die," but the Serpent said, Gen.3:4, "ye shall not die;" so the Serpent, which is the Devil, hath taught men to say as the Serpent said, now they have eaten they shall not die, but shall live forever, and never die, which is to say, God is the liar, and that which the Devil said is truth. The Word saith, "him will God destroy," Matt.21:41, I Cor.3:17, 6:13, they shall be destroyed, II Pet.2:12, swift destruction, their end is destruction, Phil.3:19; whereas, their opinion saith they shall never be destroyed, die, nor end, which is no destruction. The Word saith, "the last enemy is death," I Cor.15:26, but their opinion saith, that is not the last, for there is another enemy which comes after, which is much worse, never to end. It saith God's anger is forever, he will never turn from it, contrary to Scripture. Jer.3:5,12. Mr. Bolton saith, they shall suffer so long as God is God; if so, then they have eternal life {though in misery} whereas the Scripture doth not declare eternal life to be for all men. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Jn.6:47. "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever," I Jn.2:17, "and this is the promise that he hath promised us, even eternal life." I Jn.2:15. "I give unto them eternal life to as many as thou hast given him," Jn.17:2,3, "in hope of eternal life," Tit.1:2, "as many as were ordained to eternal life believed," Acts 13:48, "they that have done good unto the resurrection of life." Jn.5:29. If it be granted that the wicked have not eternal life, as hath been proved, it will follow, that they cannot suffer for ever so long as God is God; and therefore all their building of a punishment never to end falls; grant the first, and the later must needs follow. If Adam had not sinned, he should have died; this is proved, first, because Adam in his creation had a natural body, I Cor.15:44, that which is natural is not eternal, 15:46, he was of the earth earthly, 15:48, therefore mortal and corruptible. 15:53,54.

Secondly, Man in his first being was corporal and visible to be seen, things seen are not eternal. Mr. Bolton saith, if Adam had stood, he could not have conveyed to us a body immortal or not dying, in his Treatise of Heaven, page 131. Basil saith, if God had given Adam an immutable and unchangeable nature, he had created a god and not a man. Augustine in his Book of Confessions saith, because the Lord created man of nothing, therefore he left in man a possibility to return into nothing, if he obeyed not the will of his Maker.

Thirdly, Man in innocency needed food, &c., that which depends upon mutable and earthly things, is earthly and mutable; we see it in all other creatures that live upon perishing things, at last perish; and herein man by the first Adam hath no preeminence above a beast. Heaven and Earth were created, therefore had a beginning; and although they have a much longer life than man, are to have an end. Heaven and earth shall be dissolved. II Pet.3:12.

If Adam had not died, Rom.5:12, he should have continued in this world, he should not have gone to the world to come; therefore by his fall he lost no happiness nor eternal life in that world; for he could not by that fall lose more than he had, and was to have; death is according to nature, but to attain immortality is above nature. Adam being earth and from the earth, his enjoyment, life, and loss, and punishment, must of necessity be earthly; how cometh he then by his fall to be capable of a punishment never to end, unless by his fall he could purchase eternal life, which none will affirm? Eternal life cannot be by the first man, much less by Sin.

I deny not that the wages of sin is death, Rom.6:23, but there is a difference to be put between a natural death and a judicial death; the first is from nature, the second is from sin. If the common death that we all die, Heb.9:27, were the punishment of sin, as most men think, then Christ by freeing his from the punishment of sin, by bearing death for them, of necessity he must free them from dying a natural death; but Christ freeth none from a natural death, yet freeth some from the punishment of sin; therefore to die the common death is no part of the punishment of sin, for where sin is satisfied, or pardoned, or forgiven, the punishment is not inflicted; if it be, how is it forgiven? Even men when they pardon inflict not the punishment. All confess, some men's sins are pardoned, how then cometh it to pass that they die for sin, whose sin is pardoned? "Verily, verily, I say unto you, if a man keep my saying, he shall never see death," Jn.8:51, is not to be referred to a natural death, but to perish, a judicial death. Jn.3:16. The Scripture declares that there shall be a Resurrection of the dead, the just and unjust, Acts 24:15, the unjust would enter into life, but shall not, Jn.3:36, "unto whom I swear in my wrath that they should not enter into my rest." Psal.95:11. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Lk.13:28. When they rise to judgment at the last day, they shall be consumed with the earth by fire, that's their end; so that not to enter, to be thrust out, the second death, and to perish, is one thing, if they live forever, and have eternal life, how do they perish? And how is the end of those things death? Rom.6:21. If there be no end, to be carnally minded is death, Rom.8:6, how is this true if they live forever, and not die?

Sin being a transgression of the Law, is a legal sin, and so it is to have a legal punishment; the punishment for sin is death, Rom.6:23, inflicted by God, as Gen.38:9,10, and by man; a legal death is not from nature, but from sin, and is a second death; if a man for murder be put to death, in dying he dieth the first and second death, for in dying he dieth a natural death, and a judicial death; this later is a second death, in that it is not from nature, but from sin.

Men put the stress of the punishment of sin upon the second death, but what that second death is they cannot agree among themselves. The Ministers in their late Annotations on the Bible on Rev.20:6, {"on such the second death hath no power,"} interpret it not to be destroyed by Antichrist, nor by the Turk, so then according to their interpretation it is not a punishment never to end. Mr. Perkins saith, the second death is a total separation from God; if so, it is not a punishment without end, and in that God is everywhere, Psal.139:7,8, if they be anywhere, how are they absent from God?

If the second death be a death, it is not a life of misery never to end; that is not a death, unless eternal life be death. They confess eternal life in misery is worse than death; if so, then it is not a death, but another thing.

The first death is the destruction of the body, a separation of soul and body; the second death must be like it; the second death is an image of the first, else how is it a death, and a second death? The second Adam being man, was an image of the first; the Scripture saith, the second death is like the first, the second is like unto it, Matt.22:39; therefore

as the first death, so the second is a separation of soul and body, else how is it a death or a second death?

Reuben by going into his father's bed, deserved a judicial legal death, but did not die for it, Gen.49:3,4; 35:22; I Chron.5:1, {"let Reuben live and not die,"} Deut.33:6, a judicial or second death. The 'second death' is a phrase used by the Jews. Onkelos renders Deut.33:6, thus, "let Reuben live, and not die the second death." And Jonathan, Isa.65:6, thus, "behold, it is written before me, I will not grant them long life, but I will pay them vengeance for their sins, and deliver their carcasses to the second death." And verse 15, "the Lord will slay them with the second death." Observe, in the prophet, that these verses speak of the ruin and rejection of the Jews, now a cursed people, and given up to the second death; and, in chapter 66, it is told how the Lord would send and gather the Gentiles to be his people, and would make them his priests and Levites; and then, see how fitly this verse answers those, by which it appears, the Jews count the second death is to be slain; and if so, it is not a life of misery never to end as some say. The book of the Revelation speaks of the second death; Doctor Featly and Dr. Lightfoot, and others say, that book treats of the Church and things done in this world; and if so, then the second death is a punishment of this life, as they also interpret Heaven in that book to be the Church, and the late Annotated Bible, and Mr. Brightman and others on Rev.20:10, say, that the Devil in that place is the great Turk.

It is their opinion that say that the wages of sin is not death, when they say it is a life of misery never to end, which is worse and more than death; therefore their opinion is contrary to the word that saith it is death, "filled with all unrighteousness, haters of God, spiteful, proud, inventors of evil things, they that commit such things are worthy of death." Rom.1:31,32. These are great sinners, yet the word saith not that they are worthy of more than death; and therefore why should any say they are worthy of more than death? And if the end of these things is death, Rom.6:21, therefore there is not anything to come after death, II Kings 7:4, the soul that sinneth shall die, Ezek.18:26, that is all that sin doth bring forth. God in giving his Law did express the punishment of the breach of it, saying, in the day that thou eatest of that tree thou shalt surely die, Gen.2:17, dying thou shalt die, that is, naturally and judicially, not touch it lest ye die, Gen.3:3, to bear iniquity is to die for it, Lev.22:9, Num.18:22, that one man die for the people, Jn.18:14, the body is dead because of sin, Rom.8:10, he that is dead is freed from sin. Rom.6:7. Neither sin nor punishment hath anything to do with a dead man; this iniquity shall not be purged from ye till ye die, then it is purged from them, if this iniquity be purged from you till ye die, we learn that death acquitted. Talmud Sanhedrin 27, Column 3.

After man had sinned, God expounded the punishment of the breach of his Law, Gen.3:14-20, and thus it is evident that the punishment of the old Serpent the Devil, and of the woman and of the man for their sin, are only punishments of this life; there is not the least word of any punishment after this life, much less of a punishment never to end; so that by that which is said we may judge of that which Mr. Bolton and others say, of being everlastingly in a red hot scorching fire, deprived of all possibility of dying, or of being ever consumed in torment eternally. They say the fire of hell burns far hotter than ten thousand rivers of brimstone, but how know they it, seeing they never felt it, nor any others who can have told them of it? "Three drops of brimstone will make one so full of torment that one cannot forbear roaring out for pain, yet it must be borne so long as God

is God. Oh, eternity, eternity, eternity!" If this is so, they shall have eternal life, which is contrary to the Scripture, as hath been showed, and is therefore to be rejected; also they say that the soul of the wicked goes immediately at death to hell, to the Devil, contrary to Eccl.3:21; 12:7; Gen.2:7; Rom.6:23, &c. If the Devils are in hell in torment, as they commonly and vainly imagine; hell is in the wicked; the devil's evil spirits are there and rule there in the children of disobedience, Eph.2:2; I Pet.5:8; Matt.25:29-31, &c.

