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Number

THE SOCIETIE OF THE SAINTS:

OR,

A TREATISE OF Good-fellowes, and their Good-fellowship: Delivered in the Lecture of Kettering in Northamptonshire, in fourteen Sermons, with some Additions.

By Joseph Bentham, Master in Arts, and Preacher of GOD'S Word at Weekley in the same County.

LONDON,
Printed by George Miller, dwelling in the Blacke-Friers. 1630.
TO
THE VERTVOVS
AND NOBLE GENTLEMEN,
Mr. Edward Mountagve, Mr. William
Mountagve, Mr. Christopher Mountagve,
and to the vertuous and noble Gentlemewan, Mrs. Manners,
Children of the right honourable Edward Lord Mountagve of Boughton, in the County of North-
hampton. Grace and peace.

Formerly considering (worthy and honourable) what
a bountifull Patron e your
honourable father hath
beene (and still is) to me;
not onely in giving me
freely a presentation to
the place where I now am, when I had little or no re-
lation to his Honour; nor yet desiring any such fa-
vour from his Lordship: But also by a continuall
supply of his many bounties and favours to me, and
mine; consulted with myselfe to testify my grati-
tude to him, as Elisha with his serv vant to the boun-
tifull Shunamite, 2 King. 4. 13. And finding my
selfe as unable to pleasure him by speaking, &c. As
that is needlesse, he dwelling among his owne
people,
The Epistle

people, being knowne and honour'd, in Court and Country. Yet considering that something was to be done for him, as Elisha for her, Ver. 14. I resolved to shew my thankfulnesse to him (as Elisha to the Shunamite in a child) in you his children, by fore-warning you of, and fore-arming you against the Sirenian and sinfulfull inchaunments of Sathan's instruments, to draw awry your young and flexible yeares into wayes uneven, and unequall. For this cause I gave you in writing, an Epistle persuading you to imitate your vertuous Parents in their many pious and praiseworthy practices; to which I adjoynd this Discourse of Spirituall Goodfellowship; not then intending any further publication. Yet now I have presumed to publish the same (being persuaded and encourag'd thereunto by many Divines, especially two Batchelours in Divinitie, (M. Robert Boulton, and M. Nicolas Estwicke) Lecturers at Kettering, who heard the Sermons preached, and perused my Booke. They being knowne in the Universities where they have beene Students and Fellowes of Colledges; in the Countrey where they live, and elsewhere; to be grave, reverend, godly, and judicious Divines) under your patronage, and protection. Persuading myselfe, that I adven-turing to divulge this little Treatise in an age so learned.
learned and judicious, shall be questioned like the Wise mans poore man, What fellow is this, &c?  
And Christ Jesus my Lord and Master is not this, &c. that disgracefull disesteeme of good things by mean men, of which Jesus the son of Sirach speaketh, Ecclesiasticus 13. 23. saying, When a rich man speaketh, every man holdeth his tongue, and looke what he faith, they extoll it to the clouds; but if the poore man speake, they say what fellow is this? And Jesus the Sonne of God found verified in himselfe, of whom they said, Is not this the Carpenter, the sonne of Mary?—whence hath he such wisdom? &c? Marke 6. 3.  
Being more now then heretofore. As for mine Epistle which I gave you to be as a glaffe whereby you may more easily take notice of, and as a booke of records to further your remembrances of the many worthy examples of your renowned Parents, although I have kept it (though unwillingly, it being fitted for this Tractate, opening somethings in the same, and persuading by practice and example, as this by Doctrine and Precept: it having had the approbation of my betters by farre to accompany the same (being accommodated thereunto) as well in publique as in private) from publique view. Yet my hope and earnest desire is, that you (right noble and
and vertuous) will profitably peruse both that and this to practice both, assuring you, that by walking in those ways traced out by your religious Parents, and describ'd in this Discourse, you shall be sure to please God, glad the good, put to silence the contrary minded, declare your reverent esteeme of your godly Parents, in not degenerating from their Christan courses, and manifest your selves to be true and living members of this incomparable goodfellowship with all true believers, the Father, and his Sonne Iesus Christ. Thus desiring you, and all good Christan Readers to give God the glory, and me your prayers. I leave them, and you, to read for your direction this following Discourse in few houres, which I have painfully collected for the good of Gods Church, not without great labour, and much time; beseeching the Lord Jehovah, blessed for ever, to grace my honourable Lord, his vertuous Lady, and all his noble Children with all spirituall blessings, untill he bring them to glory, the perfection of grace.

Servant to you all for the salvation of your soules,

Joseph Bentham.
To the Reader.

Christian Reader,

It is the glory of true vertue to appear as she is, and to be seen in her owne proper colours: wherein she hath a glorious triumph over vice, which, though audacious and impudent, yet is she ashamed of her owne face, and seekes to cover it with the vail of vertue. Instance Idolatry, which puts on the maske of Piety, Superstition of Religion, Hypocrisie of Sincerity, Covetousnesse of Thriftinesse, Prodigality of Liberality, Lewd fellowship of Good-fellowship. Hereupon the lewdest companions that can be, such as feare not God nor man, such as take libertie to all looseness and licentiousnesse, committing all manner of sinne with greediness, Carders, Dicers, Swaggerers, Gluttons, Drunkards, and others like them, very beasts in humane shapes, Swine, Dogs, Toads, Asps, yea Devils incarnate, take upon them the name of Good-fellowes, and entitle their abominable and execrable communion Good-fellowship. Herein they have prevailed as farre as Papists in their undue and unjuift usurpation of the title Catholick Church: entitling their Apostatical and Antichristian Church the Catholick Church: and to make their blindness (or rather madness) the more manifest to the whole world, they ioyne these two contradictory titles together, Roman Catholick Church: yet herein they have so farre prevailed, as not onely themselves assume, but others also give them that title Catholick Church: but how? Surely in way of scorne and derision: as the Holy Ghost giveth the title of Gods to Idols. As Papists, so other lewd companions have so farre prevailed by usurping to themselves this title Good-fellowship, and to their society this title Good fellowship, as others also that are not of that fraternity give them and their deliuis fellowship this title and title. Wherefore to pull away these stolen feathers from that blacke crow, that foule crewe, this Treatise is penned: wherein is declared, who are the onely true Good-fellowes, and what is the onely true Good-fellowship, namely the Saints and their Societie. In handling which point thou haft (good Reader) set before thee as the particulars whereof that Good-fellowship consistseth, to the sweetnesse and amiablenesse, the dignity, and excellency thereof, and many other allurements to draw thee thereunto; together with directions how to obtaine a freedome in that fellowship, and how to carie thy selfe worthy thereof, answerable thereunto. Be more diligent in viewing and well observing the matter of this Treatise, then in enquiring after the Author thereof.
To the Reader.

pede Herculem. By this small parcell of his pains, thou maist judge what the man is. Yea by a studious reading of this Booke thou maist know thy selfe, and understand of what company thou art. Thou maist hereby judge of companies, and know which is the best. In this Trea-
tife thou shalt finde that the true Good fellowes here described have a sweet communion one with another, yea and with the Father, and his Sonne. What high prerogatives and excellent priviledges these be, what cordials are thence ministred to poore distressed soules, what thereupon to be avoided, what to be endeavoured after, are distinctly and succ-
cinctly set out in this Discourse. Such apt and just consequences are di-
ducted from the principall Points, as most, if not all the heads of our Christian Religion are explained. Brevity and Perpiciuity are here ioy-
ned together. Read, and marke, and thou shalt find such varietie of matter as will minister delight with profit. Thus much I thought good to give thee notice of, not simply to commend the worke, but rather to incite thee to seke after the treasure which is hid therein, that so thou maist shew thy selfe like the wise Merchant, who having heard of a Pearle of great price, and of a rich treasure, could not be quiet till he had got them, as the Lord noteth among his Parables. Farewell in the Lord.

Thine in the Lord,

G. M.
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Page 13. line 5. for comforts, read consorts. p. 31. l. 1. correcting r. converting p 31. l. 28. openly, r. onely. p. 38. l. 19. of, r. as. p. 49. l. 29. leading. r. loading. p. 64. l. 33. having. r. offending. p. 70. l. 16. alive. r. alie. p. 80. l. 12. in. p. 100. l. 4. where, r. whence. Ibid. l. 5. Bubus r. Subus. p. 108. l. 31. money r. many. p. 178. l. 19. seeke, r. seeke. p. 183 l. 17. Judaical. r. judicial. p. 227. l. 17 we and all. r. woe and alas. p. 245. coniunction. r. conviction. p. 245. l. 33. dissoluble. r. indissoluble.

Marginall faults.


Information for the meanest Reader.

Where you shall find these following, this is their signification.

e.g. For example.

viz. To wit.

sc. That is.

i.e. There, or in the same place.
1. Avoid wicked men's society. pag. 6 &c.
2. Love all, especially the Saints, and all those. pag. 9 &c.
3. Relieve each other. pag. 11 &c.
4. Communicate gifts and graces. pag. 18 &c.
5. Conceal each other's failings. pag. 23 &c.
6. Reprove one another. pag. 32 &c.
7. Strive for the peace of the Saints pag. 34 &c.
8. Forgive each other. pag 37 &c.

1. All Saints, pag. 3 &c. Therefore they must
1. Relieve each other. pag. 9 &c.
2. Communicate gifts and graces. pag. 18 &c.
3. Conceal each other's failings. pag. 23 &c.
4. Reprove one another. pag. 32 &c.
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2. The Lord, or God the Father, pag. 115 &c. Therefore

1. All are persuaded to this communion. pag. 125 &c.
2. They who wrong them, and neglect this communion are reproved. pag. 118 &c.
3. They themselves are comforted. pag. 118 &c.

1. True good-fellowes have fellowship with,

2. Pray to God rightly. pag. 140 &c.
3. Sanctifie the Lord's Day. pag. 149 &c.
4. Choose that which pleaseth God. pag. 177 &c.
5. Keep Covenant with God. pag. 178 &c.
6. Cleave to God. pag. 189 &c.
7. Serve God. pag. 191 &c.

1. Shunne sinne. pag 130 &c.
2. Shunne society of sinners. pag. 135 &c.
3. Imitate God. pag. 138 &c.
4. Pray to God rightly. pag. 140 &c.
5. Sanctifie the Lord's Day. pag. 149 &c.
6. Choose that which pleaseth God. pag. 177 &c.
8. Cleave to God. pag. 189 &c.
10. They hurt themselves who harm them. pag. 229 &c.

1. All should be dissuaded from wronging them. pag. 126 &c.
2. They who have fellowship with Christ are comforted. pag. 224 &c.
3. All are persuaded to joyne in this communion. pag. 129 &c.
4. They who have fellowship with Christ are comforted. pag. 224 &c.

1. To imitate Christ. pag. 257 &c.
2. Have true faith. pag. 265 &c.
3. Have God's Spirit. pag. 269 &c.
5. Be branches grafted into Christ. pag. 276.
7. Members joyned to him. pag. 276.
8. And stones built on him. pag. 276.

1. Love God. pag. 46 &c.
2. Shunne sinne. pag. 53 &c.
3. Depend upon the Lord. pag. 65 &c.
4. Honour the Lord. pag. 72 &c.
5. Doe Gods will. pag. 88 &c.
6. Be content with God's allowance. pag. 98 &c.

2. These goodfellowes have God to be their Father pag. 41 &c. Therefore they ought to
OF THE SOCIETIE
OF THE SAINTS,
the first Booke.

CHAP. I:
Shewing the Summe and Occasion of this Discourse.

JOHN 1.3.
That you also may have fellowship with us; and truly our fellowship is with the Father, and with his Sonne Iesus Christ.

Goodfellowship the times favorite, is so generally applauded, that most men are almost enchanted with its clamorous bruite: Insomuch, that many ample patrimonies, and great revenues by goodfellowship are wholly exhausted: many extravagant enormities are slighted over, because committed not by some simple for, or rude rusticke, but by some goodfellow. Yea, it is esteem'd a sufficient protection (with many) against reprehensions, and condigne punish-
punishments for blaspheming the names of God so sacred: excessive drinking, more than brutish: rotten communication so contagious: scurrilous jests, so offensive: mispending time so precious: scandalizing the ways of men better then themselves, so holy: and for many like execrable abominations to plead goodfellowship. Goodfellowes I doe intimately love, and with such intireness affect goodfellowship, that I deeme my selfe too tooounfit to decipher such an heavenly association. Yet perceiving slavish Hagar domineering over princely Sarah; hellish vice jet about, varnish'd over with the title of vertue: impiety that disguis'd anticke, to dis-franchise true society of its due renowne, endeavouring to make it ridiculous with satyrical mocks, cynicall girds, and hellish reproaches: and striving to soar higher then is meet for such ignoble and illegitimate counterfeits. I cannot but desire curiously to curbe this copped monster, yet with no wrongfull obstructions; and adorn true goodfellowship, not with any Hyperbolical praises; a naked tale most truly letting forth the naked truth; it shining most bright when it is in the least bravery. Neither with any borrowed paintings, painting being more meet for ragged walls, then precious marble. But with its owne ineffable beauty, and inestimable splendour: faire countenances needing no colours. To this end I have chosen our Apostles words, which shew vs an excellent fraternity, and endeavour to agglutinate vs into that so sweet Societie, which is with the Saints, with the Father, and with his Some Jesus Christ: which is the true goodfellowship; yea such, that whosoever is in this, is a goodfellow indeed. Whosoever is not in this Society, is in truth no goodfellow. Yea, so precious is this, that we all should labour to have fellowship with the Saints, the Father, and his Some Jesus Christ.

This fellowship or communion is threefold. 1. Of the members amongst themselves: You with us. 2. Of the children with the Father: Truly our fellowship is with the Father. 3. Of the members with the Head: And with his Some Jesus Christ.
Saints have fellowship together.

From the first observe this general ground or Doctrine.

All the Saints and Servants of God have fellowship one with another: although never so farre distant in place, different in condition, or aliens by nation. The scattered Apostles, and dispersed Christians. The pious Prince, and upright peasant. The believing Jew, and converted Gentile have all communion each with other [you with us.] 1 Cor. 10. 17. Wee: that is, all true Christians, are one bread: shewing the union, and Society of the Saints partaking in one bread. 1 Cor. 12. 12, 13, 20, 27. Now you are the body of Christ, and members in particular, Eph. 4. 4. There is one body, 5. 23. Col. 1. 18. Heb. 13. 3. Being your selves also in the body, Zach. 3. 8. Thou and thy fellows.

1. All members of one and the selfe same body have mutual Society.

But all the Saints, although distant, different, &c. are members of one and the selfe same body, Ephes. 3. 6. The Gentiles fellowheirs, and of the same body. Therefore, &c.

2. All stones of the same building have communion one with another.

All the Saints &c. are stones of the same building, Ephes. 20, 21, 22. 1 Pet. 2. 4, 5.

3. All branches of the same vine have fellowship one with another.

But all Saints are branches of the same vine, 10b. 15. 1, 5: of which vine Christ's Godhead is the root, his manhood the stock, his graces the sappe, his servants the branches, and good works the grapes.

4. All such who are children of the same parents have fellowship each with other.

But all the Saints are children of the same parents, having all one Father, Rom. 8. 14. Eph. 4. 6. One Mother, Gal. 4. 26.
One elder Brother Christ Jesus, Heb. 2. 11. All being begotten by the same immortall seed, 1 Pet. 1. 23. And nourished by the same milke, 1 Pet. 2. 2.

5. All those who are heires of the same kingdom, have fellowship one with another.

But all the Saints are heires of the same kingdom, All being Heires of promise, Heb. 6. 17. Of an eternal inheritance, Heb. 9. 15. Of Gods kingdom, Iam. 2. 5. And same kingdom, Mat. 25. 34.

6. All such who are soldiers of the same band, have fellowship one with another.

But all Saints are soldiers of the same combate, against the same enemies, Eph. 6. 12. With the same weapons, Eph. 6. 12, 13. Under the same Captaine Christ Jesus, 2 Tim. 2. 3. For the same Crowne and Conquest.

7. All those who are the one, and onely spouse of Christ, have fellowship one with another.

But all the Saints are the one, and onely spouse of Christ, Rev. 19. 7.

8. All sheep of the same flock and fold have fellowship one with another.

But all Gods Saints are sheepe of the same flocke and fold, Luke 12. 32. Job. 10. 4, 16.

9. Those amongst whom is unity in Religion, unanimity in affection, and mutuall charity, have fellowship one with another.

But Gods Saints are such amongst whom is unity in Religion, Eph. 4. 4, 5, 6. Sympathy in affection, Rom. 12. 15, 16, 10. And mutuall charity, Rom. 12. 13.

10. Those who have the seltesame grace and glory, have fellowship one with another.

But all the Saints have the seltesame grace and glory.

1. They have the same grace of faith, or like faith, 2 Pet. 1.

1. Faith is like in regard of property and power: each having faith having this property and power, that it doth receive Christ who is the common object of faith (although not in equalitie or measure, one more, another lesse, according to the proportion
of the Saints.

proportion of faith.) By the which like faith all Saints enjoy the same grace of adoption, Job. 1. 12. The same grace of justification, Rom. 3. 1. 3. The same grace of sanctification, 1 Th. 1. 9. The same grace of patience, Heb. 11. The same grace of perseverance, 2 Cor. 1. 24. The same victory over the world, 1 John. 5.