Adam in innocency being a natural man, he had the Law of nature written in his heart; the breach of that natural Law caused a temporal curse and punishment, and not any eternal. They that think eternal life is to be had for our works, our well doing, are prone to think eternal life may be lost for our not well doing; but the way of the Gospel places not eternal life and eternal death in misery upon our doing, Rom.4:2-5; also the Scripture speaketh not of an eternal death, and therefore there is no such thing.

Furthermore, most of the passages in the New Testament that talk about the fate of the wicked use language that suggests finality. "Destruction" or "perish," Greek, apoleia or olethros, Matt.7:13; Jn.3:16; 17:12; Acts 8:20; Rom 9:22-23; Phil 1:28; 3:19; II Thes.2:3; I Tim.6:9; Heb.10:39; II Pet.2:1; I Thes.5:3; II Thes.1:9. "Death," Greek, thanatos or apothnesko, Rom.1:32; 6:21; 7:5; 8:6; I Cor.15:21-22; 15:56; II Cor.2:16; 7:10; James 1:15; 5:20; I Jn.5:16; Rev.2:11; 20:6, 14; 21:8. "End," Greek, telos, Rom.6:21-22; II Cor.11:15; Phil.3:19; I Pet.4:17.

Proof III. Their opinion of a punishment after this life never to end, makes not sin, but Christ to be the cause of their so suffering; this is evident, because if Christ had not come, there had been no Resurrection, and if no Resurrection there could be no suffering of any torment after this life; for if no resurrection they should have perished, in the grave there had been their end. If Christ be not risen, they which are fallen asleep are perished. I Cor.15:17,18. That the Resurrection came by Jesus Christ is also evident, for Christ saith, "I am the Resurrection." Jn.11:25. By man, that is Christ, came the Resurrection, therefore it is called, "the Resurrection of Jesus Christ," I Pet.3:21, and "his Resurrection." Rom.6:5; Phil.3:10; I Pet.3:21. Christ is called the first-fruits, because he first rose from the dead, after him others; if Christ had not risen, no man should ever have risen from the dead, therefore it is said, "they came out of their graves after his Resurrection," Matt.27:53, and in that Christ is the Resurrection and the cause of it, in that it came by him, sure none will deny, that if there had been no Resurrection from the dead, there could be no suffering after death, so long as God is God, therefore it follows, if any shall so suffer, Christ is the cause of it; for without him they could not have lived forever, and therefore not suffer forever; and is it not very hard and unreasonable, and contrary to the word to charge Christ to be the cause of their so suffering, seeing Christ came, {in love to his own,} Jn.3:17, to save, not to destroy, Lk.19:10, not to make any miserable, {"he came to save sinners,"} I Tim.1:15; Lk.4:18, {he rose again for our satisfaction,} therefore, if none can so suffer unless Christ be the cause of it, there is no such punishment for any to endure never to end.

Proof IV. The Scriptures declare what Christ came to do, namely, to deliver us from the hand of our enemies, Lk.1:74, "to taste death for every man." Heb.2:9. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering

of sight to the blind, to set at liberty them that are bruised." Lk.4:18. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:10. The last enemy is death, Christ hath abolished death. The Lord hath promised deliverance from death and the grave. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Hos.13:14. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." Jn.8:51. "O death, where is thy sting? O grave, where is thy victory?" I Cor.15:55. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Hos.13:14. So that if there be a punishment after death and the grave, there is no mention of Christ's delivering us from that; and in that the Scripture saith, that "he is able to save from death," Heb.5:7, is as much as to say that salvation from death is sufficient, and that there is no further thing to be delivered from than death and the grave. If there were, deliverance from them had not been satisfactory, because not sufficient; for if there is to be a punishment after death, who shall deliver us from that? Christ delivereth from death and the grave, no further deliverance from anything is mentioned; therefore he hath not delivered his from more, and therefore there is no further thing to be delivered from; so that ye may see that their opinion makes void Christ's suffering, and the Saints comfort; for if a punishment for ever be due to man for sin, Christ must forever suffer that torment to free us from it, or we must suffer it. The Protestant Writers confess, that the way and means that Christ freeth us from the punishment of sin, is by his suffering that punishment we were to suffer, to this the Scriptures agree, Gal.3:13; Isa.53:4-7, &c., so that if Christ our Surety hath not suffered the said torments forever, then hath not Christ suffered enough; namely, that which we were to suffer, and so not delivered us from the said punishment. That Jesus Christ hath not so suffered is evident, and confessed by the Protestant Writers. Some of the Protestants say the reprobates in hell suffer the want of the vision or sight of God forever, final rejection; they shall be perplexed with the horror of a guilty Conscience; deprived of the gifts of the Holy Spirit; instead of Virtues, they are defiled with Wickedness, Indignation, Desperation. Christ suffered none of these, saith Willet Synopsis, page 1010, so far be it from us so to conceive. Also they say in Hell is inward and outward darkness; a lake of Fire and Brimstone; Fire unquenchable; Worm and prick of Conscience; Malediction; Desperation, the second death; Christ suffered none of these, therefore Christ suffered not the torments of Hell. They do not believe he suffered them forever, for they will not say he is now in that place. If Christ had suffered the pains of the damned, yet unless he suffer them without end, Christ suffered not the punishment of the damned in Hell, which they say we were to suffer; also they say, they suffer not those torments without sin and desperation; will any say Christ so suffered also? They say in Hell they shall see the story of their sins before their eyes, the wrath of God lying upon them for their sins, cruel indignation, horrible outcries, blasphemies, fretting for horrible torments, endless pains, without all hope or comfort; who dare say Christ suffered any of these? Some that are for the torments of Hell, confess that it stands not with the dignity and worthiness of Christ's Person, nor with the holiness of his nature, nor the dignity of his office to suffer in that local place eternally; final rejection with desperation, with the worm of conscience, agrees not to the holiness of his person. Final rejection Christ suffered not, nor eternal flames, nor the second death; for Christ to suffer these, were to destroy the work of our Redemption; Christ could not be subject to destruction. Willet Synopsis, page 1009. Christ suffered none of these punishments, therefore he suffered not the torments

of Hell. Christ was heard in that he feared. Christ did not fear the torments of Hell, therefore he did not partake with us, nor deliver us from them. Christ did not deliver us from anything which he suffered not; eternal fire in Hell, he suffered not; nor are the pains of this life the pains of Hell, therefore if there be any such Hell or Punishment, Christ suffered it not, and therefore we must suffer it; see ye not whither this their Doctrine tends? To overthrow the sufficiency of Christ's suffering and our comfort, in leaving us to suffer the said torments ourselves. Christ leaving his suffering an example, if we suffer with him, &c. Rom.8:17. Must we suffer the torments of Hell? I believe Christ hath borne the whole punishment of sin; in it I am satisfied, and desire no more; but how Christ suffered the torments of Hell, I nor themselves see not. They say Christ being God, made an infinite satisfaction, paying at once upon the Cross, that which we should have been ever a paying. I grant Christ is God; but the Godhead did not, nor could not suffer. If the Godhead of Christ was to make satisfaction to God, then it seems that, God satisfieth God; and if Christ as God was to make satisfaction, to what purpose was Christ to be made man and die? If ye say Christ was to make satisfaction in both, his Godhead and Manhood, doth the Godhead need the help of the Manhood to make satisfaction? It is not proper to say God was to be satisfied, for he was never unsatisfied; God is perfect, infinite, happy, unchangeable; how is he so, if he were ever unsatisfied? To say God is, or ever was unsatisfied, is in effect to deny the being of God, to say he is not happy; for satisfaction and content belong to happiness; where there is no satisfaction, there is no content, because no perfection. God is one to us, there is but one God; God was in Christ reconciling the world to himself, II Cor.5:19, that is, Father, Word and Spirit, God is one; not one Divine Nature in Christ satisfying, and another in the Father satisfied, but the Father in the Son, God in Christ. The essence of God is one and the same, reconciling the world to himself; God was never unreconciled to the world; its only man that is at enmity and unreconciled, therefore it is said, he reconciled them to him. The change is in the Creature, not in God. Mal.3:6. If the Manhood of Christ was to make satisfaction to God, how can man that is finite, satisfy that which is infinite? Unless you will affirm that the Godhead of Christ did suffer? There was not anything to suffer, but the Manhood of Christ; can the suffering of man satisfy God? Man is finite, so is all he performs or suffers. Sin is a transgression of the Law, sin is a disorder of the Creatures first and chief being, which stands in righteousness, and is an eclipse of the glory of man. Sin is a defect and discovery of the weakness and mutability of the reasonable Creature. Sin cannot impeach God. "If thou sinnest, what doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? Or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man," Job.35:6-8, but God hath all satisfaction in and from himself, not from anything without or besides himself. God gave not a Law to himself to satisfy, but to man, the Law belongs only to the human nature, therefore Christ was a man. He took on him the form of a servant and became obedient to death, the death of the Cross, Phil.2:7,8, a body, Heb.10:10, obedience belongs to the human will; the man Christ was made a curse for us; he was bruised for our iniquities; and with his stripes we are healed. Isa.53:5,10. It was blood that washed away our sins, Rev.1:5, therefore it is said, "by the obedience of one {man} we are made righteous," Rom.5:19, the word saith, not by the obedience of God, nor of God Man, God is satisfied; but by the obedience of one man we are made righteous, the man Christ Jesus. I Tim.2:5. The worthiness of Christ's person did not abolish the equity of the Law of God, and exempt him from suffering that he ought to suffer. Luke 24:26. Some say the suffering of Christ was infinite, but the Word saith not

so; the punishment of sin is death, he tasted death, he died for us; it is no infinite thing to die; they reply, the sin of man is infinite, because against an infinite God; to say sin is infinite, in a strict sense, is to attribute too much to sin, and too little to God, to give that to sin which is proper to God alone; to equal sin with God, is in effect to deny the being of God, because there can be but one infinite; also to say sin is infinite, is to make all sin alike equal, for there is no degrees in that which is infinite; sin not being infinite, needs not an infinite satisfaction. They say infinite Majesty is offended, infinite punishment imposed, but it's but their say so, because it is without and besides the Word of God. The punishment of sin is not to be taken from the infiniteness of God, but from the penalty expressed in his Law for the breach of it, which is death. Gen.3:3.

Proof V. The word saith, God's fury is like fire; in the fire of his jealousy he shall make a speedy riddance of all them in the day of the Lord's wrath, Zeph.1:18, but to continue in torment forever, is no speedy riddance; therefore there is no such punishment to be. The pouring out of the fiery anger of the Lord, is a day, Zeph.1:15,18; Ezek.13:14; 22:22; Isa.13:9,13; II Pet.3:10; Joel 1:15, the day of the Lord is at hand, Deut.32:34,35; Job.20:28, but a punishment never to end, no way agrees to a day, therefore there is no such punishment to be.

Proof VI. The opinion of the torments of Hell never to end, hath and doth daily cause much sin. For, first, it causeth fear, fear hath torment, and he that feareth is not perfected in love, I Jn.4:18, a servile and a slavish fear is sin.

2. It causeth many evil and hard thoughts of God.

3. Fear troubleth the hearts of many of the Lord's people, and makes them sad with their lies; this God complains of, Ezek.13:22, their lies cause them to err, after which their fathers walked. Amos 2:4. Christ saith, "let not your hearts be troubled," Jn.14:1, the fear of hell doth greatly trouble the hearts of many; it is God's will to comfort the sad; to release those that are bound, Isa.61:1-4; 40:5,9, a word fitly spoken, is like apples of Gold in pictures in Silver. Prov.25:11.

4. Fear distracts, and greatly discourages the soul, hinders faith; that which freeth the soul from fear, fits the soul to serve God without fear, in holiness and righteousness, all the days of our lives. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Lk.1:74-75.

5. Fear unfits and disables the soul to every good work to God or man; fear unfits for any outward occasion; fear is a weight that depresses the soul, and makes it weak, it straitneth the heart, but hope comforteth and enlargeth it.

6. The opinion of hell torments, provokes the soul to envy and unbelief, and hinders subjection to God. If the soul apprehends itself liable to so great and everlasting punishment, it cannot submit to God, nor be quiet. This caused Francis Spira {Spira, 1502-1548, was an Italian lawyer who became a Protestant by discerning some evangelical truths, but later denied and repudiated them for external reasons; he died in despair thinking himself to be a reprobate,} to wish he were above God; the light of this

truth causeth the soul less to sin, and less to be troubled, to have less hard thoughts of God, and less to fret against the Lord.

7. Their opinion causes an exceeding and unreasonable trouble of mind and melancholy; such trouble is sin, {"a merry heart doth good," Prov.17:22,} the knowledge of the truth herein eases the fearful mind, and causes, as it were, a heaven upon earth. "And ye shall know the truth, and the truth shall make you free." Jn.8:32.

8. Their opinion hath caused many to murder themselves in taking away their own lives by poison, stabbing, drowning, hanging, strangling and shooting themselves, casting themselves out of windows, and from high places to break their necks, and by other deaths, that they might not live to increase their sin, and increase their torments in Hell.

9. Their opinion provokes to the greatest sins, as despair; also to the wickedness that the world lieth in, namely, working for life, to do duties to escape Hell and get Heaven, which is to tread underfoot the blood of Christ as an unholy thing, Heb.10:29, in seeking to be justified by the law of works, and not alone by the perfect righteousness of Jesus Christ. Rev.1:5; Jer.23:6; Heb.10:10,14.

10. Freedom from fear causeth love; love causeth service; the love of Christ constraineth; it tends to the comfort of many that through weakness of faith give way to Satan's temptations; to fear the torments of Hell causeth a feeble mind; comfort the feeble mind, I Thes.5:14, it's a comfort to many whose children and friends die and leave no testimony of their conversion, the fear that they are to suffer so great and endless torment hath greatly saddened and troubled the heart of many a parent and friend.

Proof VII. The Reason that God gives, that he will not contend forever, nor be always wroth, for the spirit would fail before me, and the souls I have made, Isa.57:16, man is not able to dwell with everlasting burning, Isa.33:14, to be in so great a torment as they speak of without end, ease, and refreshment, the spirit must needs fail {a small thing will make the spirit fail} if so, then the reason is the same against the being of a punishment never to end.

Proof VIII. It is not agreeable to the God of nature, to go contrary to the law of nature, that he hath written in mankind. There is planted in man a universal love to man, especially to their off-spring, be they obedient or disobedient; what bowels of love is there in parents to their off-spring, when in misery, and to others in misery and want? Sure no man doth desire any man nor creature to endure the torment they speak of one year, much less their own off-spring; how then may I, or can I, think so of God, to be less pitiful, less merciful than cruel man to his off-spring? We are all his off-spring, Acts 17:28, sure God exceeds man in goodness. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Matt.7:11. "Thou art good, and doest good," Psal.119:68; Matt.5:45, though they were evil, and did evil, God did good and does good continually. Acts 14:17. They say the fire, Dan.3:21, is nothing to Hell, and that the greatest torment man can devise, is scarce a shadow to that in hell, by which they declare God to be more cruel than man.

Proof IX. If man had deserved so great punishment, why may not God show that mercy as not to inflict it, as well as to let his sun to shine, and his rain to fall on them that no way deserve it, seeing he could {if he so pleased} hinder it? We do see men show more kindness to a rebellious and disobedient child than he deserves; may not God do the same, so much as God is greater than man, so much greater is his mercy, love and goodness, than that in man, yea than that is or ever was in all men. All that came from him is but the least drop to that great sea and ocean of mercy and love that is in him. "How little a portion is heard of him?" Job 26:14. All nations before him are as nothing, and they are counted to him less than nothing, vanity. Isa.40:12-22. Oh, how great is he that hangeth the earth upon nothing! Job 26:7. He who can and will do for the worst creature far above that which it is able to ask or think.

Proof X. Because God's general goodness in the creation of the world is to all his creatures, and also in his ordinary dispensation which extends towards the whole Universe. He hath provided room enough for all men and creatures, and all good things for all; the profit of the earth is for all. Eccles.5:9. God hath commanded us to do good to all, he that hath two coats is to impart to him that hath none, and he that hath meat must do so likewise, Lk.3:11, all which doth hold forth God's good will and care to mankind, he that would not have them suffer the torment of misery and want, that taketh care to prevent that little and short misery, will not impose a far greater never to end.

Proof XI. Their opinion lesseneth the general goodness of God to all mankind, Matt.5:45, who sendeth rain on the just and unjust, upon good and bad men; one, as well as another; all equally share in, and partake of its benign influences, and enjoy the comfortable effects and blessings thereof. This flows from that perfection of God, which mercy or benignity, is essentially given largely to all, both "to the just and unjust." Some would limit this essential goodness to but a few, whereas the Scripture declares this common benevolence to be to all, the whole creation and every creature, Jews and Gentiles, in bondage to corruption, subject to vanity, idolatry, and the delusion of the Devil, that know not, nor partake of the glorious liberty of the sons of God, shall share in the lovingkindness of the Lord. "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth, for in these things I delight, saith the LORD." Jer.9:24. For God was in Christ reconciling the world to himself, II Cor.5:19, and this is spoken to persuade men to be reconciled to God, verse 20, which shows its universal scope and general call to whomsoever the Lord will bring unto himself. Are not all angels and men, obedient or disobedient, the creation of God? If so, the worst as well as the best, partake of his goodness; as the whole creation came from God, or rather is by God, for by or through him we live, and move, and have our being, all being sustained by his sheer power and common providential reign, "as certain also of your own poets have said, for we are all his offspring." Acts 17:28. I have wondered how the heathen poets came to distinguish this truth; sure God did manifest it to them; if all men are in God, that is, by God who upholds all by the word of his power, then all men are by Christ; for Christ saith, "I and my Father are one," Jn.10:30; also if all men are in God, {as sustained, led and fed, &c.} for in and by him we live and move, &c., if so, then all men are measurably and beneficially sustained by Christ; for God was in Christ reconciling the world to himself. II Cor.5:19. All confess that all that are in Christ, that is, in Christ's mystical body, and thus have an interest in Christ's merits and righteousness, shall be saved, {"as in Adam all die, so in Christ shall all be made alive," I

Cor.15:22,} and notwithstanding this glorious consummation of grace, to partakers of grace; yet we also see a general goodness in God, who is altogether good, and that no such torment of such continuance any way agrees to the mind and will of God. As for the fulness and riches of God's goodness, it is not to be judged of by the number of them that are saved by it, but rather by the way and manner wherein and whereby they are saved; and by that great salvation which his people shall partake of.

Proof XII. It doth no way agree to the spirit of a Saint; we may know the mind of God by the mind of a Saint, "we have the mind of Christ," I Cor.2:16, he that has been turned to the Lord is one spirit, I Cor.6:17, God is in them of a truth, I Cor.14:25, Christ in us, Col.1:27, Stephen when stoned, cried "Lord lay not this sin to their charge." Acts 7:60. Saints are ever merciful, Psal.37:26, the desire of the righteous is only good, Prov.11:22, such torment, of such continuance, in the least agree not to the gracious mind and merciful heart of a Saint; he desires not any man nor creature to be in such torment an hour; therefore it doth no way agree to the mind of God. We find the more the Lord manifests himself in any, the more their minds and spirits are humbled, the more loving and merciful they are, even to their enemies, and can do them good for evil.