4. The same conquest over Satan, Eph. 6. 16. And the same hope of glorification, Rom. 5.

2. All Gods Saints have like glory, 2 Cor. 3. 1. Heb. 11. 39.

40. Degrees and differences of glory I verily thinke there are, Mat. 20. 23. To sit on Christ's right hand, signifying (as I conceive) the chiefest glory and blessedness in Gods kingdom. Upon these grounds I may safely averre; That all the Saints and servants of God, although never so farre distant in place, different in condition, or aliens by nation, have fellowship together. First, can any fellowship be more compact, then of stones in one edifice, limbs of the same body, and twigs of the same root? Secondly, what fraternity more intimately indeed each to other, then of Co-heirs? Co-partners in grace and glory? Co-workers in the same labours? Co-enjoyers of the same husband? Thirdly, what communion more firmly cemented then that twixt brethren of the same parents, sheepe of the same flocke?

True it is, some are Iewes, some Gentiles. But God is not the God of the Iewes only, but of the Gentiles also, Rom. 2. 29. Gal. 3. 6. and 6. 15. But some are honourable, some ignoble. True: So in a body there are feet as well as higher members, yet all one body. God is no respecter of persons, his choyce is not like mans, 2 Cor. 1. 27. But some live in Europe, some in Asia. Yet are all in the same fold and family. They are many members, yet but one body, 1 Cor. 12. 27. They are several branches. Yet but one vine, 1 John. 3. 5. They are diverse stones. Yet but one building.
Use 1.
See M. Bouilton walking with God. pag. 73 &c.

Ob. An. 1.

Ob. An. 2.

Diss. 1.

1. If there be so near association (as there is) betwixt God's Saints: then every associate in this good fellowship should abandon Society with the men of Belial, Eph. 5. 11. have no fellowship, &c. By consequence, not with unfruitful workers of darkness. For what communion hath light with darkness? What concord hath Christ with Belial? What part have believers with infidels? 2 Cor. 6. 14, 15, 16. Do not these Scriptures, Psal. 6. 8. Depart from me you workers of iniquity. Psal. 119. 115. Depart from me you evil doers. Psal. 120. 5. Woe is me that I dwell in Mesecch. 2 Pet. 2. 7. Lot vexed with the conversation of the wicked, teach us, that good men which are true good fellows loath Society with the wicked? Can there be greater enmity then betweene lambs and wolves, the feed of the woman and the serpent, Gen. 3. 15. Can there be greater antipathy then betwixt God's Saints, and Sathan's slaves? God's darlings, and Sathan's dross? All are men. True: so the stinking puddle, and pleasant streame are both water: the tart crab, and sweet apple both fruit. All are of the same lump. True: yet not cast in the same mould: some are vessels of honour, some of dishonour. Are there not contrary natures in them; grace working in one, sinne in another, then which no qualities more repugnant? Are there not contrary maisters guiding and governing them, and in them, God in the good, Sathan in the wicked; then which no substances more opposite? Can there be greater repugnancy then is in their desires, endeavours, studies, and thoughts? the one desiring and endeavouring to please God, glorifie his Name, do his will, &c. The other to fulfill the sensual lusts of the flesh, serve sinne, the world, and the Divelli? Can there be wayes more opposite then theirs; the one going towards heaven, the other towards hell? As it is altogether impossible for these to walke together; so is it extreme perilous to be sociable with wicked.
wicked men, their society being dangerous and infectious. Custom with the evil is the food of wickednesse, Heathen say. A little leaven leaveneth the whole lump, the Apostle saith, Galat. 5.9. And our proverb tells us, that one leavened beere infects a whole flocke. These Syrens will bewitch us if we listen to them. A man cannot take this fire in his bosome and not be burnt: handle this pitch without defilement: neither walk with these bryars and remaine whole. Psal.106.35. They were mingled amongst the Heathen, and learned their works. Tempted they were, and tainted by this coupling.

What wise man would willingly converse with cruell and savage beasts? But such are wicked men in Gods esteeme: in their practices, and delights, Psal.22.13.16. Is.11.6.

Are not wicked men in Scripture called Spiders, Cockatrices Is.59.5; Vipers, Mat.12.24. and Scorpions, Ezek.1,6? And will any man in his right wits company with the poysenous Spider, eye-killing Cockatrice, and venemous Viper?

These men are briers, Ezek.2,6. And thornes, Is.27.4. What prudent man would delight himselfe amidst such incommodious conquests?

Are men infociable because they will not intermeddle with wicked men, who as smoake suffocare and smoother grace in the good? Psal 68.2.

Is it not a point of folly for Gods Saints who are clad with the precious robes of Christ's righteousnesse, and adopted into Gods family, to soyle themselves with such sterlous dust, and contaminous dirt, Psal.18.41. Is it convenient for Gods wheate unnecessarily to intermingle with such chaffe, Psal.1.4. Light in weight, in worth, conversation, and condition? Can it any wayes benefite Gods gold and precious jewels to commixe with wicked dresse, Psal. 119.119. Labouring to darken, corrupt, and defile the righteous, as dresse doth gold?

Seeing therefore O you Saints of God, you have communion with Abraham, and all his children: Do not you exercise intimate passages of love with the limbs of Satan. It is lawfull for Gods Saints to be in company and conversant with...
with the wicked by divine precept, &c. when they are of the same family, as parents and children, husbands and wives, masters and servants; these may lawfully converse together, though one amongst them be impious, 1 Cor. 7. 10. 12. 21. 1 Tim. 6. 1. 1 Pet. 2. 18. And when by plantation and co-habitation they be of the same particular Church and Congregation, as godly and wicked Parishioners and Pastors: these may lawfully communicate, the godly with the wicked. 2. By divine providence, when it is not desired or sought for, but offered in courtsey, Luc. 14. 15. or enforced by authority, as in civill Services, Commissions, Sylses, Sessions, Imprisonments, &c. Or occasioned by necessity, as in bargaines, buyings, &c. I thinke it not unlawful simply for a true good fellow to have community with the wicked, there being a necessary and inevitable Society, &c. 1. By divine precept, of a good subject with a wicked Prince, David with Saul: A good Minister with a bad people: A good wife with a wicked husband, 1 Cor. 7. &c. 2. By Gods providence, meeting together in the way, market, feast, &c. as well as voluntary and free. Neither is every voluntary unlawful; for a good man may freely converse with the corrigible, so that he desireth, endeavoureth, and hath hope to winne him. It is the voluntary Society with the incorrigible sinner which is so sinful, Prov. 1. 10 & 14. 7. 2 Cor. 6. 14. and so dangerous, Prov. 13. 20. Ezra 9. 14. Namely, if it be causelesse, careless, comfortable, and continual. Disaccquaint therefore your selves (you true goodfellowes) from the intimate fellowship of Idolaters, Deut. 7. 2. 3. Scorners of Gods Word, and good counsell, Psal. 1. 1. Dismembler, Psal. 26. 4. Adulterers, Psal. 5. 18. Apostates, Psal. 101. 3. Slanderers, ib. 5. Proud persons, ib. Cruell men, Psal. 139. 19. Drunkards & gluttons, Pro. 23. 20. These, and such like persons are noted out by the Spirit of God, as unfit for Gods Saints to communicate their sweet passages of Christian love, and sanctified affection. Neither in truth can they finde any more consolation in their company, then delight in grapes of gall, Deut. 32. 32. Contentment in drinking downe filthy dregges, Zeph. 1. 12. Or odoriferous sent in the vomiting of a dogge,
Neither can they reap any more comfort in their communion, than sweetness in the apples of Sodome, or strength in a rotten stick; for with them they shall never have their tongues exercised, nor their ears acquainted with any christian discourse; and by that means in time will grow dull, and heartless in holy duties. I will conclude this passage with some correspondent sayings of Saint Chrysostome: 1 For this (faith he) was the cause of mine to the Jews; therefore also they received the law, and were separated by the law from them, and were commanded to shun their marriages; therefore the law was called a hedge, because it did environ them round about, and did restrain their familiar conversation with the wicked. For it is not a small step to the increase of virtue to avoid, and skip backe from such men's company. And it is not a small, or light helpe to safety, liberty, and all pleasure to be freed from such an assembly of men, and to be conversant as farre as may be from the company of wicked men, yea truly it is a great happiness.

CHAP. IIII.

VSE 2. Saints must love, especially all Saints.

There being such a combination of Saints, they ought entirely to love each other, yea with such earnest ardency, that time by pecemeale may not empayre, fancy dissolve, nor suspicion enfringe. Very needfull it is for all such who are joyned in this goodfellowship, to love one another. For 1. Hath God commanded us to serve one another in love, Gal. 5.13. and shall we not obey? Did God so love this society that for it he sent his one and only Sonne, 1. John. 4.10. Doth Christ teach us, that love is a note of his Disciples, 1. John. 13.14. Doth his beloved Disciple make love to the good an infallible demonstration of God's cohabitation, 1. John 4.12. Is it not meete and fit for brethren mutually to love? But we are brethren. Doe not we love our basest members? But we all are

mem-
members of the same body: And shall not we love one another? Love we therefore. But whom should we love?

1. All men, for they are all brethren partaking with us in common nature. The workmanship of our Creator, whose good pleasure is that we should love them, Math. 5. 44. Love therefore all men; for he who hates a man loves not his maker. But David hated such who hated God, Psal. 139. 22.

True, he loved not the vice for the persons fake, nor hated the persons for the vices fake. To hate the sinne, and love the person, is a charitable Christian hatred: We ought to hate knowingly loving the person, loathing his evil properties: loving the substance, hating the naughty qualities: loving the creature, detesting the corruption: the former being of God, the latter from the divell. Shew therefore (thou true good fellow) such tokens of love to a sonne of Belial which may be beneficial unto him, and not hurtfull to thy selfe; advising, counselling, admonishing, reproving, correcting, relieving him in his distresse, and praying for his amendment; That his wolvish nature may be turned into a lamblke disposition: Persecuting Saul may become a preaching Paul. But do not ioyne with him in intimate friendship: do not countenance, commend, nor justifie him in his lewd conversation. For these tokens of love cannot be afforded without prejudice to thy selfe, and hurt to the other.

2. Are we to love our enemies, how much more our friends and fellow servants, &c. Let the men of this world love any but these goodfellowes, let them say such men are honest men, and we could love them, were they not so precise. Let them love sinners more then Saints: yet all you which are incorporated into this society. Do you love men for their wisdome; although such love men for wealth. Doe you love men for their new birth; although such love men for their rich birth. Doe you love men for their holinesse; although others love men for their honour. Do you love men for their graces, not for their greatnesse. Love grace in any, love it in all. Reason thus with your selves. Is not this worthy my love who hath the Lords? Did Christ redeeme him; die for
for him; make him his flesh: and shall not I love the redeemed members of my Saviour? Hath God given him his sanctifying spirit, saving graces, assurance of glory, and shall I deny him my love? Is not grace and goodnesse as lovely in one, as in another? Doubtlesse it is, and therefore if I love any one because he is indued with saving grace; because he is the child of God; because he is a member of Christ: I cannot but love all who are indued with saving grace, &c. Can there be any thing upon earth more amiable then those of this assembly. 1. If birth may allure; who more noble? Gods Sons, Christs Spouse, a heavenly of spring. 2. If vertue; who more wise then these who are wise unto salvation? who more courageous then these that overcome the world, mortifie the flesh, and quell the fierie darts of Sathan. 3. If alliance; who more neerely allied then children of the same parents? 4. If beauty; who more amiable? Insomuch that although the glorious sunne euer shinning with such radiant splendour; although the pome and glory of the whole world could not allure the Sonne of God, yet the inward beauty of the Saints: Christs Spouse doth strike as it were his heart with a vehement affection & passion of love, Cant.4.9. Thou art faire, &c.

1. 14. all glorious within, Psal.45. 13. Love therefore all those of this fraternity. Be it that they are of another nation; yet all are one in Christ. Be it they are poore, ignoble, and thou honourable: God loves them not the lesse for their basenesse. But he hath beene vngratefull to me. Thou also hast bene more unthankfull to God, and yet thou wouldst have him love thee. But he hath many frailties: So haft thou, and yet thou lovest thy selfe, and desirest the love of the Saints. These proceed not from the spirit, but the flesh. Canst thou beare with faults in thy selfe, beare with some in thy brother. Let not hatred of his sinne hinder thy love to him: hate the sinne, yet love thy brother: God hateth thy sinnes, yet loveth thee. But he is mine enemy: then endeavour to make him thy friend: Vice is taken away by vertue; hatred by love. Love: But how? Indeed and in truth, 1. Job.3.18. Without dissimulation, Rom.12.9. So as to lay downe our lives for the
Use 3. Saints must relieve others.

We having fellowship each with other, ought to communicate such gifts and graces God hath given us to the benefiting one of another. In a body all members have not the same vigour, neither are the same gifts granted to all in the mystical body: Bodily members intrude not into each others office: neither in the mystical body should they thrust themselves into one anothers calling. All the members of the body doe whatsoever they doe to the common good, or profit: So likewise should Christians referee all their actions to the utilitie of the whole body. 1. The Church.

We should therefore relieve one another, as members of the same body. This duty is so perspicuous that it needs no large discourse to procure credence: for not only diverse undeniable confirmations which might be drawne from Gods sacred truth, and many unanswerable reasons declare its necessity: but even experience (the mistresse of more wisedome then folly) teacheth us that stones in a building support each other: That branches of a tree doe so draw nourishment from the stocke, that each hath sufficient fappe, and proportionable to its necessity. That members of our bodies are not only careful of themselves, but of their fellowes. In somuch that the eye is busie to adorn the body, yet not it selfe: the hands to cover the whole, themselves remaining naked. That faith-
full friends are in prosperities a pleazure, a solace in adversitie, and in griefe a comfort, yea such who account a mans mishap their misery, the prickinge of our finger the piercing of their heart. And this Doctrine I have now in hand doth tell us that all comforts of this goodfellowship are stoes of the same building, then which there cannot be a more firme connexion. Branches of the same vine: then which there cannot be a more inherent inoculation. Members of the same body, in the which there is a most sweet concordance. Are all in an inviolable league of friendship, in which fellowship there ought to be no falfhood: where sympathee of manners should make conjunction of minds, and therefor those of this consociation cannot but relieve the distresses each of other. Instead therefore of proving the point which is undeniable, let me perswade you to praftise the duty so tragical to many men. To this end consider, that 1. by relieving our fellow members we become creditours to the worlds Creatour, Prov. 19. 17. 2. By succouring Gods Saints we take the way to enrich our felues, Prov. 11.15. 3. And we do a worke acceptable to God, Heb. 13.16. 4. Which shall be rewarded, Eccl. 12.1.Psal. 41.1. Mat. 25.35. If we come short in this duty, God will not heare us, Prov. 21.13. Dives could not get a drop of cold water to coole his tongue. 6. The poore Saints have right to our substance: We say not give me my bread, but give us our dayly bread. And therefore one of the Fathers faith, It is the starvelings bread which then doth keepe back: it is the garment of the naked which thou lockest up: it is the shooe of the unshod which corrupts by thee: it is the mony of the needy which we possesse unburied with us. Give therefore.

1. But who should give? All of this society. Be you rich men (faith holy Salvian) first, in giving, who are the chiefes in judging; be you the chiefes in beautiefulness of substance, which are chiefes in liberalitie of words. You who have this worlds good, 2 Tim. 6. 17. For you are bestable: David sent therefore to Nabal for succour. Lazarus lay at the rich mans gate. 2. You have received most from the boundlesse sea of Gods mercy,
Ob. An. I.

Do humilitati non homini.
I give to the man, not as a wicked man, but because he is a man of mine own nature.


Ob. An. I.

Thence, and therefore by distributing to the poor you must send backe most againe, Eccl. 1. 7. Be not you therefore like those rich usurers, Neb. 5. Nor those rich oppreffours, Lam. 2. 6. most cruel, least compassionate. What though worldly rich men say (as *cause of denying is never wanting to a covetous man, faith a Heathen) with Nabal, 1 Sam. 25. 10. There are many idle, &c. and because there are many such will send away good David comfortlesse by weeping croffe. Yet do you relieve many who are unworthy, rather then send away one David without succour. Let them say there are so many large contributions, that mine is needless. Yet do you give. For what though much is given, yet not enough. Much may be given, yet the poor is defrauded of it. What is it to us what others give, if we give nothing? Let them say they have no need, yet do you give. Extreme needy perhaps they are, not having something; yet in great need they may be, not having sufficient. What though many rich men care not how much they spend upon their backs and bellies, how little upon the poor: yet do you so attire your backes, and feed your bellies, that Christ may have a share in his members. Let them thinke nothing too deare if it be the fashion; too costly if it be dainty: Yet do you thinke nothing too deare for your Saviour, and thinke all too costly which disables from relieving Christ in his members. What though many regard dogs more than Christians, these being warmed at the fire when those starve with cold: these being fed whiles those famish. Yet all you rich men of this society do you esteeme them as they are indeed your owne, and Christ his members: *For we have fellowship one with another.