Proof XIII. Such torments do not in the least agree to the mind and will of Christ. Christ is full of love and mercy to the worst men; it was truly said of Christ, he was a friend to Publicans and Sinners; he, the best friend to them that ever was; when they crucified him, said "Father forgive them," Lk.23:34, when the Disciples would have had fire to come down from Heaven to consume Christ's enemies, he rebuked them, Lk.9:55; he that will by no means suffer his enemies to suffer a short death by fire, will not inflict upon them a more terrible fire never to end; ye may know the mind of God by the mind of Christ, for Christ is God, Heb.1:3, and one with the Father, "I and my Father are one." Jn.10:30.

Proof XIV. Such punishments agree not to the fruits of the holy and blessed God. The fruit of the Spirit is love, joy, peace, goodness, &c., Gal.5:22,23, the fruit of the Spirit is in all goodness, Eph.5:9, the words of the Lord are pure words, Psal.12:6, the words of the pure are pleasant words, Prov.15:26, good words, comfortable words; the Holy Spirit is called a Comforter, not a tormenter, the pure spirit of love sends forth love and sweetness.

Proof XV. No such torment in any way agrees to the nature of God. God is love, I Jn.4:16, it is his nature, as there is no anger nor fury in love, "fury is not in me," Isa.27:4, God wills us to love enemies that abuse, wrong and hate us; God will do so much more, show mercy to his enemies, Lk.6:35; if God should only show kindness to them that love him, do not the Publicans the same? Matt.5:46. All that is in God is God, is infinite; God is love, love is infinite without bounds and limits; though we in our shallowness and narrowness, have often set bounds and limits to infiniteness, there was never any beginning in God, therefore no beginning of his love to his own, and benevolence to all; the infinite blessed God is one and ever the same; I am the Lord, I change not, Mal.3:6, this love delights in mercy and love, and not in punishing of sin, for that is his strange work. Isa.28:21. Christ did not purchase the love of God, he loved us before the world began, and ever will, Jn.13:1; and as God was never without his love, nor is ever out of that love, Christ saith, "thou hast loved them as thou hast loved me," Jn.17:23, at what shall God be angry or unsatisfied? For God was never angry with Christ nor his people, nor at the being of sin,

nor at Christ taking our sins upon him; for he laid them on him, the iniquity of us all, Isa.53:6, and his general benevolence and mercy is likewise.

Proof XVI. It is not suitable to the mercifulness of a father to his child, of a Creator to his creature, the work of his hands, to impose so great a punishment without end, upon any of them; that were worse than to forsake the works of his hands, and is contrary to Scripture. Your heavenly Father is merciful, Lk.6:36, rich in mercy, Eph.2:7, the Lord is gracious, of great mercy, the Lord is good to all, and his tender mercies are over all his works; all thy works shall praise thee, and thy Saints shall bless thee, Psal.145:8-10, he is good to all, he despiseth not any, Job 36:5, and is no Respector of persons. Acts 10:34.

Proof XVII. Sin cannot overcome his love; where sin hath abounded, grace abounds much more, Rom.5:20, which declares the mercy of God to be greater than sin; if so, the grace of God is extended to all his elect, to the worst; for sin often abounds in them most, and where sin abounds, grace abounds much more; if so, then all their sins shall be forgiven; and if any that fall outside the perimeters of that electing grace were so to suffer, how hath grace abounded to them much more, where sin hath abounded? Answer this if ye can, for with the Lord there is mercy, Psal.130:7, the Lord is good to all; therefore to the worst of men, his tender mercies are over all his works; therefore to the worst of men also, for they are the work of his hands, Isa.64:8, therefore there is no punishment for any to endure never to end; and he that bids us not to be overcome with evil, but to overcome evil with good, he will not be overcome with evil, but will overcome all evil with his infinite goodness; that which is finite, cannot possibly overcome that which is infinite.

Proof XVIII. God is just, therefore he will not do anything but that which is just and right. The greatest punishment of the breach of his law is death; he will not inflict another, much less a worse punishment than he hath expressed in his Law. Justice is in number, weight and measure, God requires things equal; ye may see the mind of God in his command in forbidding anything to be done but that which is equal and suitable to the fact, as eye for eye, tooth for tooth, hand for hand, foot for foot, stripe for stripe, Exod.21:24-26, how much she hath glorified herself, and lived deliciously, so much torment and sorrow give her, Rev.18:7, what measure you mete to others shall be measured to you again; murder, an horrible and grievous sin, yet it is punished with an equal punishment in this life, life for life; he that sheds man's blood, by man shall his blood be shed, Gen.9:6, life for life is equal, but to lose life for life, and also to suffer so great torment never to end, is not equal.

Proof XIX. It is no profit nor pleasure to God for any to suffer such endless torment, he hath no pleasure in the death of any, Ezek.18:31,32, much less can it be any pleasure to him for any so to suffer, as he desires mercy and not sacrifice, Mic.6:8, and if so, he desires not any should be so sacrificed in a torment never to end. God abhors cruelty, Amos 1:3,6,13, and casting off pity.

Proof XX. It is not for the glory of God to impose such a punishment upon any; glory lieth not in imposing great and terrible punishments, that belongs to cruelty, and is abhorred by the light of nature. Glory lies in great mercy and forgiveness, and the greater mercy and forgiveness, the greater is the grace, and the more is it to the glory of God; love covereth all sins, Prov.10:12, he that covereth transgression seeketh love, Prov.17:9, if

man's glory is to pass over transgression, Prov.19:11, it is for the glory of God to do so much more. God made all things, and doth all things for his glory; he seeketh his glory in his exceeding greatness and the riches of his grace, Eph.2:7, and it is more for his glory to save, than to condemn. Sin could not hinder Manassas, Mary Magdalene, persecutors and wicked prodigals to find mercy; and I cannot admit to think anything that is cruel to be in God, whose goodness is unsearchable, past finding out, far above all we can ask or think. There is such a confused noise among men of the grace and love of God, so many several voices that we are in confusion, and know not what to make of it, but look above and hearken to the sweet voice above in the region of love, what is the voice in Heaven, they agree in one, there is no voice comes from Heaven but love, peace, and good will to man; let men say what they will, I rest satisfied in the voice above. It's enough to satisfy any in this doubt. "And suddenly there was with the Angel a multitude of Heavenly Hosts praising God, and saying, glory be to the Highest, on earth peace, and good will to men," Lk.2:13,14, not only to some men, but to all that are called by his grace, verse 10, this is glad tidings indeed, good news from Heaven, the best news that ever was, that God hath good will to men. There is no ill will, all is good will to men, which causeth peace and praise, glory be to the highest, for his sweet peace and good will to men.

Conclusion, in reading the Scriptures we are not to understand any text in such sense as is not plain in Scriptures, or contrary to Scriptures, or contrary to the Law of nature, or against the general goodness of God to mankind, or to lessen the goodness of God, or contrary to the gracious spirit and mercifulness of a Saint, or contrary to the mind of Christ which he declared when on earth, or contrary to the fruits of the blessed Spirit, the nature of the love, goodness, and mercy of God; or that shall tend to contradict or lessen the glory of God, or lessen the greatness and riches of his grace, for it is not to be imagined that God who is only wise should do and teach contrary things.

Sure I am, from hence arise no inconveniency to the Gospel, nor is it any dishonor to God, nor any grief, nor any obstacle to faith and love in any good man, nor any discouragement to any in serving of God, that there is not to be a punishment for any to endure that shall never end. There is not anything more plain than that which hath been said to him that will agree to the truth. Some will not agree to any thing, though never so plain and certain, if contrary to the tradition of their fathers; this their way is their folly, and their posterity approve their saying, Psal.49:13, "who hath believed our report, and to whom is the arm of the Lord revealed?" Isa.53:1.

Some believed the things that were spoken, and some believed not, Acts 28:29, they make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn away the just for a thing of nought. Isa.29:21.

"O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle." Psal.140:7.

FINISHED

A CONFESSION OF FAITH

Of seven congregations or churches of Christ in London, which are commonly {but unjustly} called Ana-baptists.

Published

For the Vindication of the Truth, and Information of the Ignorant; likewise for the Taking off of those Aspersion which are Frequently both in Pulpit and Print Unjustly Cast Upon Them.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." {Acts 24: 14,15}

"For we cannot but speak the things that we have seen and heard." {Acts 4: 20}

"If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" {Jn.18: 23}

**PRINTED BY MATTHEW SIMMONS,
AND ARE TO BE SOLD BY
JOHN HANCOCK IN POPES-HEAD ALLEY.**

**LONDON
1646**

Note: This Confession is herein included because as one closely studies its contents, Richardson's influence seems predominant, and one cannot but wonder; in light of his own writings, the precise wording of the Confession itself; and closely comparing its contents to the writings of Kiffin & Spilsbury, {to whom, most often the Confession is ascribed,} if he was not indeed the chief compiler of these articles; if not the immediate author himself?

**TO THE RIGHT HONORABLE THE
LORDS, KNIGHTS, CITIZENS AND
BURGESSES IN PARLIAMENT ASSEMBLED.**

Right Honorable and most Noble Patriots.

Inasmuch as there hath been a Book {Doctor Featley's Book dedicated to the Parliament} lately presented unto you, in whose Dedicatory Epistle there are many heinous accusations unjustly and falsely laid against us, we conceived it necessary to make some declaration of our innocency, and {to that end} humbly to present unto your view this our Confession of Faith. Here we unfeignedly declare, what in our hearts we judge, and what we teach, and according to this Rule we desire and endeavour, through the grace of God, to lead our lives. This Confession of our Faith we send forth to speak the truth for us, and so to make our innocency to appear; desiring that the same light may guide others also to the same way of truth and of obedience both to God and to the Magistrate, who is the Minister of God to us for good. We hope your Honours will permit us to speak with modesty in our just defense. And when any shall provoke you to lift up a hand against us, we desire you may seriously consider Gamaliel's counsel in Acts 5. We take no thought for ourselves, for the Lord our God is all-sufficient; but we desire and pray that you may do nothing against Christ, neither in His members, nor in His ordinances, that there may be no wrath upon you from the Lord, but that you knowing the innocent, and protecting them according to the will of God, may for the same be famous unto all generations, and the memorial of your names may be precious among the Saints till the coming of King Jesus.

{PREFACE TO THE 1646 EDITION}

To the judicious and impartial Reader.

COURTEOUS READER;

It is no wonder if it seems strange to thee, that we should publish a confession of our faith, who are frequently termed to be heretics and schismatics, and what not, though unjustly; neither is it any discouragement unto us, though this sect {as they call the Anabaptists} is everywhere spoken against, Acts 28:22; and in that we are charged {for Christ's name sake} with the same things our Lord Jesus Christ and his apostles were accused of. It is a mercy, an honour, and a comfort unto us, "rejoice, and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you." Matt.5:12. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt.10:24-25. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you, &c., but all these things will they do unto you for my name's sake, because they know not him that sent me." Jn.15:18-21. See Acts 21:28-31. Acts 14:22. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim.3:12. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Pet.4:13.

Our Lord Jesus was accused of being a seditious and mutinous fellow. Luke 23:2,5. Paul was called a pestilent fellow, and a mover of sedition, and a ringleader of the sect of Nazarenes, Acts 24:5; 18:13; saying, "away with such a fellow from the earth; for it is not fit that he should live," Acts 22:22, "saying, this fellow persuadeth men to worship God contrary to the Law." Acts 18:13. And our Lord Jesus Christ was accused of perverting the people, and forbidding to give tribute to Caesar; and that he and his disciples did teach novelties, and brake the traditions of the elders. Lk.23:2,14; Matt.15:1-9. Christ was accused of having a devil, and to be mad, "saying to the people, he hath a devil, and is mad; why hear ye him?" Jn.10:20. Paul was esteemed to be mad; also they said, what will this

babbler say, and that he taught a new doctrine. Acts 26:24,25; 17:18,19. And Christ was accused of speaking blasphemy, and they all condemned him to be guilty of death. Mk.14:64. So some are offended at us for meeting in houses to preach, and would have us punished for it; notwithstanding, it was Christ's and his apostles' practice to do so, whose example we are to follow. Christ taught upon a mountain, and in a ship. Paul preached from house to house. Also the church met together in an upper room, where Peter preached; and Paul preached, and converted Lydia by the river side; the disciples met together in the night in an upper room; Paul preached two years in a hired house, and received all that came unto him. "And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth, and taught them." Matt.5:1-2. "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20-21. See also, Acts 1:13-16; 16:13,14; 20:7-9; 28:30,31. If he had lived in these days and done so, it is to be feared some would have petitioned against him. So some accuse us to be disturbers of the peace of the Commonwealth; yet all that know us can testify for us, that we meet together and depart in a peaceable manner. And from Acts 17:5-7, it will appear, what person they were that disturbed the public peace; for it is fit such persons should be taken notice of and accordingly punished.

So we are blamed, because we frequent not their temples. We dare not trust in lying words, saying, "the temple of the Lord, the temple of the Lord, are these." Jer.7:4. We know the Most High dwelleth not in temples made with hands; and that we are the temple of the living God; and that our bodies are the temples of the Holy Ghost; and that Christ's church is not built with dead stones. See Acts 7:48; 17:24-25; I Cor.3:16; I Pet.2:4-5; Jn.4:20, &c. And because there are but a few of us, some conceive we are in an error, and that the least number should yield to the greater; then it seems, if the number of the Papists or Atheists exceed the number of the Protestants, they must forsake their religion. God in times past suffered all nations to walk in their own ways; and there was but one true prophet to four hundred false. See Acts 14:16; Exod.23:2; I Kings 22:6-7, &c. After three years preaching and working miracles by Christ, there was but a small number. Christ calls his, a little flock; as the Scripture declares the greatest number followed after the beast. See Acts 1:14-15; Lk.12:32; Matt.7:13-14; Rev.13:7,16-17, &c. Also those that preach amongst us are esteemed,

as the apostles were, to be unlearned and ignorant men. Apollos was instructed more perfectly in the way of God by Aquila, a tradesman, and Priscilla his wife. Acts 4:13; 18:1-3,26. But the scripture saith, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I Pet.4:10. See also, I Cor.14:3,26,31. Also some say of us, that we be of several sects, and that we cannot agree among ourselves. Pilate and Herod agreed together to crucify Christ; we dare not agree as the Jews did, that if any did confess that Jesus was the Christ, he should be put out of the synagogue. Lk.23:12; Jn.9:22. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor.1:10. The union Christ prayed for, we desire; for such an agreement as agrees not with the truth, we may not agree unto; therefore we desire it not. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Jn.17:21. See Eph.4:3-17. Yet the Paedobaptists differ more among themselves than we do, and if this their reason have any strength in it, it is against themselves; the several sects of Paedobaptists be Papists, Arians, Nestorians, Pelagians, Donatists, Eutychians, Grecians, Lutherans, Arminians, Episcopalians, Nicolaites, Calvinists, Zwinglians, Hussites, and above twenty other several sects, which are all baptizers of infants; and notwithstanding, for other points, are all asunder, and have all rent one from another; therefore we send them to follow the counsel of Christ. "And why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt.7:3-5.

As the watchman dealt with the spouse of Christ, in her seeking her beloved, so they deal with us. "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." Song 5:7. They finding us out of that common and broad way that themselves walk in, they smite us, and take away our veil, and load us with reproaches and odious names; to incense all, both good and bad, against us, that we may appear vile in the eyes and ears of all that behold us, or shall hear of us. Acts 16:20. Which they endeavour to do, both in pulpit and print, not fearing to charge us with holding free-will,

falling from grace, denying election, original sin, children's salvation, the Old Testament, and men's property in their estates, and censuring all to be damned that are not of our judgment and practice; all which we disclaim, because they are untrue. And as for the other things whereof we are accused, we refer those who desire further satisfaction to the answers of them. {In a small treatise, entitled, Brief Considerations on Dr. Featley's Book, entitled, The Dipper Dipt, by Samuel Richardson; London, 1645.} Yet by reason of the many accusations that are cast upon us, although they cannot prove the things whereof we are accused, yet the generality of the people are incensed against us, and are encouraged, and set on by such, to seek out the peace of our meetings, which are the more private, not because they are private, but because we have not any more public places; but if any shall please to procure us more larger places to meet in, we are willing to embrace them with thankfulness and joy, although no man should speak for us to those in authority, from whom one word were enough to protect us from the violence we should be subject unto. But as it was then, Acts 17:5-7, so it is now; yet must we bear all the blame. But our God will in his time clear our innocency, although now many stand looking upon us as a people {holding such things} not worthy to live, and are in danger by the rude multitude gathering together to stone us. And had it been against our persons only, we would have held our peace, and committed our cause to God; but considering it is the truth that we profess that suffers, we may not, nor dare not be neuters in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore, to free ourselves and the truth we profess from such unjust aspersions, that it may be at liberty, though we be in bonds, we have published a brief confession of our faith; {which we conceive most void of contention in these sad and troublesome times,} the thoughts of our hearts as in the presence of God we here declare, that it may appear to the consciences of them that fear God, what wrong we suffer from some who have ability to cast mists, and dark clouds, which overshadow the glory of the truth, and them that profess it. Jude 14-15. And although they acknowledge with us that the truth is not fully discovered, yet they will tie all future discovery to a former light, and conceive they do well in so doing. But God will by his truth show their error, and exalt Jesus Christ, the chief cornerstone, which the builders so much reject. And lest this should be thought to be the judgment of some particular persons, this is done by the consent and appointment of Seven Congregations or Churches in London, with the names of some of each of them subscribed in the behalf of the

whole. And although we be distinct in our meetings, for convenience; yet are we one in faith, fellowship, and communion, holding Jesus Christ for our Head and Lawgiver, under whose Rule and Government we desire to walk, and to follow the Lamb wheresoever he goeth, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Master's joy. Until which time we desire to spend these few days we have here to remain, to the glory of God, the honour of the Gospel, the saints' comfort, and our country's good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. II Thes.1:8.

Subscribed by us in the behalf of Seven Congregations or Churches of Christ in London. And also by a French Congregation of the same judgment.

Thomas Gunne, Thomas Munden, John Mabbit, George Tipping, John Spilsbery, William Kiffen, Samuel Richardson, Thomas Patient, Paul Hobson, Hanserd Knollys, Thomas Goare, Thomas Holms, Benjamin Cockes, Denis Le Barbier, Thomas Kilikop, Christoph Le Duret.

A CONFESSION OF FAITH

.1.

The Lord our God is but one God, whose subsistence is in Himself; whose essence cannot be comprehended by any but Himself; who only hath immortality dwelling in the light which no man can approach unto; who is in Himself most holy, every way infinite, in greatness, wisdom, power, love; merciful and gracious, long-suffering and abundant in goodness and truth, who giveth being, moving, and preservation to all creatures.

"Hear, O Israel, the LORD our God is one LORD." Deut.6:4.