2. But must none but rich men give? Doubtlesse yes. He who labourest for his living must give, Eph. 4. 28. The poor Macedonians did give, 2 Cor. 8. 2. Christ Iesus who received of others, Luc. 8. 3. Gave to the poor, Xob. 13. 29. Say not therefore I am poore and have but little, how should I give? Art thou more needy then that widow, who giving two mites gave all, Luc. 21. 4? Art thou more penurious then the widow of Sarepta, 1 Reg. 17. 12. Yet she gave. Art thou
of the Saints.

So poor that thou canst not give a cup of cold water, Math. 10. 41. Of a little give a little, and the gift is great. God regardeth not how much, but of how much, hee gives abundantly who leaves but little to himselfe. The widower mite with a willing mind is accepted. Say not I shall want my selfe. Salomon faith the contrary, Prov. 28. 27. Say not I shall lose what I give, the Lord telling thee, that thou shalt find it. Eccl. 11. 1. Say not I must save for my children. The Lord faith, they shall be fed, Psal. 27. 25. Give therefore.

3. But how much should I give? Giving of almes is compared to sowing of seed, 2 Cor. 9. 6. From which comparison I collect, that first as the husbandman of the increase of his corn receiveth part for seed again, so the Christian man ought of his increase to bestow part upon charitable uses, Lev. 19. 10. Eccl. 10. 1, 2, 6. Secondly, as the husbandman if he have ground and seed soweth much. So the Christian man if he have plowed ground whereon to sow this seed, waters whereon to cast his bread, and seed also, he ought to sow plentifully. Thirdly, as the husbandman rather then he will want seed, spares from his backe and belly. So should the godly man rather then not have seed of mercy to sow, spare from his owne belly. Fourthly, as the husbandman towes of his beft, so we should not give of our worst. Almes are sacrifices, Phil. 4. 18. But God must be sacrificced to of the best. A cup of water is accepted where there is no better. The widower mite regarded because he had no more. But he who gives crummes having abundance, towes rotten feed which will prove fruitless. Firstly, as the husbandman casts one handful after another, so the Christian husbandman should sow not once onely in his life, or once by the yeare, but once and againe, Eccl. 11. 6. Remitting due debts in case of extreme poverty, Exod. 22. 26. 27. Lending freely to the needy, Deut. 13. 8. Luc. 6. 35. Giving bountifully of our goods, Exod. 22. 25. In a word therefore, we must be liberall in good works, 1 Tim. 6. 18. It is not enough for a rich man to give, except he gives liberally, Deut. 15. 8. Thou shalt open thy hand wide. Firstly much is required of him to whom much is given, Luc. 12.
Luc. 12. 48. Secondly, the necessities of the needy being great, there should be a proportion twixt giving and their need. Thirdly, the more men give the better it is for themselves. 2 Cor. 9. 6. According to our seed we shall reap in harvest. He who sowes short of his ability, shall receive short of his expectation. Yet must we not so give as to leave nothing for ourselves; our fountaine must be dispersed abroad, yet must we not give away fountaine and all, Pro. 15. 16, 17. We must reserve one coat to ourselves, Luc. 3. 11. except in case of great necessitie, when there is no other way to relieve those who are to be succoured, but by giving beyond our power, 2 Cor. 8. 2, 3. and so giving as to sell all, Luc. 12. 35. Acts 4. 34.

4. But when should we give? Seed is not sowne in harvest, but whiles seed-time lasteth: sow therefore whiles our seed time lasteth. Be always ready, 1 Tim. 6. 18. Titus 3. 1. Be not like many who are never ready to give while they live: reserving all to the last, this course being first against Religion, which would have us always ready. Secondly, against reason, for is it a time to sow in harvest? O you preposterous benefactors, who put off all works of mercy vntill you die. Consider, 1. Death may surprize you suddenly, how then will you give? 2. Riches may leave you, although they now cleave to you in abundance: give therefore while you have time. 3. That the necessities of the needy and poore are present: and the light of nature tells us, that he gives a benefit to the needy twice who giveth quickly. What good had it beene for Dives to have comforted Lazarus thus. Be content thou forlorn man to endure this extremitie vntill I die, and then I will bequeathe thee somewhat: whereas Lazarus might starve before that legacie could relieve him. 4. He who gives whiles he lives is partaker of the poore mans prayers: he who puts off all till death, tempts the poore and needy to wish his ending, and so occasioneth him to be accessory to his death. He that would have the poore mans prayers while he lives, and teares when he is dead, let him give in his lifet ime. 5. The unfaithfulness of men
men put in trust is such, that it is good for men to be their owne executors in giving to the needy mans relieve. The husbandman knowing the ground to want seed, sowes although it layes nothing. \textit{Iob} if he saw the poore without clothing, clothed him. \textit{He that feeth his brother have need, and \textit{Iob} 3.17. Pure religion, and undefiled is to visit the fatherlesse, Lam.1.27. not to suffer them to visit by begging which is a disorder in a commonwealth. Inquire wee therefore such who dare not for shame, or cannot for sicknes aske, and bestow our almes upon them.

Give. But of what? Of a mans owne. Give in justice, goods truly gotten, Isa.5.8. 8.3. 58. 7. not goods of oppression, violence, &c. such are for restitution \textit{without restitution} \textit{(which is an act of justice by which that is repayed to every man which is taken from him)} God accepteth not your confession, nor yet your repentance \textit{not distribution.} Those who give goods wrongfully gotten, to the poore: doe give their substance to God, themselves to the divell. Worthy is the laying of \textit{Solim} the ninth of the Ottoman race, who being perswaded by \textit{Pyrhus} to do some good workes with wealth he had wrongfully taken from certain merchants answered. \textit{Wouldst thou Pyrhus that I should bestow other mens goods wrongfully taken from them, upon workes of charity, and devotion for mine owne vaine glory, and praze? assuredly I will never doe it: may see they be restored to their right owners, which was done accordingly. \textit{L. Sillas}, and \textit{Cæsars} conveying of goods from the just owners unto strangers ought not to be thought liberalitie, for nothing is liberal which is not just, faith \textit{Cicero.} And remarkable is the doctrine of the Church of England, which faith, money so wickedly gotten is most meet to be put to so wicked an use. God hates spoyle, and ravinie offered in sacrifice, and alledge \textit{Plato}, who faith, such men who suppose God doth pardon wicked men if they give part of their spoyles and ravinie to him, take him to be like a dogge that would be intreated, and hired with part of the prey to suffer wolves to worry the sheepe.

How, or with what mind shold we give almes? with a loving mind.
mind, 1. Cor. 13:3. with a tender and pitifull heart, Isa. 58:10. In simplicity, singlenesse, and sincerity, Rom. 12:8. Mat. 6:3. like the husbandman, who covers the seede when he hath sown it with cheerefulnesse, 2. Cor. 8:4. 12. 9. 7. In faith, our persons not accepted, neither will our worke. With a bountifull and liberall heart, Deut. 15:11. 2. Cor. 9:6. To right ends, sc. 1. To Gods glory, 2. Cor. 8:19. To declare our thankfulness for Gods favours, 2. Cor. 8. To refresh Christ in his members: To provoke others to bountifulnesse, 2. Cor. 9:1. 7. To procure a good opinion of our profession, Mat. 5:16. And to testify our faith, and other graces.

CHAP. VI.

Use 4. Graces must be communicated.

Much more ought we to impart such spirituall graces we have each to other: for if we must give bread, much more grace. It being peerelesse better then life, Psal. 63:3. More comfortable to its enjoyer then the increase of corne, wine, and oyle unto their owners, Psal. 4:7. It being peculiar to the household of God. The fountaine of other favours, Psal. 84:11. A step to the crowne of glor y: And keeping from destruction, Lam. 3:22.

Let therefore the men of Belial deride with hellish geering at this, as too too unnecessary precisenesse. Let them with virulent tongues slander this as a matter of unwarranted singularity. Let Sathans revellers endeavour to pervert, and impoyson the hearts of all they can with detestable impiety, and prophanenesse. Let luke-warme Christians carelessly sleight over this so important duty: Yet all you who are entred into this so sweet society of Saints, doe not you eate your spirituall morsels alone: doe not you hide your talents in a napkin, but employ them to your Masters glory, communicating grace to your fellow members. To this end.

1. Behold
1. Behold the holy ones of God whom you ought to follow as they followed Christ, Eph. 5.1. Then will you acknowledge this to be avowable. Thus did the children of the Church, Isa. 2.3. Thus did Philip of Bethsaida, Joh. 1.45. Thus did the woman of Samaria, Joh. 4.28.29. Thus did that Seraphicall Preacher Saint Paul, As 26.29.

2. Consider that the glory of God is the end of our Creation, Rev. 4.11. Predestination, Eph. 1.6. Ought to be the end of all our actions, 1 Cor. 10.21. It is of such great esteeme with the Lord that he would rather part with an onely Sonne then with his glory; and therefore ought to be the end of all ends, 1 Tim. 1.17. 1 Pet. 4.11. And that you can no wayes glorifie God more then by lessening Satans side, and increa.

3. If you are defective herein, it is an infallible argument that you your selves are empty of grace and goodnesse. If fire having combustible matter leave off to combure, and turne into fire whatsoever it can; if a candle once thoroughly ligh-

4. Shall wicked men who are obsequious to base Lords, serve with all dutifull observance, first the world, whose service is vaine, Eccl. 2.10. Hard, bringing carking cares, Eccl. D 2 1.14.
1.14. Dangerous, unfitting for the service of God, 1 John 2.16

Deceitfull, offering with labin, milke with the one hand, a naile with the other: exchanging for advantage copper for gold. Secondly, sinne, whose service is base, it being baser then the most fastidious creatures, and exceeding tyrannicall, recompensing its best and most dutifull observants with everlasting death, Rom. 6.23. Thirdly, Satan, a grand enemie to mankind; powerful only to punish, promising liberty, yet in hellish bondage, joying at their destruction. Shall these strive with tooth and naile, and imploy their utmost endeavors to hale and drag, and use all fraudulent guiles and fawning glozes to win others to their pernicious and damnable society, although hereby they aggravate their owne damnation? And shall not we who serve the Lord of life, whose service is as unlike to theirs as light to darknesse, heaven to hell, glory to shame. Whose service is first most honourable, in regard of our Lord, who is King of Kings, and Lord of Lords, of whose kingdome there is no end? In regard of our fellow-servants, who are not the rife raffe rabble of wicked men, but those renowned Patriarchs, as Abraham: heroicall Kings, as David: magnanimous Prophets, as Eliah: blessed Apostles, as Paul: and all the company of glorious Angels and happy Saints in heaven triumphant, and on earth militant. Secondly, most pleasant and delectable, in regard of our Lord and Master, who is no churlish Nabal, oppressing Pharaoh, or hard-dealing Laban. But such whose words are full of delectation, he calling us not owly servants, but sponsors, Exod. 4.22, 23. and friends, and his deeds correspondent. In regard of our taske, his commandements being pleasant, and not grievous. And most gainefull, bringing advantage by life, and death: sickness, and health: here, and hereafter. Shall not we (I say) imploy our utmost endeavors to conglutinate others into this so sweet society? Seeing that by this meanse we do not diminish our owne store as by parting with worldly substance, nor keep our owne without impairing or augmenting it. But hereby we increase graces here, and glory hereafter.

5. There is no meanes possible whereby we can benefit one
of the Saints.

one another so much, as by correcting our brethren: as by inlightening them with our knowledge: imparting Gods graces to them: and working grace in them. For could we by our endeavours raise them to the highest pitch of honour: mount them aloft into Hamans place of favour and command. So that their smiling countenances might make glad some: their angry frowns strike dread into the hearts of others. Could we ascertaine them of the full fruition of all the golden mountaines, and fruitfull Islands under the whole heavens. Could we procure for the satisfying of their appetites, the greatest satiety of all mellifluous Nectars, and delicious aliments that earth, ayre, and water can afford: of all exquisite and resplendent garments, curiously wrought and emboide red by the art of man: finely perfum'd with the most odoriferous Myrrhe, Aloes and Callia; and garnished with variety of gemmes and belliments, so that they are clothed in purple and fine linnen, and fare deliciously every day. Yet all these without grace are but so many silken manacles, and golden fetters of a miserable wretch haled to wofull execution. On the contrary. Let a man be furnished with the least measure of those heavenly endowments of saving grace:although he be the drunkards song, a by-word to fools, the anvil of all dunghill scorne and disdaine, a monster amidst men, Psal. 71. 3. Zach. 3. 8. such an object of commiseration that may melt an Adamantine heart into pitifull compassion of his extremest miseries. Yet is this man the beloved of the Lord, his rich inheritance, peculiar portion, rich jewel, apple of his eye, an heir of heaven, a judge of the world, Christs beautiful spouse: never wanting a sweet comforter, a never-failing friend, who will not leave him untill it hath set an eternall crowne of glory upon his head, Psal. 84. 10. Poise these in an even ballance, and we shall see grace as farre surmounting all these golden vanities, as heaven doth earth: the peerless Sunne a pinking candle: and a golden mountain a heape of dust. 1. Grace is peculiar to the soule. Its not the backe or belly, but mans immortal soule, which is the place wherein grace is resident. 2. Grace is proper to the Saints. Those
who wakke in the cursed wayses of damnation are strangers to Gods graces. But those other things are common both to good and bad: Abylon of an amiable beauty aswell as Iosiph: Goliath matchiesse in power and prowesse aswell as Sampson: Haman a Kings greatest favourite as well as Mor-decai: Dives abounding in wealth aswell as Abraham.

3. Grace is of as long continuance as heaven itself, and those crownes of immortality. In regard of it selfe, as love, joy, peace which shall extend even to eternity, never ending. Or in regard of its fruits, the fruits of faith, hope, patience, prayer, &c. being endless. Those other are of so limber, and brittle nature, that there can be no assurance of their continuance. Riches often mount aloft on Eagles wings, leaving their owners in extreame scarcenesse. Beauty is oft blasted by cares, sorrowes, discontents, sickness, and made disdainfull. Strength many times is enfeebled by idlenesse, gluttony, drunkenesse, adultery, diseases, &c. Honourable advancement is often turned into scornfull contempt, and hatefull obloquie. Howsoever, at the bed of death, they must shake hands for ever.

4. Grace is a most sweet refreshing comforter in all extremities. This did revive David in his disfresse. This made Job bless God for taking away. This made the Apostles rejoice in afflictions. And the Martyrs to contemne the utmost rage of hellish persecutors. Those other have no more power to comfort in the needfull time of dread, then congeal'd ice to give warmth to a starveling body: tart vinegar to supple a smarting wound: or smoothering smoke to comfort a tender eye. Witnessse Achitophel, who for all his great esteeme hangs himselfe. Ahab, who being but denied Naboths vineyard, is sicke with grieue.

6. Laftly, considering that gaine is of such efficacy that it makes the martiall man to abandon all fearefull cowardise: for sake the delight of his eyes, and his tender children: dis-regard his owne life, and with heroicall prowesse encounter his formidable bloud-thirsty enemy. What drives the ventrous mariner through so many perillous hazards, and dangerous periclitations, have onely hope of gaine? Yea, what doth edge
edge the keene appetites of cursed and cruel inclosers, oppressing landlords, hellish usurers to grind the faces of the poore, purchase God's displeasure and damn their soules, save onely gaine? This therefore being so prevalent, let me use it as a tipurre to pricke you forward to this sacred duty. By improving thy gifts and graces to the benefiting of others. 1. Thou shalt not onely gaine glory to God, (and that is gaine enough, for those who honour God, the Lord will honour them: ) 2. Nor onely gaine thy brothers soule out of the jaws of Sathan, which is no small advantage. 3. But hereby thou shalt increase thine owne graces. Grace not being like these dunghill vanities below, which minish by distribution: nor like our candles, which keepe the fame light though a thousand are lighted by them. But like the* widoweres oyle, which multiplied by powring out. And those talents which doubled by imployment, Math.25. Excellently faith. S. Chryfotome. For in sensbleriches those who pay their money, do diminish their substance, and they who receive are made richer: but these not so, but both he who numbreteth doth more increase his substance, and doth adde much to the riches of the receivers. Againe. Furthermore, how much more we powre out of these flowing spiritual things, by so much those spreading in abundance are greater to us. For in this cause it doth not happen as in money, for there they who tell out to their neighbour diminish their owne substance, and by how much the more he spendeth, by so much the lesse money he possesseth: but here it is done quite otherwise.

*2 Reg. 2.

Nam in sensibilibus \* qui divinament pecuniæ suæ manum substaniam, & locutientes sunt qui recipiant: hi autem non sicut sed & ut qui dispensant suas facultates magis anget, & recipiendum divinius multum addit. Chryf Hom.15. Gen.