"But the LORD is the true God, he is the living God, and an Everlasting King." Jer.10:10.

"Ye turned to God from idols to serve the Living and True God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." I Thes.1:9-10.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor.8:6.

"One God and Father of all, who is above all, and through all, and in you all." Eph.4:6.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev.1:8.

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." Isa.44:6.

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me." Isa.46:9.

"And God said unto Moses, I AM THAT I AM; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exod.3:14.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." I Tim.1:17.

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen." I Tim.6:16.

"I am the LORD, your Holy One, the Creator of Israel, your King." Isa.43:15.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psal.90:2.

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev.4:8.

"And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts, the whole earth is full of his glory." Isa.6:3.

"And the LORD passed by before him, and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Exod.34:6-7.

"For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring." Acts 17:28.

"For of him, and through him, and to him, are all things; to whom be glory forever. Amen." Rom.11:36.

"To God only wise, be glory through Jesus Christ forever." Rom.16:27.

.2.

In this Divine and Infinite Being, there is the Father, the Word, and the Holy Spirit; each having the whole divine essence, yet the essence undivided; all infinite, without any beginning, therefore but One God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties.

"In the beginning was the Word, and the Word was with God, and the Word was God." Jn.1:1".

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." I Jn.5:7.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt.28:19.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." II Cor.13:14.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jn.5:26.

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." I Tim.6:15-16.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Jn.15:26.

"And God said unto Moses, I AM THAT I AM; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exod.3:14.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor.8:6.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jn.17:3.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." I Pet.1:2.

.3.

God hath decreed in Himself before the world was, concerning all things, whether necessary, accidental, or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of his own will, to his glory; {yet without being the author of sin, or having fellowship with any therein,} in which appears his wisdom in disposing all things, unchangeableness, power and faithfulness in accomplishing his decree; and God hath before the foundation of the world foreordained some men to eternal life, through Jesus Christ, to the praise and glory of his grace; leaving the rest in their sin to their just condemnation, to the praise of his justice.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa.46:10.

"Yea, before the day was I am he; and there is none that can deliver out of my hand; I will work, and who shall let it?" Isa.43:13.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:11.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom.11:33.

"For of him, and through him, and to him, are all things, to whom be glory forever. Amen." Rom.11:36.

"Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created." Rev.4:11.

"Known unto God are all his works from the beginning of the world." Acts 15:18.

"But our God is in the heavens; he hath done whatsoever he hath pleased." Psal.115:3.

"Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places." Psal.135:6.

"The king's heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will." Prov.21:1.

"The lot is cast into the lap; but the whole disposing thereof is of the LORD." Prov.16:33.

"I form the light, and create darkness; I make peace, and create evil; I the LORD do all these things." Isa.45:7.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col.1:16-17.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan.4:25.

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan.4:35.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph.1:4-5.

"The LORD hath made all things for himself; yea, even the wicked for the day of evil." Prov.16:4.

.4.

In the beginning God made all things very good; created man after his own image, filled with all meet perfection of nature, and free from all sin; but long he abode not in this honour, Satan using the subtlety of the serpent to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit transgressed the command of God, and fell, whereby death came upon all his posterity, who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subjects of death, and other miseries in this world, and forever, unless the Lord Jesus Christ set them free.

"In the beginning God created the heaven and the earth." Gen.1:1.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col.1:16-17.

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer.10:12.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26.

"I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded." Isa.45:12.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." I Cor.15:45-46.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl.7:29.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." II Cor.11:3.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.5:12.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:18-19.

.5.

God in his infinite power and wisdom, doth dispose all things to the end for which they were created, that neither good nor evil befalls any by chance, or without his providence; and that whatsoever befalls the elect, is by his appointment, for his glory, and their good.

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa.46:9-11.

"Known unto God are all his works from the beginning of the world." Acts 15:18.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:9-11.

"Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." Heb.4:13.

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him." Eccl.3:14.

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt.10:29-31.

"The lot is cast into the lap; but the whole disposing thereof is of the LORD." Prov.16:33.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

.6.

All the elect being loved of God with an everlasting love, are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but only and wholly by God, of his free grace and mercy through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoices might rejoice in the Lord.

"The LORD hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer.31:3.

"The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Deut.7:7-8.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:3-7.

"Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous, or is it gain to him, that thou makest thy ways perfect?" Job 22:2-3.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:15-16.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom.9:18.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Pet.1:2.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thes.2:13.

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity." II Tim.2:19.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Eph.2:8-9.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thes.5:9.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38-39.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21.

"Thus saith the LORD, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the LORD." Jer.9:23-24.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:30-31.

"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:6.

.7.

And this is life eternal, that we might know Him the only true God, and Jesus Christ whom he hath sent. And on the contrary, the Lord will render vengeance in flaming fire, to them that know not God, and obey not the Gospel of Jesus Christ.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jn.17:3.

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." II Thes.1:8.

"Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:45.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jn.3:36.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may

know that ye have eternal life, and that ye may believe on the name of the Son of God." I Jn.5:11-13.

"And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:19-20.

.8.

The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is {not men's laws, or unwritten traditions, but} only the Word of God contained in the holy Scriptures, in which is plainly recorded whatsoever is needful for us to know, believe, and practice, which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed.

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt.15:9.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph.2:20.

"Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." Jn.4:22-24.

"Thy word is a lamp unto my feet, and a light unto my path." Psal.119:105.

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:22-23.

"Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Jn.5:39.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom.15:4.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God, for the living

to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa.8:19-20.

"Abraham saith unto him, they have Moses and the prophets; let them hear them." Lk.16:29.

"Seek ye out of the book of the LORD, and read; no one of these shall fail, none shall want her mate, for my mouth it hath commanded." Isa.34:16.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11.

"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt.4:4.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col.3:16.

"Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God." Matt.22:29.

"Well spake the Holy Ghost by Esaias the prophet unto our fathers." Acts 28:25.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." II Pet.1:19-21.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II Tim.3:15-17.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Lk.24:27.

"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." I Jn.2:20-21.

"If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son." I Jn.5:9.

"As for me, this is my covenant with them, saith the LORD; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever." Isa.59:21.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Jn.20:31.

"It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:45.

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." II Pet.3:16.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev.22:18-19.

.9.

The Lord Jesus Christ, of whom Moses and the prophets wrote, the apostles preached, he is the Son of God, the brightness of His glory, &c., by whom he made the world, who upholdeth and governeth all things that he hath made; who also when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the Most High overshadowing her; and he was also tempted as we are, yet without sin.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen.3:15.

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen.22:18.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb.1:1-2.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen.49:10.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan.7:13.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." Dan.9:24-26.

"I was set up from everlasting, from the beginning, or ever the earth was." Prov.8:23.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Jn.1:1-3.

"But unto the Son he saith, thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Heb.1:8.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal.4:4-5.

"And one of the elders saith unto me, weep not, behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev.5:5.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom.1:3-4.

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom.9:5.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt.1:23.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb.2:16-17.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." Isa.53:3-5.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb.4:15.

.10.

Jesus Christ is made the Mediator of the New and Everlasting Covenant of Grace between God and man, ever to be perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim.2:5.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb.8:6.

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15.

"Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father, but by me." Jn.14:6.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles." Isa.42:1.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." I Pet.1:20.

"Yet have I set my king upon my holy hill of Zion." Psal.2:6.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Lk.1:32-33.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

"Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil.2:6-8.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isa.9:6-7.

.11.

Unto this office he was appointed by God from everlasting, and in respect of his manhood from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out his Spirit upon Him.

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Prov.8:22-23.

"I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa.42:6.

"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa.11:2-5.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Isa.61:1-3.

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, this was he of whom I spake, he that cometh after me is preferred before me, for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:14-17.

"For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." Jn.3:34.

.12.

Concerning his Mediatorship, the Scripture holds forth Christ's call to his office; for none takes this honour upon him, but he that is called of God, as was Aaron, it being an action of God, whereby a special promise being made, he ordains his Son to this office; which promise is, that Christ should be made a sacrifice for sin, that he should see his seed, and prolong his days, and that the pleasure of the Lord shall prosper in his hand, all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it.

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, thou art my Son, today have I begotten thee. As he saith also in another place, thou art a priest for ever after the order of Melchisedec." Heb.5:4-6.

"Yet it pleased the LORD to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa.53:10-12.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jn.3:16.

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezek.36:21-28.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It

is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:32-39.

.13.

This office to be Mediator; that is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, that neither in whole, nor any part thereof, can it be transferred from him to any other.

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim.2:5.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up himself." Heb.7:24-27.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan.7:13-14.

"Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Lk.1:31-33.

"And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9.

"All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.11:27.

.14.

This office to which Christ is called, is threefold, as a Prophet, Priest, and King; this number and order of offices is necessary; for in respect of our ignorance, we stand in need of his Prophetical office. And in respect of our great alienation from God, we need his Priestly office to reconcile us; and in respect of our averseness and utter inability to return to God, we need his Kingly office, to convince, subdue, draw, uphold, and preserve us to his heavenly Kingdom.

"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut.18:15.

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:22-23.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house." Heb.3:1-3.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb.4:14-15.

"Yet have I set my king upon my holy hill of Zion." Psal.2:6.

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:19-21.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18.

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Col.1:19-21.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Jn.16:8.

"The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." Psal.110:2-3.

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:44-45.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Mic.7:18-20.

"And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." Deut.30:6.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14.

.15.

Concerning the prophecy of Christ, it is that whereby he hath revealed the will of God, whatsoever is needful for his servants to know and obey; and therefore he is called not only a Prophet and Doctor, and the Apostle of our profession, and the Angel of the Covenant, but also the very Wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who forever continueth revealing the same truth of the gospel to his people.