**Chap. V. I.**

**Use 5. Saints frailties to be concealed.**

Therefore we ought to conceal the nakednesses, frailties, infirmities, and deformities one of another, laboring and endeavouing withall to heale them. What man except bedlam mad,
mid, foolishly foolish, and deprived of understanding, wit, and reason, would disclose to his prejudice and disparagement, a loathsome sore (although cleaning to some baser member) except to a faithful friend, for advice and counsel; or to some well skil'd Chyrurgion for health and recovery? How much more doggedly franticke are such, who sport themselves with the frailties of the Saints, and discover their fallings to the dishonour of their great God Iehouah; the scandalizing of his glorious Gospel, the wounding of their conscience, loss of good name, grieuful of their brethren, and to the joy and rejoicing of none, saue Satan and his cursed revellers.

1. My meaning is not to make Gods children such offenders as the raging world doth, for then (woe, and alas) none so proud; covetous, hypocritical, deceitful. These judging of Gods children, as drunkards do of solid substances; deeming them to whirl about, deceived by the vertigiousnesse of their owne braine: or as dazing eyes pronounce things single to be double. So these notorious cenurers (although they cannot accuse them for any usurous compacts, extorting covenants, felling of time, defrauding, bribery, uncharitable-nesse, withholding the least dues from any man, &c.) blush not peremptorily to pronounce Gods children to be of all men most avaritious. And why thinke you? Is it because they grinde the faces of the poore? &c. no such matter. But because 2. They are so painfull and laborious in their several callings, which diligence springs not from the roote of avarice. But from a desire: 1. To shew themselves obedient to Gods commandement. 2. To avoid idlenesse the bane of vertue: nurse of vices, and Sathans pillow. These not immoderately desiring the dunghill vanities of this life, their heavenly minds soaring aloft after more durable treasure. Nor distrusting Gods providing for them, they being well assured that he who is unchangeable, and hath promised that such as fear him shall want nothing, cannot but provide for them. They well knowing that he who feeds ravens, and cloathes the graffe will not suffer his owne children to want.
of the Saints.

He having given them his Sonne, they are confident that he cannot deny them any thing. 2. Or they are covetous, because they be so sparing, they do not lavish out their allowance in new-fangled attyre, or in goodfellow-meetings as they are called: whereas this parsimony of theirs proceeds not from any cursed desire of, or love unto riches, which they know is damn'd idolatry. But from 1. A godly respectfulness to wife, children, and such as depend upon them. 2. The tenderness of their conscience, not suffering them to adde one mite by wrongfull dealings unto their estate: so disabling them from profufe expences. 3. A serious consideration of the strict account they are to make and render to their Lord, as for other things, so for the employment of their outward substance. 3. Or els they are covetous, because they do not give pharisaically to every clamorous beggar and unworthy spend-thrift so much as the impudence of the one demands: and the vaine glorious example of some pharisaicall braggar (otherwise perhaps and in secret a divellish inclofer, damn'd usurer, grinder of the faces of the poore, feller of time, defrauder of others, & c.) doth incite him to. And that not because they are as hard as flint, as greedy as hell, as worldlings are ready to say. But either, 1. Because they would not encourage them in their villanous courses of idleness, drunkenness, &c. And therefore (although by their will none shall go from their doores empty handed without reliefe according to their ability, yea although they know many to be unworthy. 1. Because they would take away all occasion of scandal from Gods children, and their profession. 2. Because they cannot but commiserate even unworthy ones, and relieve the creatures of God. 3. Because they see those wholesome lawes which take order for their provision and punishment, to be but sleeping statues in the execution) are not easily drawne to open their hands, and purses wide according to their desires. These well knowing it to be fit fewel to fire their soules by swinish drunkenness. 2. Or because they having but little (it being the condition of many of Gods people not to flow in wealth) and knowing they cannot give away
away much. Upon mature deliberation they resolve with their pittance of meale and oyle to relieve good Elissa; and to cast their few mites into the treasury of the Lord. 1. They desire to glad the hearts, strenthen the hands, and refresh the distresed members of Christ in secret. And therefore will not vaine-gloriously cast away their right to every swinish beast, clamorous beggar, and unworthy one. In a word, should we give our centure according to the worlds esteeme, David, Jeramy, Joa, yeas, our Saviour Christ himselfe had been the vilest of men. Which once to thinke is prodigious blasphemy.

2. Neither do I intend to perswade men to hide the horible impieties of disguised milcreants. I earnestly desire that their masking robes, and sheeps-clothing might be puld from off their faces: that their roguish condition, and wolvish disposition might be conspicuous to all men. That their leprous, maungy, and stinking insides might be manifest, by uncloathing them of those golden robes of Christian profession: and taking away their painted bravery. That so (if it were possible) they might repent of their damn'd seeming without substance, and that all men might know the better how to avoid them. Men they are like the bird Pirali which takes the colour of any cloth where she sits: turning like Polyppus into the likeness of their conquests: or the fish Scolopidus in Araris as white as snow at the waxing, as blacke as a coale at the wane of the Moone. These, these I say are the men who make Religion a cloake to cover their horrid villanies. These will be usurers, grinde the faces of the poore, deffraud their brethren, oppresse the helplesse, withhold the laboures hire, enrich themselves by lying, bribery, oppression, felling of time, (I meane not charitable forbearance, which is no other then free and favourable lending; but rigorous and ravening extorting from others, forcing them to pay for their owne cost, care, paines and industrie, Gods blessing, and time) or any manner of meanes, and cloake all with a mantle of profession. These are those for whose sake Religion is ridiculous; profession is laught to scorne. Gods children
are nick-nam'd, the Gospel scandalized, and God dishonoured. And therefore as they are odious unto God and Angels: so I wish they were so apparently knowne, that they might be abominated of all men. Of these I say as Saint Augustine said of the like: *Do not collect unto me such professours,* &c.

3. But my purpose is to move the Saints of God to conceale, and hide (and yet with the precious Balm of godly reprofe to heale) the flips and frailties of true-hearted Nathers, men of this society, from the eyes and eares of worldly men, the onely cenfurers and condemners of Gods children, and their sinceritie. Cursed Chans sporting at the nakednesse of upright Noahs. Railing Rabization ever belching and breathing out blasphemies against Gods precious ones. As I need not straine my doctrine, or ground to build thefe two uses upon it (for if we have such fellowship and neare society, we should without doubt cover and cure each others deformities) so without wrestling one whit, the undeniable truth of Gods word doth set downe these two duties. For the first of these two, the fourth in order we may see that heroicall Preacher Salomon making it a note of true Love, Prov. 10.12. to cover all finnes. And Saint Peter guided by the same Spirit sets downe in a manner the same words, 1 Pet. 4.8. *Love covereth the multitude of finnes.* &c. Doth conceale, keep close or secret, and doth not tell abroad the finnes of their brethren. Let dogged Doeg's thirsting after, and delighting in the overthrow of innocency, discover the errors of Gods appointed ones with Satanicall aggravations. Let covetous Zibaes by presents and false suggeltions dispoyle honest Mephibothes of reputation and favour. Let perjurd varlets, men of Belial witness falsehoods against pious Naboths. Let Rehuma and the nations lay disloyalty to the charge of Gods people. Let idolatrous Chaldaeans accuse Anania and his brethren (men nobly resolute for Gods cause) of rebellion. Let unworthy great ones of meere spight and envy picke quarrels against Daniel, faithfull to his God and Soveraigne. Let vaine-glorious Amaziah peremptorily (although untruly) affirme Amos hath conspired against the King. Yea let Satan the grand captaine
of this traine calumniate 1ob. Yet let everyone who is a living member of this body: a polished stone in this building: a fruitfull branch in this Society of Saints, keepe secret the infirmities of his fellow-brethren, soldiers, &c. What though professed enemies to godliness out of the implacable enmity twixt their two opposite sides invent and forge incredible falsehoods, and aggravate truths, making of molehills mountaines, to deftaine the glory of the Saints. What though false brethren under hypocritical pretences of being sorry dostraine themselves to the utmost to besmeare the fones of God, hoping to beautifie themselves by their stains and spots. Yet I desire to perswade you of this society with blessed Shem and Iaphet to hide the aberrations of your fellowes from the censorious eye of every worldling. 1. Because if ever any heire of heaven by the violence of some temptation, and neglecting his Christian watch hath committed any notorious evill (which I think he may do as well as Noah, David, Peter, and Paul) and this be told in Gath and published in Askalon, a generation of men delighting in evill: he is sure to have (instead of teares and prayers which is the practice of good men in that case) such exaggerating trumpeters, and swift dromedaries of ale-bench haunters. That be his fault like a ball of snow, so small that with facilitie a babe may rowle it: yet by their tossing and tumbling it amidst their drunken conforts: and by their additions forged in hell, and hammered in their devilish hearts, it shall be made intolerable. Witness Abimelechs case, 1 Sam. 22. He relieved David in simplicity of heart, not knowing of any disagreeing twixt David and his Soveraigne: and therefore at the worst was onely a fault of error. Yet see it is so stretched by the false tongue of Doeg, that it cost the heart bloud of foure-score and five Priests. 2. Because if any evill fact committed by a good man bee caried by the wing of fame amongst the Serpents brood, It shall ever after be the badge and character of all Gods children. If any through want of wit, Christian consideration, and mature advice have wronged his neighbour in civill commerce.
merce, although he hath made restitution to the wronged party; made his peace with his God, and taken revenge upon himself for his oversight: yet this is presently made the common marks of all professors. The world hence resolutely concludes: All these professors and puritans are flarke naught. None so cruel, none so unconscionable as they; whereas no men breathing have more tender consciences: yea such that they dread as much to add riches of iniquity: into their substance, as to cast wild fire amidst their thacke. Mistake me not I pray. I do not by naming puritans apologize for that damned heretickall sect, (denying repentance to such as fell, although through infirmity: condemning second marriages; glorying in their works; and deeming themselves without sinne) which sprung up in the third hundred yeare after Christ. Neither do I justifie fanatical Separatists. Nor plead for factious fellowes, whose aime is contention, not sanctification. But by puritans, I meane practising Protestants; such men, who daily reade the Scriptures, pray with their families, teach them the way to heaven, eschew lying, swearing, vilury, oppression, time-selling, defrauding, and all knowne sinnes: spend the Lords daies holy in hearing Gods Word, prayer, meditation, conference, singing of Psalms, meditation of the creatures, are mercifull to the poore, diligent in their particular Callings, frame their lives according to Gods will revealed in his Word, &c. And what Protestant will condemn any of these actions, although many doe, the men teuming them Saints on Sunday, dives all the weeke after. Saint-seeming, bible-bearing, hypocriti-
call puritans. Seeing therefore by spreading abroad any fault, of any of Gods children, thou wrongest thy selfe, and all thy fellowes, be intreated to practice this so vrgent duty. And give not the world the least occasion to blaspheme the sweet society of Saints: but shew thy selfe a friend (whose property (as one faith well) is to carry his heart on the backe of his hand to disclose his mind: his tongue in the palme to close his mouth) to true goodfellowes. Before I leave this duty, give me leave to digresse a little to examine, and an-

Augustin. Epist. 137.

Augustin. Tom. 6. lib. 2d. quod vulg. deum. Heres. pag. 58.

So were the Al bigemes called 55. Christopher Sibthorp pag. 340.
The **Societie**

Swver the worldlings argument, which **philosophically must runne thus.**

Some professors are cruel, covetous, hypocritical, starke naught, &c.

But all such fellows are some professors.

Therefore they all are covetous, cruel, hypocritical, starke naught.

This is in substance your common kind of reasoning, O you worldlings, against the people of God.

1. Take notice of your fond arguing from particulars in the like: Something which glisters is brasse, copper, tinne, and such fordid metall. But all gold is something which doth glister. Therefore all gold is brasse, copper, & c. Something which shines is called foolish fire, a vanishing meteor. But the Sunne, Moone, and Stars are some things which do shine. Therefore they are foolish fire, and vanishing meteors.

2. O you censorious judges, how dare you take upon you Gods royall Prerogative, to enter into the secrets of mens hearts, in accusing them of hypocrisy, covetousnesse, and such like; for no other cause, but because some who make profession as they doe, are so, and so? In thus doing, you exceed the wickednesse of your forefathers the Pharisees; they not burdening Peter, and the rest with Judas his treason; nor the Disciples with Ananias his sacriledge; nor Saint Paul with Demas his earthly-mindednesse.

3. Learne henceforward to argue from generals as thus. Whosoever are unrighteous shall not inherit the kingdom of heaven, they so continuing, 1. Cor. 6.9,10. But I that am a fornicator, adulterer, effeminate person, a theefe, covetous, drunkard, &c. am an unrighteous person, 1. Cor. 6.9,10. Therefore I so continuing cannot inherit the Kingdom of heaven. Or thus: Whosoever wants holinesse shall not see God, Heb. 12.14. But I who am onely a civil honest man, at the best want holinesse. Therefore I shall not see God. Or thus: Whosoever goes to heaven, must be a doer of Gods will, Mat. 7.22. But I who live in swearing, lying, scorning of goodnesse, &c.
am not a doer of the will God. Therefore I shall not goe to heaven.

4. If your reasoning be good, see into what a gulfe of misery inevitably it would throw you. Some who are no professors are common drunkards, whoremongers, swearers, yea die impenitent persons, and are damned. But all such who are not of this society as yet, are some persons who are no professours. Therefore all such are common swearers, &c. die impenitently, and are damned. This kind of reasoning is false, and uncharitable.

5. Whosoever professeth themselves not to be Pagans, Papists, &c. To forsake the devill and all his works, therefore swearing, lying, drunkennesse, and all other damnable deeds of darkness. To beleve in God, and serve him, consequentely to repent, obey his will, pray, and performe other such services he doth enjoyne. To heare Sermons, and call upon others to do the same, to follow the example of our Saviour Christ, and to be made like unto him in all things, to die from sinne, and rise againe to righteousness, to mortifie continually all their evill and carnall affections, to proceed daily in all vertue and godlinesse of living, to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne, the world, and the devill, and continue Christ's faithfull soouldiers and servants to their lives end, professeth as much as the forwardest professour in England.

But all these blattering beasts, and brawling Belials who bawle, and bark against professours, and profession, professeth all this, as is evident not openly by their owne confident confession, but alio by the latter end of the rubricke of Baptisme. Baptisme deth represent unto us our profession, which is, &c.

From which premis, I may soundly and certainly inferre.

1. Therefore if all who make profession of Religion are naught, themselves so doing are likewise naught.

2. Therefore profession and shew of Religion, are onely colourable, and pretended, practisfe of that which themselves professeth, to practise the prime, and principal, if not the sole cause
cause of their implacable and inveterate hatred, and of their
immoderate and impetuous bitter taunts, and reprochfull rai-
lings against professours, and profession.

Chap. VIII.

Use 6. The Saints must reprove, and be reproved.

Onceaile not onely, but with the heavenly balme of Chri-
tian reproofe, bind up the sores of thy fellow members.
In performing of this important duty, be carefull 1. To be-
ginne at home, Mat. 7. 3. Bee not like Lamia, eagle ey'd
abroad, starke blind at home; least it be said to thee, out of
thine owne mouth will I condemn thee, Rom. 2. 21. least like
fullers earth thou purge others, and be a cast-away thy selfe.
Zeale is best which begins at home. Be thine owne physi-
on first, least thou quench fire upon other mens houses, and
suffer thine owne to perish. I do not thinke that a man may
not reprove another, himselfe being faulty. For if none
should reproove but those who themselves are in-offensive,
none must reproove, Lam. 5. 17. But if that a man be faulty, by
not reproving, he addes other mens sinnes unto his owne by
assenting. A good mans reproofoe smites backward, and
forward: he never reprooves another, but withall himselfe,
if faulty. 2. Reproove with the spirit of meekenesse, Gal. 6. 1.
2. Cor. 2. 4. In the application of a playster to a wounded
part: what sighes from the heart, teares from the eyes, trem-
bling in the ioynts, sympathy in the members, and tender-
nessse in the hands? And shall any in this Society with domi-
neering insolency, impetuous rage, and implacable malice,
launch the smarting sores of his enfeebled brother? Deale
therefore as Physitians with patients, who wrap their bitter
pills in sweet sugar: Or mothers who cover bitter worme-
seed under pleasant raylings. Pricke not therefore the heart
which asks a playster. 3. Salve bissicke soule with Christi-
an counsell, and godly reprehension, with as much secrecy as
thou canst possibly tell it betwixt thee and him: naturally
man
man abhorres disgraces, and therefore easer allured by secret advertisements, then open disgraces. 4. And let it be apparent to his understanding that God is the reprover, man only an instrument.