"And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jn.1:16-18.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." Jn.12:49-50.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Jn.17:6-8.

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 7:37.

"One is your Master, even Christ." Matt.23:10.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb.3:1.

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I Cor.1:24.

"To the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col.2:2-3.

.16.

That he might be a Prophet every way complete, it was necessary he should be God, and also that he should be man; for unless he had been God, he could never have perfectly understood the will of God; and unless he had been man, he could not suitably have unfolded it in his own person to men.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jn.1:18.

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Jn.1:14.

"Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" Jn.14:9.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed

heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb.1:1-3.

.17.

Concerning His Priesthood, Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself, a sacrifice for sin, by which he hath fully finished and suffered all things God required for the salvation of his elect, and removed all rites and shadows, &c., and is now entered within the veil into the Holy of Holies, which is the presence of God. Also he makes his people a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God through Him. Neither doth the Father accept, or Christ offer to the Father, any other worship or worshippers.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." Jn.17:19.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb.5:7-9.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb.10:10-13.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:19.

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Eph.5:2.

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the

body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight." Col.1:19-22.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph.2:13-16.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:32-33.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:24-26.

"Now of the things which we have spoken this is the sum, we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb.8:1.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet.2:5.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." Jn.4:23-24.

.18.

This priesthood was not legal or temporary, but according to the order of Melchisedec, and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to Him that ever liveth; Christ was the Priest, sacrifice, and altar; he was a Priest according to both natures; he was a sacrifice according to his human nature; whence in Scripture it is attributed to his body, to his blood; yet the effectualness of this sacrifice did depend upon His divine nature, therefore it is called the blood of God. He was the altar according to his divine nature, it belonging to

the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself.

"Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest, for those priests were made without an oath; but this with an oath by him that said unto him, the Lord sware and will not repent, thou art a priest for ever after the order of Melchisedec; by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death, but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up himself." Heb.7:16-27.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Pet.1:18-21.

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight." Col.1:19-22.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb.9:11-14.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

"We have an altar, whereof they have no right to eat which serve the tabernacle." Heb.13:10.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." Jn.17:19.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jn.1:18.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb.1:1-2.

Note

That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures, he is called, the mighty God, Isa.9:6; that Word which was God, John 1:1; Christ who is God over all, Rom.9:5; God manifested in the flesh, I Tim.3:16; the same is very God, I John 5:20; he is the First, Rev.1:8; he gives being to all things, and without Him was nothing made, John 1:3; he forgives sins, Matt.9:6; he is before Abraham, John 8:58; he was, and is, and ever will be the same, Heb.13:8; he is always with his to the end of the world, Matt.28:20; which could not be said of Jesus Christ if he were not God. And to the Son he saith, thy Throne, O God is for ever and ever, Heb.1:8; John 1:18; Acts 20:28; also, Christ is not only perfectly God, but perfect Man, made of a woman, Gal.4:4; made of the seed of David, Rom.1:3; coming out of the loins of David, Acts 2:30; of Jesse and Judah, Acts 13:23; in that the children were partakers of flesh and blood, he Himself likewise took part with them, Heb.2:14; he took not on him the nature of Angels, but the seed of Abraham, verse 16; so that we are bone of his bone, and flesh of his flesh, Eph.5:30; so that he that sanctifieth, and they that are sanctified, are all of one, Heb.2:11. See Acts 3:22; Deut. 18:15; Heb.1:1.

.19.

Concerning his Kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spiritually govern his church, and doth exercise his power over all angels, and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of his enemies. By this Kingly power, he applies the benefits, virtues, and fruits of his prophecy and priesthood to his elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by his Spirit; by this

his mighty power he ruleth the vessels of wrath, using, limiting, and restraining them as it seems good to his infinite wisdom.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." I Cor.15:3-4.

"The answer of a good conscience toward God, by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Pet.3:21-22.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt.28:18-19.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen." Lk.24:51-53.

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Acts 1:2.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:30-32.

"Jesus saith unto her, touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jn.20:17.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom.14:9.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." Jn.5:26-27.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom.5:6-17.

"All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Jn.16:15.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Rom.9:18-23.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.

"But unto every one of us is given grace according to the measure of the gift of Christ." Eph.4:7.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." II Pet.2:9.

"Many are the afflictions of the righteous, but the LORD delivereth him out of them all." Psal.34:19.

.20.

This his Kingly power shall be more fully manifest when he shall come in glory to reign among his saints, when he shall put down all rule and authority under his feet, that the glory of the Father may be perfectly manifested in his Son, and the glory of the Father and the Son in all his members.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." I Cor.15:22-28.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

When he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed, in that day." II Thes.1:9-10.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." I Thes.4:15-17.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." Jn.17:21-26.

.21.

Jesus Christ by his death did purchase salvation for the elect that God gave unto him; these only have interest in him, and fellowship with him, for whom he makes intercession to his Father in the behalf of, and unto them alone doth God by his Spirit apply this redemption, as also the free gift of eternal life is given to them, and none else.

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:14.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb.5:9.

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I

pray not for the world, but for them which thou hast given me; for they are thine." Jn.17:6-9.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Cor.2:12.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:29-30.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:12.

"Greater love hath no man than this, that a man lay down his life for his friends." Jn.15:13.

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jn.10:14-16.

.22.

Faith is the gift of God wrought in the hearts of the elect by the Spirit of God; by which faith they come to know and believe the truth of the Scriptures, and the excellence of them above all other writings, and all things in the world, as they hold forth the glory of God in all His attributes, the excellency of Christ in his nature and offices, and of the power and fulness of the Spirit in its workings and operations, and so are enabled to cast their souls upon this truth thus believed.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb.11:1.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb.10:22.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." Tit.1:1.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph.2:8.

"Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." Jn.6:29.

"Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water." Jn.4:10.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil.1:29.

"Sanctify them through thy truth; thy word is truth." Jn.17:17.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb.4:9-12.

"It is the Spirit that quickeneth; the flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life." Jn.6:63.

.23.

All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance; so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit into immortality; and though many storms and floods arise, and yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; notwithstanding, though unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jn.10:28-29.

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls." I Pet.1:4-9.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains, for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, the LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa.49:13-16.

"To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1:1.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jn.6:39.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil.1:6.

.24.

Faith is ordinarily begotten by the preaching of the gospel, or word of Christ; without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe, and is converted by no less power than that which raised Christ from the dead.

"So then faith cometh by hearing, and hearing by the word of God." Rom.10:17.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb.4:12.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor.1:21.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor.1:18.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16.

"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Ezek.16:6.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom.1:16.

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph.1:19-20.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col.2:12.

.25.

The preaching of the gospel to the conversion of sinners is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law; but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead, and buried, and risen again, who is made a Prince and a Saviour for such sinners as through the Gospel shall be brought to believe on Him.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Jn.3:14-15.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn.1:12-13.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa.55:1.

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Jn.7:37-38.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim.1:15.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom.4:5.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8.

"All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I Jn.4:9-10.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30-31.

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I Cor.1:23-24.

.26.

The same power that converts to faith in Christ, carrieth on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:5.

"And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor.12:9-10.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:10-12.

"But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." I Cor.15:10.

"For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:13.

"I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Jn.15:5.

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:19-20.

.27.

All believers are by Christ united to God, by which union God is one with them, and they are one with him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come.

"The church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." I Thes.1:1.

"The churches of Judaea which were in Christ." Gal.1:22.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor.1:30.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jn.17:21.

"Jesus saith unto her, touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jn.20:17.

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." Heb.2:11-13.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." I Jn.4:16.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:20.

.28.

Those that have union with Christ, are justified from all their sins by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by his death for all their sins. And this applied through faith.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Heb.10:10-14.

"For then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26.

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor.5:19.

"Being justified freely by his grace through the redemption that is in Christ Jesus." Rom.3:24.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38-39.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom.5:1.

.29.

All believers are a holy and sanctified people, and that sanctification is a spiritual grace of the New Covenant, and an effect of the love of God manifested in the soul, whereby the believer presseth after a heavenly and evangelical obedience to all the commands which Christ, as Head and King in his new covenant, hath prescribed to them.

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.” I Cor.1:2.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” I Cor.1:30.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Heb.10:10.

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Heb.13:12.

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26:18.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” I Pet.2:9.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Eph.1:4.

.30.

All believers, through the knowledge of that justification of life given by the Father, and brought forth by the blood of Christ, have as their great privilege of the New Covenant, peace with God and reconciliation, whereby they that were afar off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received the atonement.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” II Cor.5:19.

“Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.” Rom.3:24-26.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I Jn.4:10.

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom.5:9-11.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." Isa.54:10.

"LORD, thou wilt ordain peace for us, for thou also hast wrought all our works in us." Isa.26:12.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph.2:12-13.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil.4:7.

.31.

All believers in the time of this life are in a continual warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations, and persecutions, being predestinated and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" Rom.7:23-24.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb.12:1.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph.6:10-13.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb.2:9-10.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim.3:12.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom.8:29.

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:19-20.

"For we walk by faith, not by sight." II Cor.5:7.

.32.

The only strength by which the saints are enabled to encounter with all oppositions and trials, is only by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who hath engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting kingdom.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Jn.16:33.

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Jn.15:5.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb.2:9-10.

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor.6:18.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:5-6.

.33.

Jesus Christ hath here on earth a spiritual kingdom, which is his church, whom he hath purchased and redeemed to Himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the Gospel, being baptized into that faith, and joined to the Lord, and each to other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King.

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Matt.11:11.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." I Cor.1:2.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Acts 19:8.

"And as ye go, preach, saying, the kingdom of heaven is at hand." Matt.10:7.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor.6:17-18.