Let therefore Laodicean Gospellers suffer our glorious God, and his divine truth to be blasphemed: so fitting themselves to be spued out of God's mouth, Rev. 3. 16. Because they neither leave Religion, nor defend it. Let them say they love God well, but they love not to be brawlers: and yet they will be moved for their own causes. Let them argue after this or the like manner. If I reprove a friend, I offer him great discourtesie. If a stranger, I shall be too insolent. If an Atheist, I lose mine endeavour. If an enemy, I incurre inevitable danger. Therefore I see not why I should reprove any. For these reasons want validity. They should consider against the danger of an enemie, that it is a greater danger to fall into the hands of the Lord by dishonouring him. That it is not vaine to reprove an Atheist: Gods word will have its favour, it will not be invalne: we should do our dutie, and leave the successe to God. Neither is it a matter of insolency to reprove a stranger, being subject to Gods Law as well as we. If a stranger wrong us in our good name, if he cut a purse to our neighbour, we think it no insolency to reprove him. And to pleasure a friend by silence is most abominable. He is a friend. Be it so: and is not God a dearer friend? Must we not preferre him before father, mother, friend? He is a friend. And doest thou become his enemy in suffering sinne upon him? If this be thy dealing towards thy friends, God preserve me from such friends. He is thy friend. Deale therefore friendly with him. Its not a friendly part to suffer a man to runne headlong to destruction, but to restraine from ruine. I desire such friends who may be as glasses whereby to see my stains. What though many do much hurt by unseasonable and unworthy reproofes, shall we therefore neglect them? Because some come to markets to cut purses, lye, coufen. Shall not therefore honest men frequent such places for their commodities? Because some who heare Sermons are naught,

F shall
shall not God's children therefore desire the sincere milk of the Word? Let these short inducements following persuade you to this Christian duty. 1. The express command of our gracious God, Lev. 19, 17. Gal. 6, 1. 2. The profit accruing thence. It is a means to prevent a double sinne, Lev. 19, 17. To winne a brother. To save soules, Jude 23. And to procure love, Prov. 9, 8. Although brutish persons, Prov. 12, 1. and scorneres hate reproofe, Prov. 9, 1. Yet such who are wise, and lovers of knowledge, will love you better. 3. The hurt which followes silence in this kind is hideous and dreadful, man hereby hating his brother, Lev. 19, 17. thereby murdering, 1 Ioh. 3, 15. and haling upon himselfe the others offences in the judgement, not only of Divine but of meere morall men, one whereof faith, If you do not admonish your friend of his faults, you make them your owne: and as it argues hatred, so, it cauteth another to sinne, Lev. 19, 17. It often slayes two soules, Ezek. 3, 17. And causeth to erre, Proverb. 10, 17.

Chap. IX.

Use 7. Saints must be peaceable.

Implo\ y our utmost endeavours for the peace of this more then Angelicall societie. There is no jarring on the body betwixt fellow-members; no disagreement betwixt branches of the same family, and soilders of the same band. And sure I am, as there is unity in religion, Eph. 4, 4, 5, 6. So there should be sympathy in affection, Rom. 12, 10, 15, 16. Neither indeed can there be contrary judgements amongst us in whom there is one spirit, faith. St. Cyprian. Labour we therefore for that perfect peace (perfect in regard of its author, procurer, persuader, possessor, parts, continuance and reach) the royall prerogative of this heavenly company, promised by the Lord, Isa. 26, 3. Performed by Christs merits, persuaded by his Spirit, and preached by his Ministers.
Whereby we have peace with the blessed Trinity, Rom. 5. 1. glorious Angels: good men: our owne consciences; yea with sinne in regard of the strength, though not the staine: with Sathan in regard of his deadly blowes, although not his buffetings: with death in regard of the sting, though not the stokes: with the grave in regard of the chaines, though not the chumps. Strive we therefore mightily for the peace of Sion, the communion of Saints. For thus doing we do no more then what is our duty; God commanding us by the mouth of the Psalmit, Psal. 122. To pray for the peace of Jerusalem. By Saint Paul, to pray for Kings that under them we may lead a peaceable life, 1 Tim. 2. 2. Yea we being urged hereunto by the practice of Gods servants: Peace be within thy walls, was the Psalmits prayer, Psal. 122. 7. What though wicked wights by their impieties hinder their owne and others peace, there being no peace to the wicked as saith my God, Isa. 57. 22. For what peace so long as their wickednesse remains, 2 Reg. 9. 12. What though Antichristian papisme, un-christian paganisme, and false-christian prophanesse will admit of peace with none but such as fit their own humor. So that whosoever will have peace with them must looke for such usage as the travellers found at the hands of Scyron and Procrustes, famous robbers in Attica: who by cutting shorter the taller, and stretching out the lesser, brought all to an even length with their bed of brasse. What though all peace and unity is not good: there being great peace betwixt the wicked, Exod. 32. 4. Betwixt Herod and Pilate. What though there may be discord in Gods Church as well as betwene the Apostle of the Iews and Gentiles: betwene Paul and Barnabas for small matters: as well as amongst Primitive Christians, whose discontents were such, that Christianity was publike ly derided: and so great, that they condemned one another of herefie? Yet I earnestly desire, that those who are strong would beare with the weake: that the weake would not contemne the strong: yea, that all both strong and weake would live in peace, we all having fellowship one with another. 1. In things simply good we must have
have peace. 

2. In things indifferent we should have peace; these being neither good nor bad in their owne nature. They differ from necessaries diverse wayes: &c. 1. The least omission of a necessary good wounds the conscience: so not of an indifferent. 2. In necessaries we may sinne in the doing, not doing, and in the manner of doing. In indifferents only, in the manner, e.g., If without knowledge of its indifferency and use, Rom. 14. 14. If without faith, Rom. 14. 23. If we use them in hatred, and not in love. If we destroy our brother by our meate, &c. 

3. We may yeeld to some things inconvenient for the peace of this society, if we follow the advice of the Treat Historian, saying, It is, &c. Or of learned Iunius in his parallels where comparing Gen. 11. 11, 12. In which place there is no Cainan in the Original (although the Septuagints have one) with Luke 3, 35, 36. In which Genealogy there is a Cainan, faith he allowes of the answer of Bede, who affirming that Cainan is neither in Genesis, nor in the Chronicles, faith St. Luke take it from the Septuagints, yeelding it to the received opinion amongst the people, lest by crossing it he should hinder the peace of the Church, and hazard Scriptures authority. Then he answereth diverse objections; &c. St. Luke knew it was false. A. Yet he knew it was such a falsity which did not hinder the truth of a Christian faith, although of a particular History. St. Luke hereby confirmes a fault.

A. No, he doth not make a private error publike, neither doth he nourish a private error: he onely tolerates a publike error to prevent a greater evil. What evil did he prevent hereby? A. Questioning the authority of Scriptures: troubling the building of the Church in her minority. This was worldly wisdome. A. This was wisdome of the Spirit. Then he concludes that the Seventy did evil in wronging Scripture, that the Evangelist did well. And addeth a prayer that God would grant unto men of God such modesty in enduring errors in others to their edifying and publike peace: so that they be such which may be undergone with peace of conscience. And methinks our Saviour Christs paying of tribute, St. Pauls shaving of his head, and circumcising of Timothy,
of the Saints.

Timothy, doth shew that some inconveniences are to be tolerated for the peace of this Society.

Chap. X.

Use 8. Saints must forgive each other.

Lastly, are we all of one so near Society, then ought we to forgive each other. Should the foot kick the opposite legge, that doth not repay like for like. If the tongue, lippe, or finger are bitten by the teeth, they seeke no revenge: When the feete by their slips throwe the body upon the ground, it onely grieves for such failings, and all is well; pardon many things to others, nothing to your selfe, faith a heathen.

1. I intend no prejudice to the seate of justice, as if Magistrates might not punish offenders: For they may both punish, and forgive. They are Gods Ministers, and being in his stead, they may, and must correct offenders. The offences which they punish, are not against them as private persons, but the common-wealth: and Therefore they must inflict punishments.

2. Neither is it my purpose to hinder the course of justice, and law for the remedying of wrongs, and redeeming a mans right. It being possible for a man to sue his brother at the law, and yet forgive. There is a forgivenesse of revenge, not requiting evill for evill; of private punishment, of judgement, a man judging an injury to be none of satisfaction. A man must forgive the revenge; and may pardon the offence, punishment, yet exact satisfaction by suing at the law: He having vsed all other lawfull means first, as helpe of brethren to arbitrate, &c. Not distrusting God, and depending upon the means. Retaining love to the party: Giving no offence to God, nor his glorious gospel, i. Cor.6.17. Not being contentious in suing for triftes.

3. Neither would I perswade men that they can forgive sinnes; God onely pardoning sinne. Truely, he neither de-
ceving nor being deceived. And properly hee taking away with the punishment the guilt. 1. Ministers have power to forgive only ministerially, by declaring whose sinnes are forgiven, whose not. As the priests under the law cleansed the lepers, pronouncing the cleane to be cleane, not making him to be so; so Ministers of the Gospel have received power to remit where God remits, but no where else. 2. Magistrates have power to forgive, not sinne, but private injuries as private mens offences, in publique by mitigation of punishments. 3. Private persons have power to forgive the damage arising from a sinfull act, not the act it selfe being onely against God, Psal. 51.3.4. David sinned only against God, yet this sinfull act brought detriment to Uriahs bed, and life: pardon they may the guerdon but not the guilt; the annoyance, but not the offence. But my drift shall be to exhort all goodfellowes to forgive, and pardon the wrong done, like Joseph, Gen. 50.17.21. The punishment due to that wrong, like David, 2. Sam. 19.32. The restitution and satisfaction of the creditor, (in some cases) the debtour, Luke 7.42. To put away all anger for the trespass, like Leptabah, and Mephibosheth. Forgive therefore. 1. But who must forgive? All of this Society, all which looke for remission of sinnes, Mar. 11.25.26. 2. But whom must we forgive? Any one, enemies, persecutors, the obstinate, much more thy penitent brother. 3. But when? Whencesoever, or as oft as you pray, 70. times 7. times a day, &c. 490. times in one day. 4. But what must I forgive? Any thing, i.e. any quarrell or grudge, &c. any injustice, or wrong, 1. Cor. 6.7. Any contumelious vsage, Gen. 50.15. Any loffe, Gen. 31.39. Any defrauding, James 5.4. 5. But with what mind, with what affection? Freely of our owne accord, fully remitting all, sincerely from the heart, Mar. 11:25. What though the malitious man hatch, and harbour within his bosome, Envie, the scumme of imperfections, forbidden by God, 1. Pet. 2.1. A worke of Satan, Gen. 3.1. Of the Gentiles; Rom. 1.29. Of darknesse, Rom. 13.13. Of the flesh, Gal. 5.21. Opposite to charity, 1. Cor. 13.4. And abdicated by holy men, Titus 3.3. Let him feed, and
and foster this selfe-tormenting (envy (faith holy Salvian) doth onely persecute the author) viper by selfe-love, impatience, and selfe-conceitednesse: making himselfe a fool, Pro. 10. 18. An unprofitable heeder, 1 Pet. 2. 1. Rotting his owne bones, Prov. 14. 30. And slaying himselfe, Job. 5. 2. Like the Mountaine Etna, scorching himselfe with his owne flames.

What though the wrathfull man slayeth himselfe in bloody and barbarous cruelties, acting that which is Satans proper worke, doing contrary to Gods nature, he being mild and mercifull: precept, and practice.

What and if the furious irefull revenger proceed in his uncharitable and unwarrantable wayes, thereby exasperating to more hurt, doubling his owne griefe, losing tranquillity and peace of conscience, good will with men, and favour with God, by usurping his regall right, and robbing him of his authority. Yet let every member of this concrete communion freely, fully, soundly, and sincerely forgive each other.

To this end consider: The Divine precept of our great God, Math. 5. 39. His sacred practise. Gracious promise, Math. 6. 4. And dreadful judgements against all such who will not forgive, Mat. 7. 1, 2. & 6. 15. Lam. 2. 13. Secondly, our owne pronfe to offend (Gal. 5. 17. Our flef£ lusting against the Spirit ) Either against the same person which we should forgive: some other: and God himselfe. But we offending would willingly have forgivenesse. Thirdly, that the person offending did it either ignorantly, unawares, by some inducements, or through the violence of some prevailing temptation. It was not the man therefore, but his weaknesse which did offend. Lastly, consider the commodious advantages we shall reape by forgiving are many and great. 1. We shall hereby become like to God, Math 5. 44, 45. We shall gaine comfort, which while the boisterous surges of angry passions tempestuously trouble our cholericke nature, we are fensible of, yet afterwards we shall find to our more then ordinary consolation, witness 2 Sam 25. 31, 3. We may with a hopeful assurance sue unto God for a full remission of all our enormities: and with a blessed confidence graspe, and hold
hold fast a firme persuasion, that our sins are done away, grounding upon God's unchangeable promise, Mat. 6. 14. By freely forgiving we shall make our foe our friend, Rom. 12. 20. heape coales of fire on his head. 1. He will repent, and embrace us friendly; or else if he continue in his malice, he shall be fired with his owne conscience, and consumed with the wrath of God. And hereby we are made fitter for all pious duties, 1 Pet. 2. 1. Say not therefore I cannot forgive because the matter is so great. Thou hast offended the Lord farre more, yet he is willing to forgive thee. But be ought not to have dealt thus and thus with me. Neither oughtst thou to have wronged God. But I meant him no harme. Neither did the Lord thinke thee any harme, yet hast thou offended him. But thou art his superior. God is thine. He is thy inferior. Thou art Gods. But thou carest not for his favour, thou livest not by his friendship. The Lord our God needs none of thy helpe, thou livest by him, not he by thee, yet he is willing to remit thee thine offences. Be not we rigorous for a hundred pence, lest we be bound to pay upon paine of everlasting damnation a thousand talents. Let not us provoke the Lord to mete out to us condemnation by our not forgiving. Let not us send up Uriahs letter in our prayer, forgive not us because we will not forgive. But let us freely forgive each other, seeing we all have fellowship one with another.

Now before I enter upon the second branch of our Society, I intend to speake from what of the word Father, not in the largest extent thereof, as how he is Father to all creatures, men, Angels, &c. But only how is the Father of these good-fellowes: afterwards I purpose to shew how he and we have fellowship each with other.
OF THE SOCIETIE
OF THE SAINTS,
the second Booke.

CHAP. I.

God is the Saints Father.

The Lord of heaven and earth is not onely Father to men, Angels, creatures, but also of all goodfellowes; or the Saints after a speciall manner [with the Father] John 1. 12. Rom. 8. 14, 15. 1 Thes. 1. 1. And a cloud of witnesses of Scriptures testifye this truth. To the confirmation whereof I will use onely two Reasons, it being as apparant, and generally assented to, as that the Sunne doth shine at noone day.

He who is Father to the Saints, any, some, or all those wayes whereby one man is father to another: he is the father of these goodfellowes.

But the Lord of heaven and earth is Father to the Saints, all, some, or most of those wayes whereby one man is father to another.

Therefore the Lord of heaven and earth is the Father of these goodfellowes.

He who is Father to the Saints in regard of direction, paternall procuration, instruction, imitation, image, and adoption, is Father to the Saints most of those wayes whereby one man is father to another.

But
But the Lord of heaven and earth is Father to the Saints in those regards, _viz._

1. Man is father unto man by _direction_, Gen. 45. 8. Thus God is Father to the Saints, directing them by his _Word_, which is a _light to their feet_, and a _lanterne to their paths_. And his Spirit leading them thereby, Rom. 8. 14. so that they walk after the _Spirit._

2. Man by _paternall procuration_ is father to man: thus _Job_ was a father to the _poore_, Job 29. 16. And so is God a father of our society, defending us from _curfed calamities_, plucking us out of the jaws of the _Lion_, and providing for us _necessaries at the least_, so that we have _sufficient for our good_, if not _satiety to give us contentment._

3. Man is father to man in regard of _instructio_ or _doctrine_. 1 Cor. 4. 15. Gal. 4. 19. Thus is God much more, pouring grace by his Spirit into the heart: for _Paul may plant_, Apollo _water_, but God _only gives the increase._

4. Man in regard of _invention_ is father unto man: who in regard of _imitation_ is his _sonne_, Gen. 4. 20. _Iabai the father of such as dwell in tents_. The _Devell thus is the father of all wicked ones_, Job 8. 44. Thus is _Abraham father of all godly persons who walk in the holy steps of Abraham_, Rom. 4. 12. Thus is _God our Father_, we being _followers of him as deare children_, Math. 5. 45. Eph. 5. 1.

5. Man is father to man in regard of _image_, Gen. 5. 3. Some images represent the _shape_, thus _pictures are images of men_. Some _agree with the thing in nature_, so _children are images of fathers having the same specificall essence_. Some _the very individualum_. So _Chrift is onely the image of the Father_. Christ _Jesu_ is onely the _perfect and consubstantiall image of God_, Col. 1. 15. Heb. 1. 3. The _godly are the imperfect image of God_, Eph. 4. 24. Col. 3. 10. We having a _resemblance of his nature_, may be called his _image_: for although this is _daily corrupted by sinne_, yet it is _againe renewed by Christ Jesu_, Col. 3. 10.

6. Man is father to man in regard of _adoption_. _Moses thus the sonne of Pharaobs daughter_. Mordecais _thus a father to_
Ester, Est. 2.7. Thus is the Lord our Father, Rom. 8.14, 15, 16. & 9.26. Gal. 3.26. & 4.5. &c. Therefore he is a Father to the Saints or these goods fellows all or most of those ways whereby man is father unto man.

He who performeth more freely and willingly then all other, all offices and duties of a father to these goods fellows, must needs be their Father.

But the Lord of heaven and earth performeth more freely and willingly then all other fathers, all offices and duties of a father to these goods fellows. Therefore he is their Father.

The latter proposition I thus prove.

He who doth beget, feed, cloth, correct, provide inheritance, and marriage for these goods fellows more freely, &c. doth perform all offices and duties of a father, &c.

But the Lord of heaven and earth doth thus, viz. passing by temporal respects.

1. The Lord doth beget us spiritually by his Word, 1 Pet. 1. 23. Raising us when we were dead in sins and trespasses, Eph. 2. 1, 2. Therefore we are said to have God's seed abiding in us, and to be born of God, 1 John 3.9.

2. Parents do not only beget, but provide for the sustentation of their child begotten. Should parents for loose their children begotten and borne, birth which is the greatest good they receive in the world, would prove a great evil, yea such, that better were it not to be, then being to want means whereby this being may be preserved. The Lord in this respect is a Father feeding the soul he hath begotten so. That were it possible to extract the careful providence of all the most tender parents under the Fabric of the heavens, and replant it in one man: were it possible for this more then ordinary man to provide for his tenderly affected children the greatest varieties of all mellifluous aliment's that earth, aire, and water could afford: Could he feed them, with the marrow, fatness and quintessence of the most delicious cates of natures simples, or mixtures of skilfull artists: could he satisfy their thirst, and delight their appetites with the fained Nectars and Ambrosia's of those forged gods, yet all this, and
a thousand times more (if so much could be) is as nothing in comparison of the Lords fatherly care in providing for his children. *What are these* in regard of his sacred Word, that sweet refreshing milke, *1 Pet. 2. 12.* Free from all mixture of errour, heresie, or tradition, therefore called *sincere.* That substantiall bread of the soule, preserving its life, health, and strength, *1ob 25. 13.* That purest wheate, *Ier. 23. 28.* That strong refreshing meate, *Heb. 5. 13.* Sweeter then honey and the hony combe, *Psal 19. 10.* Those green pastures and waters of comfort, *Psalme 23. 2.* That heavenly refreshing wine, *Can. 2. 4.* Which *Pellican calleth hony, milke, Nectar, Ambrosia,* the food of justice and truth, always fatting the soules of the faithfull. *What are these* to the graces of Gods Spirit, that necessary milke to an heavenly life, *Isa. 55. 1.* And that sweet delightfull wine? *What are these* to that celestiall and spirituall bread *Christ Iesus which came downe from heaven,* *John 6. 50.* That food truly effectuall to the faithfull soule, our blessed Saviour who is *meate indeed,* *1ob. 6. 55.* That rejoicing wine the bloud of the immaculate Lambe flaine from the beginning, *Mat. 26. 28.*

3. Parents also cloath their naked children; and in this respect the Lords care farre surpasseth all fathers, he clothing us with the robes of *Christ his rightousnesse,* which is *such a vesture* that who so wanteth, is farre more, (yea, without all comparison) polluted, subject to evill, and unlovely then any new borne babe, naked and unwasht, and in the bloud. *And of such worth* is this garment that *were it possible,* the cunning of all skilfull Artists could concurre to the fashioning of some one garment made of the excellencies of silks, precious stones, resplendent pearsles, and costly gold: *Could they convey the quintessence of all odoriferous perfumes into the same.* *Were it possible* to be clad more excellently then the Lillies of the field, farre surpassing *Salomon* in all his glory. *Yea, imagine a man to be as richly trim'd as that glorious runner in the firmament comming out of his Tabernacle to run his race,* *Psal. 19.* Or as that transcendent canopy of the heavens deckt with innumerable varieties of resplendent stars. Yet all these are as nothing
nothing in comparison of the rich robes of Christ's righteousness whereby the Lord doth cloath his children. Which is a garment whereby the nakedness of the soul is covered, 2. Cor. 5. 2, 3. Rev. 3. 18. is comforted, and kept warme, defended from the fiery darts of sinne, and Sathan, Ephes. 6. 11. deck'd, beautified, and adorned, Isa. 61. 10. This garment being pleasant, sweete, and dainty, perfum'd with odoriferous powders of Mirth, Aloes, and Cassia, Psal. 45. 8. precious and costly, ver. 9. resembled to the gold of Ophir: Curious and costly, compared to the needle-worke of a skilful embroyderer, ver. 14. This garment ravinishing the heart of Christ Jesus, Cant. 4. 9. the smell of these ointments, farre surpassing the savour of all spices, ver. 10. and the smell of this garment being like that of Lebanon, ver. 11.

4. Parents correct their children for their amendment: So the Lord chasteneth his Saints, Heb. 12. 7. yet in love, verse 6. more tenderly then the fathers of our flesh, ver. 9. and more profitably, they many times for their pleasure; he to make us partaker of his holiness, ver. 10. to renew decaying grace, Hos. 5. 15. to weathe from the world; and to trie our graces, yea and with such fatherly compassion, that he is grieved as it were when he smiles; Oh Jerusalem, &c. Oh that there had been such an heart in my people, &c.

5. Parents provide inheritance for children. The Lords provident care in this, is imparaleld. For were it possible for a father to bequeath to his child Europe, Asia, Africke, the incognitameta, and Antartick's portion. Could he leave him the full fruition of all the populous cities, fertile countries, earthly paradises, golden mines, yea all the wealth within the circle of the sphericall Zones. Could he not onely wish for with Alexander, but also obtaine other worlds, as an immeasurable addition to his former inheritance; yet is there no more comparison betwixt this onely imagined sovereignty, and the reall inheritance of Gods children; then there is betwixt corruption, and incorruption; pollution, and perfect purity; lasting eternity, and a fading moment; heavenly treasure, and earthly trash, 1. Pet. 1. 4. To an inheritance incorrup-
The Societie


Parents provide marriages for their children. Even so the Lord of heaven hath provided such an husband for his children. That if all the renowned excellencies of all mankind, from Adam to the dreadfull day of judgement; and of all angelical beings which are and have bene, were confer'd upon one man. *His* comely feature should be hatefull deformity; *his* amiable beauty loathsome ilfavouredness; *his* quick-witted understanding, blockish ignorance; *his* angelical eloquence, rude barbarisme; and *his* other perfections mere frailties, in respect of those extraordinary transcendencies of Christ Iesus the husband of Gods children. *Rev. 19.* 7, 8, 9.

Chap. II.

Duty. i. Saints must love God.

If God be our father, we ought to love him. Not onely doth Religion command children to love their parents, but also nature it selfe requireth this duty: some therefore derive the word signifying a sonne, of a grecke word which signifieth a lover; And I verily think (this being so much talked off, and practised in conceipted ostentation) few which hear me this day, thinke, I need tell them they ought to love God, nor perswade them to put the same in practice. The simpest here present being ready to say: though they come to the Church for fashion sake, as their neighbours doe; although they are not very bookish; although they give little care to the Word of God preached, yet they know as much as the best preacher can tell them: they knowing that they must love God above all, and their neighbour as themselves, and this they doe, or else it is pittie they should live. Loath I am to have you spend time to no purpose; much lesse at a Sermon, for if all words should be gracious, much more of a Minister, in publique to a congregation, as from God. And therefore...
| did I not think it more then needfull to perswade you to love God. Did I not heare painted sepulchers, satanickall lyars, and other cursed impes of that damned Apostata say, they love God. Did I see him lou'd in deed, as well as in word, in truth, as in tongue, in practice, as in profession; I would willingly have spent my paines about some filial duty laff thought upon, then on this so much talked of, yet little practised. For if we but inquire at the oracle of this our father, we shall find recorded in indelible characters, that such who truly love God, Hate that which is evil, Plal.97.10. Kepe Gods commandements, Exod.20.6. Iob.15.10. sc. firmly, although imperfectly desiring, and endeavouring to performe things commanded. Behave themselves conscienceably in their callings, Iob.21.15. Conforme themselves to God, 1.Iob.4.17. being followers of him as deare children, Love not the world, I.Iob.2.15. Love truely Gods children, 1.Lei.4.20. Often thinke upon God, as their chiefest treasur, Mat 6.21. And love Christs appearing, or comming to judgement, 2.Tim 4.8. Lam.1.14. And then having surveyed with a carfull inquisitive view the carriages and conditions of most men. I much feare after a diligent scrutiny. 1. We having compared such who detest sinne, because its a breach of Gods law, and therefore eschue, and flye from it, as from a serpent. With those who thirst after impiety, as greedily as the chafed deare after the water brookes, or the gaping earth after the dew of heaven; and solace themselves with as great delection in filthinesse, and superfluity of naughtinesse as Leviathan in the restlesse Ocean. 2. Such who keepe Gods commandements with sincerity of heart, they to the utmost of their power leaving undone all evil forbidden; and doing all good duties commanded, not for any sinisteraime, or by-respect, but for the Lords sake, because he hath commanded these, and forbidden those: and being universal in this their obedience, neither appliable like the starre Mercury to every adjacent, nor the turning weathercocke, hurried about with every blast of contrary winde, remaining the same in all companies, places, and at all times, like
like the green ivie, keeping the same colour in the sharpest winter, that it hath in the pleasant summer. With those who no whit regard those sacred lawes written with the finger of the worlds creator: and those who unequally and unjustly share their obedience betwixt the Lord, and his grand enemy the devill; and such who have their changeable suits sometimes seeming to observe Gods commandements for sinister respects, otherwhiles, namely in secret, and amidst their villainous complices, no whit regarding those divine, and more then angelicall direction. 3. Compare we those who walke conscientably in their callings, being carfull to have the soules of their children, and servants deck'd with the invaluable robes of Christs Righteousness; nourished and strengthened with the food of eternall life: With that carelesse company which regard no more, so that they be of comely feature, neatly trim'd, finely fedde, of liberal education, and richly provided for: and those vilest of men who by their wicked examples stain their purest times with the blackest dye of hellish impieties, Sathans cognisance, feeding their immortal soules with the damned art of swearing, lying, cursing, and such like venom and poyson of Aspes. 4. Those who conforme themselves to the glorious example of our heavenly father, doing their utmost devoir that they may be holy, pure, perfect, and mercifull as their father in heaven is. With that degenerating company of men which will doe the lusts of the devill. Could we segregate those which are crucified to the world, and have it crucified to them; and although they love the good creatures and gifts of God, yet it is neither preposterously, irreligionly, nor unequally but in order, sc. first God, then godliness, then good men, enemies, then profit, then pleasure. 6. Those whose hearts are fast glued to the Lord Iehouah, and his crownes of immortality as their only treasure. 7. Those who love with all entirenesse of affection the sons of God. And Those who love the appearing of our blessed Saviour, having a comfortable assurance of his love, and a sincere care to please him in all things. From those which love the world servilely, sensually, preposterously
posterously, immoderately, disorderly, and undiscreeently. Those whose chiefeft treasure is on earth. Those who are inflamed with implacable malice against the children of God and their sincerity. And from such who love the Lords appearing no more then villanous malefactors the comming of a just and righteous Judge. And it will manifestly appeare (I much feare) that few onely, love God (I speake comparatively) indeed and intruth, although all love him with the tongue and lips. Give me leave therefore to use these following motives to perswade you to love God.

The first drawne from God himfelfe, and they are these. The Divine Precept of our gracious God: he requires, wils, and commands us to love him, Deut. 6. 5. & 10. 12. Thou shalt love the Lord thy God. The rich promises of the Lord to all those who truly love him, Exod. 20. 6. Shew mercie unto thousands, &c. Psal. 145. 20. The Lord preserveth, &c. His proneness to heare our prayers, Psal. 116. 2. He bids us aske, and we shall have, seeke and we shall find, knocke, and it shall be opened unto us, Math. 7. 7. Yea, he oftentimes prevents us, granting before we defire. His practice proceeding from love. Do not Heathen, Publicans, yea savage beasts love those which love them, and shall not we love him? What creature in whom is the breath of life, but it may perceive Gods love to it in its creation, preservation, gubernation, direction, and continually receiving good things from him, Psal. 145. 16? All the severall sorts of blessings, the multitude, measure, and continuance of the fame comming from his love, Psal. 68. 19. He daily leading us with his benefits. What godly man but may discerne his unspeakable love to him in his onely Sonne, Joh. 3. 16. to die for him, when an enemy, Rom. 5. 8. To raise when dead in trespasses, Eph. 2. 5. In chuffing and taking him to be his sone when he was the child of the Divell, and that not because he wanted children, he having a naturall Sonne Iesus Christ the righteous: Nor because he needed an heire, he living and raigning for ever: Neither because his naturall Sonne is unfit to inherit, he being as fit as his Father. But onely because he loved him. No love like the love
love of God to us wards; his thoughts are thoughts of love, 
Ier. 29. 11. His affections are affections of love, Ier. 31. 3. His 
words are words of love, Ier. 2. 2. And his deeds are correspond-
ent, Deut. 32. 10. No love so great as the love of God to his 
children. Not of carefull fathers. Mat. 7. 11. How much 
more your Father. Not of tender compassionate mothers, Isa. 
49. 15. Yet will not I. He loving them greatly, Eph. 2. 4. Ten-
derly, Zach. 2. 8. Everlastingly, Ier. 31. 3.4. Freely, without 
any desert on our parts: which is evident if we consider his 
love to us, and ours to him. 1. He loved us when we were 
not, Eph. 1. 4. 5. 9. 11. When we were naught, Eph. 2. 2. 5. When 
we were enemies, Rom. 5. 8. Before we loved him, 1 losb. 4. 10. 
19. 'And secondly, Our love to him is lacking and defective, 
1 Cor. 13. 11. Defiled, Isa. 64. 6. Ours is due debt, Luke 17. 
10. And unequall to Gods love, Eph. 3. 18, 19. And lastly, the 
goodness of God, he being worthy our love before, and ab-
ove all other things. Of necessity we must love somthing, and 
there is nothing in the world so worthy of our love as God is. 
For who and what is there in the world able to doe us 
that good the Lord doth? Able to ravish our hearts with such 
delight? So regardsfull of our love as the Lord is? To which 
we are so indebted as unto God: Wherein can we find such 
delight and comfort as in the love of God? Reason thus with 
yth selfe O man, and say, Shall the Lord of heaven and earth 
enjoyne me by his authority, then which none more Sove-
raigne? Wooe and allare me by his promisses, then which none 
more ample? To love himself, a friend, a father; yea, such whose 
ears are open to hear our prayers, loving us beyond compar-
sion & himself the only object of all love, & shall not I love him? 
The second motive drawne from love it selfe. 1. Great 
and many are the profitable advantages all such have which 
love God. They shall be as the Sunne when, &c. Judg. 5. 21. 
They shall have great peace, Psal. 119. 165. They are pref-
ered by God, Psal. 145. 20. They are beloved of God and Christ, 
losb. 14. 21, 23. They shall have grace, Eph. 6. 24. And a 
crowne of glory, lam. 1. 12. 2. True love to God hath ex-
ordinary good effects. 1. Much may the prying eye of man 
behold,
behold, more may his searching care heare, but his inquisitive heart delves into the heart and bowels of the earth, dives below the floting restless waves of the raging Ocean, mounts up aloft by transcendent speculations, peeping beyond those starry bodies. So that he can talke of the earths center and circumference; of the number, greatness, and dignities of those heavenly lights. Yet this eye hath never scene, eare heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those that love him, 1 Cor. 2. 9. 2. Such is the variable condition of mankind, that he continueth not long in one stay: joyes and griefes successively accompanying each other as day & night. In this intermingled intercourse of such contrarieties what can possibly produce better effects then love to God? This making all things worke together for the best, Rom. 8. 28. Do we desire to have the successful proceedings of all things? Would we have the fiery dредfull assaults of that old Serpent, the truculent and villainous behaviour of that viperine brood. e.g. Their fabulously lyes and falsehoods, their tongue-killing slaunders, and backbitings: their scurrilous satyrical scoffings, and their utmost rage flowing from their malicious envenomed hearts? In a word, would we have all things, both finnes, and sufferings, our owne and others turned by Gods providence to our good? The way to accomplish our desires is truly to love God, Rom. 8. 28. 3. Consider the perillous condition of such who love not God, Exod. 20. 5. Visiting the iniquity of them that hate me, Deut. 7. 10. Repayeth them that hate him, &c. 1 Cor. 1. 6. 22. If any man love not the Lord Jesus, let him be Anathema, Maranatha. Wouldst thou not therefore have the Lord visit, i.e. fulfill his threatened judgements upon thee and thy posteritie? Wouldst thou not have him repay, i.e. mete out to thee as he doth to sinners their owne measure (to repay, being to pay backe, or to pay a man with his owne mony) Wouldst thou not be Anathema, Maranatha, accursed for ever and a day, or with eternall execration: be persuade, truly and practically to love God. 4. The perfection of true love to God should animate us to put the same in practice.
practice. Love to God is called the first commandment, because it is first to be done, we must preferre the love and glory of God, before the love and safety of men and creatures. And the great commandement, it concerning a great person, being of great weight and importance, requiring great knowledge to understand it, and being very difficult to observe.