"And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev.18:4.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet.2:5.

.34.

To this church he hath made his promises, and given the signs of his covenant, presence, acceptation, love, blessings, and protection. Here are the fountains and springs of his heavenly graces flowing forth to refresh and strengthen them.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt.28:18-20.

"And when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me." I Cor.11:24.

"The house of God, which is the church of the living God, the pillar and ground of the truth." I Tim.3:15.

"The Lord added to the church daily such as should be saved." Acts 2:47.

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor.6:18.

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom.9:4-8.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal.3:8-9.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:35-39.

.35.

And all His servants of all estates, are to acknowledge Him to be their Prophet, Priest, and King; and called thither, to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and Government; to lead their lives in this walled sheepfold, and watered garden; to have communion here with his saints, that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God; and to supply each other's wants, inward and outward; {and although each person hath a property in his own estate, yet they are to supply each other's wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any of the church;} and also being come, they are here, by Himself, to be bestowed in their several order, due place, peculiar use, being fitly compacted and knit together according to the effectual working of every part, to the edifying of itself in love.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts 2:41.

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Acts 2:47.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa.4:3.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isa.40:9.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom.12:1-2.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." I Cor.12:12.

"But now hath God set the members every one of them in the body, as it hath pleased him." I Cor.12:18.

"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things." Ezek.20:40.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph.2:19.

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Rom.12:4-5.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col.1:12-13.

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col.2:19.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:44-46.

"Distributing to the necessity of saints; given to hospitality." Rom.12:13.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I Jn.3:17.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.4:16.

.36.

Being thus joined, every church hath power given them from Christ, for their well-being, to choose among themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of His

church, and that none have any power to impose on them either these or any other.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." Acts 15:22.

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul." Acts 15:25.

"Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom.12:7-8.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach... holding the mystery of the faith in a pure conscience." I Tim.3:2-9.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." I Cor.12:8.

"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Heb.13:7.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb.13:17.

.37.

That the ministers lawfully called, as aforesaid, ought to continue in their calling and place, according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind.

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." Heb.5:4.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly;

not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." I Pet.5:1-3.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:28-29.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph.4:11-13.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer.3:15.

.38.

The ministers of Christ ought to have whatsoever they shall need supplied freely by the church; according to Christ's ordinance, that they that preach the gospel, should live of the gospel, by the law of Christ.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal.6:6.

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Phil.4:15-16.

"Who goeth a warfare any time at his own charges, who planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and eateth not of the milk of the flock?" I Cor.9:7.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor.9:14.

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." I Tim.5:17.

.39.

Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who, upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Matt.28:18-20.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mk.16:15-16.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37-38.

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:35-38.

.40.

That the way and manner of dispensing this ordinance, is dipping or plunging the body under water; it, being a sign, must answer the thing signified, which is, that interest the saints have in the death, burial, and resurrection of Christ. And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of resurrection, to reign with Christ.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt.3:13-17.

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt.3:5-6.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Mk.1:9.

"After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized." Jn.3:22-23.

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rev.1:5.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev.7:14.

"And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb.10:21-22.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom.6:3-7.

.41.

The person designed by Christ to dispense baptism, the Scripture holds forth to be a disciple; it being nowhere tied to a particular church officer, or person extraordinarily sent; the

commission enjoying the administration, being given to them considered as disciples, being men able to preach the Gospel.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt.28:19.

"Though Jesus himself baptized not, but his disciples." Jn.4:2.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12.

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

"And he commanded them to be baptized in the name of the Lord." Acts 10:48.

"And when she was baptized, and her household." Acts 16:15.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts 16:33.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts 18:8.

"And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." I Cor.1:16-17.

.42.

Christ hath likewise given power to his Church to receive in and cast out any member that deserves it; and this power is given to every congregation, and not to one particular person, neither member or officer, but in relation to the whole body, in reference to their faith and fellowship.

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." Acts 9:26-27.

"And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace." Acts 18:27.

"That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many, and of myself also." Rom.16:2.

"Him that is weak in the faith receive ye, but not to doubtful disputations." Rom.14:1.

"I wrote unto the church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." III Jn.1:9-10.

"And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt.18:17.

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ." I Cor.5:4.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." I Cor.5:11-13.

"Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels, how much more things that pertain to this life?" I Cor.6:2-3.

"Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." II Cor.2:6-7.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." II Thes.3:6.

"Neither as being lords over God's heritage, but being ensamples to the flock." I Pet.5:3.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." II Jn.1:10.

.43.

And every particular member of each church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt.18:16-18.

"Against an elder receive not an accusation, but before two or three witnesses." I Tim.5:19.

"And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Col.4:17.

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Gal.2:11.

"And certain men which came down from Judaea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren." Acts 15:1-3.

.44.

Christ for the keeping of this church in holy and orderly communion, places some special men over the church, who by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places, by the members, he hath given authority, and laid duty upon all to watch over one another.

"And from Miletus he sent to Ephesus, and called the elders of the church." Acts 20:17.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." Heb.13:17.

"Salute all them that have the rule over you, and all the saints." Heb.13:24.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you." I Thes.5:12.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3.

.45.

Also such to whom God hath given gifts in the church, may and ought to prophesy, according to the proportion of faith, and so to teach publicly the word of God, for the edification, exhortation, and comfort of the church.

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." I Cor.14:3.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." Rom.12:6.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." I Pet.4:10-11.

"But the manifestation of the Spirit is given to every man to profit withal." I Cor.12:7.

"Quench not the Spirit. Despise not prophesyings." I Thes.5:19-20.

.46.

Thus being rightly gathered, and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions, {for as long as the church consists of men subject to failings, there will be difference in the true constituted church,} until they have in due order, and tenderness, sought redress thereof.

"And certain men which came down from Judaea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Acts 15:1-2.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor.1:10.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Heb.10:25.

"These be they who separate themselves, sensual, having not the Spirit." Jude 1:19.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not." Rev.2:20-21.

"Him that is weak in the faith receive ye, but not to doubtful disputations." Rom.14:1.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." Rom.15:1-3.

.47.

And although the particular congregations be distinct and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth so also they {by all means convenient} are to have the counsel and help one of

another, if necessity require it, as members of one body, in the common faith, under Christ their Head.

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." I Cor.4:17.

"For God is not the author of confusion, but of peace, as in all churches of the saints." I Cor.14:33.

"What? Came the word of God out from you, or came it unto you only?" I Cor.14:36.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." I Cor.16:1.

"I was glad when they said unto me, let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together." Psal.122:1-3.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Eph.2:19.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." I Tim.3:15.

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." I Cor.4:17.

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren." Acts 15:2-3.

.48.

A Civil magistracy is an ordinance of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that, in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience's sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them

we may live a quiet and peaceable life, in all godliness and honesty.

"Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom.13:1-7.

"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." I Pet.2:13-14.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." I Tim.2:1-3.

.49.

But in case we find not the magistrate to favour us herein; yet we dare not suspend our practice, because we believe we ought to go on in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the Holy Scriptures, and this our Confession of Faith a part of them, and that we are to witness to the Truth of the Old and New Testament unto the death, if necessity require, in the midst of all trials and afflictions, as His saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our own lives, dear unto us, so we may finish our course with joy, remembering always that we ought to obey God rather than men, who will, when we have finished our course, and kept the faith, give us the crown of

righteousness; to whom we must give an account of all our actions, and no man being able to discharge us of the same.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:18-20.

"Saying, did not we straightly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, we ought to obey God rather than men." Acts 5:28-29.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:22-24.

"And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil.1:28-29.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan.3:17-18.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan.6:10.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." I Tim.6:13-15.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days, be thou faithful unto death, and I will give thee a crown of life." Rev.2:10.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." II Tim.4:6-8.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." II Cor.5:10.

.50.

It is lawful for a Christian to be a magistrate, or civil officer; and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vain oaths the Lord is provoked, and this land mourns.

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Acts 10:1-2.

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35.

"Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother." Rom.16:23.

"Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name." Deut.6:13.

"For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Rom.1:9.

"And thou shalt swear, the LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." Jer.4:2.

"For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." Heb.6:16.

"But I say unto you, swear not at all; neither by heaven; for it is God's throne, nor by the earth; for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay, for whatsoever is more than these cometh of evil." Matt.5:34-37.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Jas.5:12.

.51.

We are to give unto all men whatsoever is their due, as their place, age, estate, requires; and that we defraud no man of anything, but to do unto all men as we would they should do unto us.

"That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified." I Thes.4:6.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom.13:8.

"They say unto him, Caesar's. Then saith he unto them, render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt.22:21.

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king." I Pet.2:15-17.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble." I Pet.5:5.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." Eph.5:20-21.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Tit.3:1-3.

.52.

There shall be a resurrection of the dead, both of the just and unjust, and every one shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan.12:2.

"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jn.5:28-29.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." II Cor.5:10.

"So then every one of us shall give account of himself to God." Rom.14:12.

THE CONCLUSION

Thus we desire to give unto Christ that which is his, and unto all lawful authority that which is their due, and to owe nothing to any man but love; to live quietly and peaceably, as it becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man {of what judgment soever} as we would they should do unto us, that as our practice is, so it may prove us to be a conscionable, quiet, and harmless people, {no ways dangerous or troublesome to human society,} and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should, in his strength, rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies {rightly so called} because they are against Christ, and to be steadfast and immoveable, always abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

Arise, O God, plead thine own cause. Remember how the foolish man blasphemeth thee daily.

O let not the oppressed return, but let the poor and needy praise thy name.

Psalm 74:21-22.

Come, Lord Jesus, come quickly.