Do we as we would be done unto? We our selves earnestly desire the love of our children. We thinke our selves extraordinairy wrong'd if we want their love. And what respect have we to their greatest obedience if it proceed not out of love? Go therefore, and do as we likewise in loving God our heavenly Father. Secondly, we except we are stocks and stones, uncapable of sense, or brut beasts, devoid of understanding, desire extraordinairy the love of God our Father: without which better had it beene not to have being, or if any, the sublistance of some baser creature. Instance we in what we can. Be it for proportion illfavoured beyond all imagination, be it more pestiferous then the eye-slaying Basilisk, and hideous Gorgon. Let it have all the concurring ingredients of misery and contempt, being the subject of extreme wretchednesse, and an object of hatred to men and other creatures. Yet man not beloved of God is beyond all comparison more wretched, death being a period to its calamities, and an entrance to the others unsufferable, and never ending torments. But let a man be beloved of God, although he be table talke for hypocritical mockers at feasts: a by-word to men viler then the earth, the drunkards song, and trampled under foot by every stigmaticall varlot, yet is he as honourable as an heire of heaven, a member of Christ, and a child of God. Do we then (as we do if we are in our right wits) desire God to love us, and shall not we love him again? Reason therefore thus with thy selfe O man. Are there so many profitable advantages accomodating true love to God, and shall I neglect them? Hath true love to God such beneficall effects, and wilt thou despise them? The want thereof such dangerous execrations, and wilt thou incurre them? Is love to God that great and first commandement, and wilt thou transgresse it?
it? Do you think to have the love of God (without which you are most miserable) and you not loving him? Is it fit for children not to love their father? No, no, if other men will hate, yet I am resolved henceforth to love God. Yea, and express the same by hating what is evil. Obedience to God's commandment. A conscientious discharge of the duties of my calling. Conformity to God. Not loving the world. Entirely loving the Saints. Often thinking on God as my chiefest treasure. And loving the coming of Christ to judgement?

**Chap. III.**

**Duty 2. Saints must shunne sinne.**

Is God our Father? Then ought we to consider advisedly of our noble parentage, and with all circumspect consideration take heed we disgrace it not, nor dissemble our Father's household. And employ our endeavours to the utmost to honour and glorifie our Father, and grace his faithful family by our virtuous conversations. It is not seemly for a King's son to defile himself with contaminating dung, and such like fordid filth; it's not for them to consort with fellows of base, inordinate, and immorigerous ranks. How much more unfit is it for God's sons (children to a King truly, really, whose kingdom is of such large extension, that heaven, hell, earth, and all places are within his royall government: and of such commanding power, that all created beings, whether ruling Kings or potent Emperours, whether Celestiall Angels or infernall Devils, stand his subjects to do him homage, and that not for a moment, or some small time of continuance, but through all eternity,) to pollute themselves with sinne, and impiety more loathsome than any thing whatsoever. e.g. Be it that a man from top to toe is soiled with the most noyseome excrements that are imaginable to be upon the face of the earth: yet with a small quantity of water, and a little industry of man it's easy to have him cleansed. Suppose a man to be as it were
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were clad with boyles and botches from the sole of the foot to the crowne of the head; yet it is possible that good diet, wholesome ayre, the helpe of skilfull Phisitians should restore him to perfect sanitty. But all the water in Abana, Parphar, Iordan, nor the whole Ocean is of force to wash off, nor the most excellent diet, wholesome ayre, drugges and pearles of price, horns of Unicornes, stones of Bezar ordered by the exactest skill of men and Angels is avabile to purge away sinne. It is onely the blood of Christ which cleanseth from sin, 1 Ioh. 1. 7. What made those forlone Apostate fiends of glorious Angels to become damned Divels, detested of God, Angels, and men? Sure I am, not their Creation, it being excellent, but their depravation, their sinne. Whence is it that the Lord doth hate his owne Ordinances, New Moones, Sabbaths, and prayers, Isa. 1. 15? What occasioneth the Lord to turne a fruitfull land into barrennesse, save the iniquity of those that dwell therein, Psal. 107. 37. Why did the Lord drowne the whole world with an overflowing deluge, overturne those pleasant and fertile cities (even as the Garden of God, Gen. 13. 10.) with fire and brimstone, save onely because of their sinnes? By which particulars it is most perspicuous, that nothing whatsoever so filthily polluteth as sinne: and therefore such persons whose father is the great King, ought not to pollute themselves therewith. What else meane those Scriptures, 2 Tim. 2. 19. Let every one who names the name of Christ depart from iniquity. 1 Ioh. 3. 8. He who com-mits sinne is of the Divell. Ver. 9. Whosoever is borne of God sinneth not. And againe, Hee cannot sinne because hee is borne of God. 1 Ioh. 2. 1. These things have I written that you sinne not.

1. Mistake me not I pray. I intend not the leaft allowance of Donatists, Pelagians, Catharists, and Familists, who glory of perfect purity, yea, to be as pure as Christ in heaven: of freedome from all sinne, the Scriptures telling me, that in many things we offend all, Iam. 3. 2. I seeing the Publican whose prayer was accepted, laying, God be mercifull to me a sinner, Luke 18. 13. Saint Paul complaining to be of sinners the chiefe,
of the Saints.

chi. fe, I Tim. 1. 15. And our Saviours owne Apostles commanded to pray forgive us our trespasses: not for modesty sake, as Pelagians affirme: but of consciousnesse of humane frailty, as faith Saint Hierome. He who commanded to sinne no more, Ioh. 5. 14. Commanded also to pray daily for forgivenesse. He who said, whosoever is borne of God sinneth not, 1 Ioh. 3. 6. Said also, If we say we have no sinne we deceive our selves, and the truth is not in us, 1 Ioh. 1. 8. We make God a liar, and his word is not in us, verse 10. Although we know God heareth not sinners, Ioh. 9. 31. Yet we know also that Christ came to call sinners to repentance. The same God who directed Balaams tongue to say God hath beheld no iniquity in Iacob, nor scene perversenesse in Israel, Num. 23. 21. Directed the tongue of Moses the man of God to say, Thou settest our sins before thee, our secret sins in the light of thy countenance, Psal. 90. 8. What then? is there contradiction in the Scripture? No such matter: both the one and the other are the undeniable sacred truths of God. God seeth no sinne in his people, sc. with a revenging eye, as to condemn his people for their sinnes. That mandate sinne no more, is a comparative speech, whereby the cured is exhorted to strive that his sinnes be not such, nor so many as they had beene, but that their force might be weakened, their number lessened, and occasions avoided. God heareth not sinners, i. such who make a trade of sinning, suffering it to raigne and rage in them. Whosoever is borne of God sinneth not, cannot sinne: He doth not sinne, i. not cherish it, and suffer it to raigne, but endeavoureth to cleanse himselfe from sinne, following holinesse of life. He cannot sin, i. unto death, as he is borne of God, as he hath Gods Spirit, and graces, although as he is man, as he is flesh he doth: He cannot indevour to sinne, &c.

2 Neither intend I the least justifying of such abominable hypocrites (painted pollution covered with pretended religion is worthy double punishment, yea double damnation) which living in loathsome impieties, boastingly reject their neighbours, withstand by thy selfe, come not near to me, for I am holier then thou, Isa. 5. 5. I am not as other men are, &c.
&c. Luke 18. 11. I fast, pay tithes, although they omitted the weightier matters of the Law, judgement, mercy, and faith, Mat. 23. 23. within full of extortion and excess, 25. of hypocrisy, and iniquity, 28. These righteous persons Christ came not to call, Math. 9. 13. These being a generation which are clean in their owne eyes, and yet is not washed from their filthinesse, Prov. 30. 12. I leave such dotages as the proper characters of spiritual fools, whose ways (though naught) are righteous in their owne eyes, and yet are not washed from their filthinesse, Pro. 30. 12. Of unsanctified persons, Prov. 30. 13. Of Lewd companions, Isaiah 65. 3, 4. Of formal Christians, Math. 7. 22. Of Civill honest men, Math. 19. 20. and of proud Pharisees, Luk. 18. 11. Which were a people eagerly thirsting after vaine-glorious ostentation, doing all to be seen of men: the greatest enemies (as it's ever the property of outside Christians) to Christ and his Disciples: the most dogged cenfurers of mens actions better then themselves causelessly. A lively picture of whom we shall find pourtrayd in most ignorant fools, goodfellow-drunkards (Papists, hypocrites, familists) and meere civill honest men: whose actions (although in many particulars they come short of those painted (pulchres) run parallel with theirs, Math. 6. The Pharisee gave, prayed, fasted to be seen of men, Math. 19. 20. Luke 18. 11. And boasts of exact obedience. Upon which ground I suppose every one of indifferent understanding will ingeniously confesse that these forenamed who seldom give except vaine-gloriously to some clamorous beggers, seldom or never pray in secret, or in their families, onely in publique to be seen of men. By consequence avouch themselves to keepe the Law of God perfectly: for although they are sinners as they say, yet they have kept the 1, 2, 3, 4 commandement, &c. And not in those who are called Puritanes by worldlings, because they will not be prophane, 1 Pet. 4. 4. Because they endeavour in all things to live honestly, and to keepe a good conscience. These (not onely giving sometimes in the view of others) carefully relieving the distressed members of Christ in secret: praying consciently, and constantly to their father
of the Saints.

in secret: and although they justifie themselves in regard of some special kind of sinne onely, or some degree, or some circumstance, as David clearis himselfe, Psal. 7. & 27. And Stint Paul himselfe from soule-murther, Acts 20. 26. Yet in regard of their common corruptions, and particular frailties condemn themselves more deeply then any others, Psal. 51. Rom. 7. 16. 1 Tim. 1. 15.

But sith it is evident without contradiction, that not onely all men, but also all regenerate persons who are borne of God are sinners, and yet such are exhorted not to sinne, yea are said not to sinne, Ioh. 3. 9. Give me leave briefly to point at (under correction of the learned) the differences betwixt Gods children, and wicked men: and then to perswade all such who proffesse themselves the children of this Father (although they cannot but sinne) not so to sinne as wicked and ungodly ones do, which is the second Vfe of this Point.

The godly man imployes his utmost endeavours to shun envy and anger aswell as murder, lust as adultery, infidelity, hypocrisy, pride, earthly-mindedness, and all secret and hidden sinnes aswell as outward impieties. He desiring to approve his heart unto God. He well considering, 1. That the secrets of the heart are as transparent to the omniscient thought-searching Jehovah, as the most audible words, and publique actions, 2. That God will judge for secret sinnes aswell as for outward, Rom. 2. 16. The wicked man so be, he can demean himselfe so smoothly and plausibly that man cannot accuse him of outward villany: thinkes all is well, although his heart is farc't brim full of privy pride, secret hypocrisy, shamefull ignorance, wanton obscenities, base earthly-mindedness, cankred envy, unadvised anger, &c. Deeming either his thoughts to be free, or doing all to be seen of men.

The Godly man (albeit he may fall into some groffer impiety) doth carefully eschew, and with as much loathing detestation, the smalleft sinnes as those of the groffer order, and that, 1. Because he knoweth that the smalleft is sinne. 2. Committed against an infinite God. 3. A trespass against the
The most holy Law. 4. Able to deprive of the greatest good, and God's favour. 5. Able to bring the greatest misery. 6. Not washed away with anything save the invaluable price of the blood of the immaculate Lamb Christ Jesus. The wicked man makes of mountains molehills, makes no scruple of petty oaths, Racha, fool, wanton dalliance, merry and officious lies, hurtful jeers, &c. Yea, he is ready not only to extenuate, but to plead that they are small. Whereas no sin is small compared with the Law, the punishment, person offended, and price of redemption.

The child of God doth not only take heed of the top, and height of sin, but of the first and least degree of sin. He advisedly considering the insinuating, spreading, and incroaching nature of sin, one drawing on another: he therefore diligently withstands the first degree, he crusheth the egg left it prove a Serpent, quencheth the sparkles, least they fire all, lam. 1. 19. The wicked no whit regardeth concupiscence, the root and beginning of sin, but deals with it as Aijo with his calf, carried it a calf, and an oxe likewise: custom comes upon him which hardeneth his heart, Jer. 1. 3.

The godly man sinneth not with full consent of heart, The Spirit strives against the flesh, Gal. 5. 17. His sin is as bitter and burdensome to him as death, Rom. 7. 24. Yea, he is so irked with the remainder of old Adam, and with his particular slips and wants in well-doing, that he lamentably complains, O wretched man, ver. 24. Not despairing of salvation, as the next words and last verses of the next Chapter declare, but bewailing his present miserable condition so subject to sin, as one groaning under a heavy burden. And therefore doth earnestly strive against the sinne and temptation, fighting the spiritual warfare, with the two edged sword of the Word, and ardent prayer.

The wicked sinneth with unanimous consent of heart and mind, rusheth headlong into it as the enraged horse into the bartell, draws iniquity with cords of vanity, Isa. 5. 18. Drinks it down with as thirsting appetite, and delighting pleasantness as fishes do water. And therefore (although he is of times
times curbed by the fear of punishment, and dread of shame (whereas the rich furniture of God's peerless graces, his entire love to God, tenderness of conscience restrains the good) from many foulė enormities) seeketh diligently occasion to commit sinne, and rejoiceth greatly, finding opportunity thereunto.

The oftener a Godly man sinneth (although his use is not to sinne willingly, neither doth oft fall into the same sinne) the greater is his sorrow; Contrition, humiliation, strife, &c. Witnesse David, Peter, and the incestuous person. A good traveller minding his way, is made more watchfull of his footsteps by his many slips, and fallings. An approved soldier disdaining base cowardise, and miserable slavery; and thirsting after wished conquest, doth rouse up, and vivifies his dismayed spirits with addition of new supplies of vigour: guardeth himselfe with more heedfull watchfulness; buckles his neglected armour faster to his body; yea doubles his diligence in all particulars after the receipt of some shamefull foiles from the hand of his formidable foe. The wicked is more obdurate by often sinning; growes worse, and worse: seekes it more greedily every day then other, Prov. 23. His custom in sinning takes away the sense of sin: his ordinary feeding upon those grapes of gall, and swallowing downe such deadly poyson, makes it as welcome to his appetite as his daily repast, and as luscious to his palate as the sweetest Amylolia: his long grounded acquaintance with those hellish brats, links him with such indeed intimatione to those infernal fiends, that its as possible to unspotte the party-coloured Leopard, and whiten the tawny Negro, as to disjoyne his fast glued affections by accustoming to dee evill from his sinne, Jer. 12. 23.

The godly man advisedly considering what he hath done, after falling into sinne, flyes with all speed to the Lord Iesus, his soules phyfitian; uncovers his wound to the bottome, humbly suing to have his sicke soule bathed in, and baimed with the bloud of the Lambe. Hee falls downe at the throne of grace, accusing, judging, condemning himselfe, and sending forth
forth floods of tears from his wounded heart, or grieving that he can grieve no more for his shameful failings. He beggeth pardon for his iniquity with as much earnestness as a condemned malefactor: He loathes his sin more then ever, for disquieting his soul, and hindering his peace with his God. He becomes more nobly resolute against sin, and its devilish occasions then he was before, so raising himself by true repentance. The wicked although sometimes consideration of the righteous judge, the dreadful day of judgement, & those unutterable torments prepared for the damned, works in them some melancholy fits of despishness, yet they never rise by true repentance: for either they are sick not perceiving it, rushing upon the wrath of God like blind Balaam or although they leave some evil ways, they take other as bad, only exchanging sin for sin: or if they do confess their sins, its not intire & universal, wanting either sorrowfull contrition, or true faith, or a godly purpos'd resolution to joyn with confession, the confusion of their sins.

Thus I hope it is as clear as the shining of the sunne in a summer's day: that although all men are sinners; yet there are apparent differences betwixt the good and bad in sinning. A good divine faith well: Their sinnes are not the same in purpose, which may be the same in performance. Is there not great disagreement twixt grieving Gods spirit, and despighting the same? Is there not great difference betwixt touching sinne, and tumbling in it? Sippin of it, and swallowing it up? Twixt sudden fallings into sinne, and carelessly lying in it? Sure I am there is a manifest dissimilitude betwene a mad mans, drunkards, and swines willing, greedy and delightfull wallowing in the myre, and the falling of a man in his right wits.

And I verily thinke all men will acknowledge, that its one thing to pursue with all greedinesse and overtake sinne: another to flee amaine from it, as from a serpent, and unwillingly be overtaken. 1: Let all such who hate to be reformed animate themselves, and encourage others to persift in all disolute and disorbitant courses. Because the boundlesse sea of Gods mercy is bottomlesse and infinite; little considering, that although a Gods mercie is everlasting.  b Great. c Free. d Sweet.
Sweet: yet it is appropriated only to such who observe God's commandments. 1 Love God. & Keep his Covenant. b Confess, and forsake their sins. c Return to God. d Hate evil, do good, establish judgement,  &c. And such who are new creatures. And not to such who make it a packhorse to carry their hellish enormities. Or 2. Because they may repent at the last as well as the penitent sheepe upon the Crofe, & many other of their own fraternity, who although they ran riot with them in their prosperity, yet dyed like lambs calling upon God. Little considering that they (for ought I know) might as well neglect all means to provide food, and raiment, because God fed, & clothed the Israelites; his ancient people in a barren wilderness so many years miraculously. Smite their dumb beasts to make them speake, because God once did wondrously open the mouth of Balaams Ass to reprove the madness of the Prophet. Cast away all care, and expect flesh, and bread to be brought from heaven extraordinarily by ravens, because Elijah was once so strangely preserved. Presume to live forty daies without bread, or water, because Moses and Elijah fasted so miraculously: As well as thinke to repent at their last gaspe, because once one thiefe did so miraculously. And as for the repentance of their owne boone companions, its probable that it is not found but counterfeit: For can we imagine that those who will not heare Moses, and the Prophets, so as to be drawne to repentance, and amendment (it being the means the Lord hath sanctified to mans conversion) will be drawne to found and sincere repentance, and a through reformation of their lives by a fit of sickness? And doth not daily experience demonstrate to the eyes of all such who will open them to the truth, that such people if God spareth them Visually like Pharaoh and Jeroboam, runne greedily with the dogge to their old vomit? A learned Knight faith, What shall we call a mocking of God, if those doe not mocke him, that thinke it inough for God to aske him forgivenesse at leisure, with the last drawing of a malicious breath? These finde out a new God, make one, a leaden one, like Lewis the 11, &e. Afterwards he faith, Let us not flatter our immortal soules, for to neglect God all our lives, and know that

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Fiesta ciò ad naturam reddere: Simulata non dux duras. pag. 64.

Sir Walter Raleigh in his Epistle.

that we neglect him, casting our hopes upon the peace we trust to
make at parting, is no other then a rebellious presumption, and
a contemptuous laughter to scorn, and deriding of God, his
laws, and precepts. That learned Prelate, Bishop Uher, cites
Saint Augustine thus speaking; If anyone being in the last ex-
treme of his sickness, is willing to receive penance, and doth
receive it, and presently is reconciled, and departeth hence. I con-
fi sse unto you, we do not deny unto him that which he asketh, but
we do not presume that he goeth well from hence. I do not pre-
sume: I deceive you not. I do not presume, he who putteth off
his repentance till the last, and is reconciled: whether he goeth
hence secure, I am not secure, penance I can give him, security
I cannot give him. Doe I say he shall be damned? I say not so;
but doe I say also he shall be freed? no: Whatdost thou then say
unto me? I know not, I presume not, I promise not. Wilt thou
free thy selfe of the doubt? Wilt thou escape that which is uncer-
taine? Doe thy penance while thou art in health. The pen-
nance which is asked for by the infirme, is infirme. The penance
which is asked for onely by him which is a dying, I feare leaft it
also die. Agreeable whereunto is the saying of Mr. Dike, re-
pentance at death is seldom accord; and Saint Chrysostome doth
rhetorically reprove such protracting procrasinatours. But
thou saist, God hath granted to many space to repent of their sins in
old age: Art thou sure God will grant the same to thee? Thou saist
peradventure he wil: what saist thou peradventure, &c. sometimes
and oftentimes, bethince thy selfe that the businesse thou hast in
hand concerns thy soule. Therefore suppose the contrary, and
thinke with thy selfe, what if God should not grant me? When
thou goest to warre thou dost not say I need not make any will,
peradventure I shall returne againe, &c. 3. Let them lull them-
selves asleepe in the pleasanter cradle of security, promising to
themselves those heavenly habitations asloone, or before the
best of the precifer fort. For what and if they have their
faults, so had all the glorified Saints when they breathed in this
sublunary world, and so they hope the most refined of them
have (Although thus doing, they without any dissembling,
shew themselves to be a serpentine feede, feeding onely upon the

Dike of Rep.
pag 186.

*Et inuenis multis

Deus in extremo

quaque senectute

percussa sua consti-
tendit spaciun con-
cessit? quid tum?
an? De quo con-
sciat? Concede
fortasse iniquus?
quid ait fortasse,
& interdum &
sseptam in mentem
sibi venatista de
anima tua consilia
tuire, contrarium
etiam pone secuit,
ita reputa ac dic,
quid autem si non
coesset referre
curum ad bellum pro-
ficis seeris, nondum
minime necessit est
testamentum con-
cedere: fortasse re-
cessit, &c. Chyl.
in 2 Cor 10 p 736.
the drossy dusty part of the fruitfull earth wholly flying, and neglecting the many fragrant flowers, pleasant plants, and nourishing fruits: and (spider-like, sucking only poison from the sweetest flowers in Gods garden.) Whereas had they but half an eye truly open, they might as clearly perceive as they see the most glittering stars in a faire night, shining in the open firmament. That the sinnes of Gods children are not recorded for encouragement to sinne, but to terrify from sinning: for let any man behold how they smarted, as well as how they sinned. Looke upon Noah, derided of his wretched sonne, cursing his posterity: Moses and Aaron denied entrance into Canaan: Sampson slavishly grinding in the mill. Davids child dying, his sonne climbing into his bed, driving him from his regall government. Let him consider the hardnesse of recovering their former peace, joy, &c. How oft they watered their couch with their teares: how bitterly they wept: how long they lay groaning, and crying, create in me a new heart, &c. Psal. 51. And I thinke bee will not (except he be posset with a more braine-sick phrensie, then a madded Bedlam willingly wound himselfe, because such and such being wounded, obtained perfect recovery, the wound being so tart, and smarting, and the cure so difficult; but rather conclude: If the devill hath foyled such tall Cedars, and valiant champions, then I so weake, so fraile, have need with all circumspect watchfulness to shunne idlenes likewise Davids wounder:take heed of wine overcoming righteous Noah, strive against presumption occasioning Peter so oft with such fearfull imprecations to deny his master: yet let every one who hath the seed of Gods spirit abiding in him, take heed that he doth not sin in the Scripture phrase, &c. so as to commit sinne, wittingly, willingly, unrepentantly. To this end let him advisedly consider.

1. That sinne is the onely thing which his heavenly father hath forbidden him: will not Joseph meddle with his masters wife, because she was the onely thing in his masters house: he was not to meddle withall; and wilt thou shew thy selfe so unthankfull to a father so liberal, and bountifull to thee, as to
2. It is most opposite to God his heavenly father. God is light, It is darkness in regard of its author, fountaine, its nature, and effects plunging into Gehenna, a place of utter darkness. God is life, It is death deserving, disabling, destroying, and causing death. It is death in regard of the due desert which is double death: Of the effects disabling to do good: of the nature and property, which is to destroy: of the painefulness, bitternesse, noyfomeness, and loathsomness, and of the power none can withstand it. God is good, Sinne is evill; for it is 1. The most loathsome, and irksome thing in the world. Compare we it with the most offall, and refuse things, and we shall find it most noysome, and excrementitious. Is it not resembled to thornes, briars, pitch, then which what more averse to the touch of man? To dreggs, gall, wormwood, then which nothing more distastfull. Is it not tearmed stinke, dung, carrion? then which there cannot be any thing more disliked of the smell. Is it not stiled mire, dogs vomit, menstrous clouts? on which particulars the sight doth loath to looke. 2. It is the famesullest thing in the world. Not onely are Gods children ashamed of it, Rom. 6.21. but even the grand seigniors in Sathans band. Its a rare thing (I thinke) to finde a quaffing drunkard, filthy whooremonger, hypocritical glozer, grating vsurer, or any other of those higher formes in Sathans schoole, of such a whoorish forehead, as to professe himselfe a trader in such disordered courses. Nay, will they not disclaime all acquaintance with them? will not the cut throate vsurer say he is no vsurer, but a charitable benefactor to the needie man? the glozing dissembler glory of his uprightness? or can a man draw from drunks, or strumpers an acknowledgement of their villanies? 3. It is of all evils the most depriving of good, bringing sterility upon the fruitfullest countries; stayng the most pious actions with a tincture of such a displeasing die, that sacrifices by this meanes are made abominable: new moones, and Sabbaths hatefull, and prayers not sufferable.

It is most unlike Gods workes. Sinne is a worke of the flesh,
of the Saints.

Isa. Gal. 5. 19. His of the Spirit. Sinne is a worke of Sathan. 1 John 3. 8. Sinne is a worke of the body, Rom. 8. 15. His of the Spirit.

It is that which Christ Jesus his Heavenly Husband, soules Saviour, by whose means it is that the Lord is become his gracious Father, came to destroy, 1 John 1. 7. 22. & 3. 5. And that upon good grounds: It being against his Fathers glory: the salvation of his Elect: It being contrary to his Fathers works, and advancement of his kingdom.

Chap. III I.


If God be our Father, we ought to cast our care upon him, depending upon his fatherly providence for food, rayment and the supply of all outward things. This truth being a maxime surely confirmed in those sacred lines written by the heavenly Majesty, and generally assented unto by all men. I supposing there is not a man to be found either so unexperienced or brainlesse as not to consent that childrens sole dependance is on parents wise and careful providence. I shall not need long to inlift in the confirmation of this Thesis. In a word, David, Psal. 5. 22. hath these words, Cast thy burden upon the Lord, q. d. If there be any thing which troubleth thee, or that thou thy selfe standest in need of, commit the care thereof into God hand, staying thy selfe altogether upon his providence, He shall sustaine thee. i. God will play the part of a good Father. St. Peter, 1 Pet. 5. 7. Casting all your care upon him, for he careth for you. Let it be the badge and character of all gold-sicke Mammonists and earthly-minded worldlings (in whose catalogue I include not onely greedy in-closers, cut-throat usurers, unjust getters: But also swil-bel-lyed drunkards, lascivious wantons, riotous spend-thrifts, &c. For although these in their owne apprehensions, and the worlds conceipt are free from avarice. Yet it is evident that they are notable Mammonists as thus: K
1. Those are truly covetous whose desire of other men's goods is such, that for the obtaining thereof, they stick not to use means indirect and unlawful, Eph. 5:5. But these riotous roisters for the generall have desires enlarged as hell after their neighbours goods: little regarding how they get, so they may have to spend upon their lufts, hence it is that they'll be usurers, make no scruple of oaths, yea, or any such like sinister means to minister fewell to the consuming fire of their insatiable and ravenous lufts.

2. Those who desire worldly things before and above any thing, are covetous persons, Col. 3:5. But these jolly fellows desire wordly things before & above any thing, for they pursue with such enraged thirsting appetites earthy drosses, that they will not refraine upon the Lords Day from plodding and prating about their adored God. They cannot spare the Lord a fragment of their time to pray with their families, or in private. They cannot when God by his judgements, soveraigne authority, by commandement, the necessitis of their brethren, and their owne duty, injoynes sanctity, dayes of humiliation and fasting, least they should be undone.

3. They who are lovers of mony, are covetous persons, as appears by comparing He. 13:5. 1 Tim. 6:10. In both which places the word is the same, and translated in the one, love of mony, in the other covetousnesse. But these men are lovers of money, preferring it before the glory of God, their soules health, and their poore brother. And therefore although they stick not bravely to defray large expences at some drunken sitting, and lash out in trimmer attyre perhaps then their neighbours, yet are not to be excluded the lifts of covetous persons. Let it be (I say) the note of such, to distrust Gods gracious providing for them: From which mistrustfull diffidence, their inhumane depopulations, unnaturall usuries, purloynings, lying, defraudning, and an innumbred swarme of such unconscionable kinds of gettings, whereby they teare in pieces their poore brethren, contrary to the lawes of grace, nature, and charity, doe streame forth. But let not the least thought of diffident distrustfulnessse seize upon the inmolest soule
soule of any in Gods family. No, not of such whose drooping soules are ready to faint and sinke under the preiures of poverty and scantness.

1. For be it that in regard, 1. Of the inhumane practices of madded and irreligious depopulatours, an order of men more worthy banishment from our English Coasts (in my apprehension) then the jesters, juglers, loysterers, vagabonds and fools, which Marcus the Emperor shipped from Rome: these being in my concept the greatest bane to our Common-wealth, robbing, 1. Our Dread Soveraigne of many able subsidy men, so of maintenance. Of many able fighting men, so of safety. Lessening the number of his subjects, so of honour. 2. Our country of its native commodi- ties, corne and cattell, the town in tillage maintaining farre more cattell then the same inclosed. And of the fruitfull endeavours of many able bodies: there being a necessary dependance of the greatest number of trades upon the tilled towne: and the tilled towne besides the many benefits other wayes, affords employment to as many if not more shepheards then the same inclosed.

2. And in regard of the never satisfied thirsting appetites of greedy gripes of this world, whose hunger after golden vanities cannot be satisfied with any additions to their former sufficiencies. Which unquenchable humour causeth them to get into their hands as much as possibly they can (little considering that the Common-wealth is benefited most by distribution of its employments into as many families as is possible) and to ingrosse in these scarcer times more corne then is fitting, to turne the stafe of bread excessively into a drunken commodity for their owne inrichment(no price being ever great enough to satiate their greedy appetite)to be wasted by the sons of Belial upon their quaffing ale-benches: whose vicious humour is so patronized. That what with Of- ficers unwillingnesse to displease their drunken neighbours: nothing regarding God, King, conscience, and the present cal- lamity. what with the many profitors such have in private and publique, some in pulpit daring to exclaime against tho

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who disease these drunken Divels: Except Justice deals wisely and resolutely, it will be as great a walker as I know any. But if in regard of these two evils, it is a matter of great difficulty (if not of impossibility) to have befitting subsistence for the greatest part of the poorer sort of people. The former depriving them of employment. The latter of livelihood, pulling it almost wholly out of their reach. Yet all you who are not onely poore, but Gods poore also, (there are poore, and Gods poore; Psal. 72. 2. judge thy poore: such are Gods poore, who are godly and poore, religiously worshipping God, committing themselves wholly to his protection, and which are poore in spirit, Math. 5. 2.) and so have him to be your Father. Be you persuaded (for it being a harder matter to depend upon God when outward meanes are wanting, then when they are enjoyed. I therefore direct the drift of this exhortation (although to all Gods children in general) especially to you) notwithstanding these maine obstacles, to have a firme dependance upon the gracious providence of your heavenly Father. But do not think that I intend to dissipwade you from prayer for daily bread, Christian providence, and painfull industry in your lawfull callings. Do not imagine that I advise you profusely to spend that God may send, according to that wicked proverbe. Or to have you through your negligence lose the worst of your substance. For a godly man must pray, labour, provide, shunne wantfulnesse, and preserve from losse the meanest of his substance: and may do all these things, and yet be neither covetous, nor distrustfull. Although for these causes Gods children are esteem'd of all men most avaricious: Yet for a man I hope, 1. To labour in a lawfull calling painfully and diligently is not covetousnesse: If it be done in obedience to Gods commandement, without the least inordinate desire unto, or love of money: and for a supply of present necessities. For this did St. Paul, yet was not covetous, yea he proves by thus doing that he was not so, Acts 20. 33, 34. 2. To provide carefully for a mans family is not covetousnesse: so it be not immoderate, neglecting the poore, and distrustfull the providence of God, for thus did Jacob,
Iacob, and Saint Paul, and warrantably, 1 Tim. 5. 3. To save from losse the balest of a mans substance is not covetousnesse, except we will taxe our Saviour Christ Jesus for saving of fragments. 4. Neither is every desire of wordly things covetousnesse, no more then every desire of drinke is drunkenenesse, of meate gluttony, for then flowing, wee could not safely desire a harvest. It is an inordinate desire of meate which makes a glutton; of drinke which makes a drunkard, so of money which makes a covetous man; scil. desire of more then needfull, then that which will do a man good; we may safely aske bread, and desire what we labour for. The world therefore doth good men a great deale of wrong; taxing them for these particulars with covetousnesse. They desiring not the least mite of other mens goods, defrauding no man of a pinne, not desiring wealth above, or before all things, but Gods kingdom, grace, &c. not loving money, for did they, how could they sanctifie Sabbaths, dayes of humiliation, and fasting, and their families daily by christian exercises. But in Saint Pauls sense they are, I confesse of all men exceeding covetous. They earnestly desiring, and greedily thirsting after spirituall blessings, and heavenly glory. Now give me leave to vse foure motives to persuade you to rely upon your heavenly father, to live by faith.

Art thou a father having children few, or many? then be thine owne judge, if thou deemst not thy selfe disparaged, if thy children misdoubt thy want of willingnes to provide for them to the utmost of thine ability? nay, doe they not solely depend on thee, and seeke for foode, raiment, and such like necessaries at thy hands? And darest thou having the blessed testimony of Gods spirit? Rom. S. 16. the spirit of prayer, Rom. 8. 15. being a follower of God as a deare childe, being borne of God, and so having a comfortable assurance that thou art Gods childe by adoption, dishonour thy heavenly father, dishonouring provision? Doth he not beare as tender affectionatenesse towards his children as thou dost towards thine? God forbid that any such villanous thought should feaze
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extremities are God's opportunities.

Is he not as able to sustain his children as thou art to maintain thine? Who; and what is he who dares suffer his heart to nourish any such hellish blasphemy: The earth being the Lords, and the finenesse thereof, every beast of the forest being his, the cattell upon a thousand hills, the soules of the mountaines, and the wild beasts of the field?

Cast thine eye upon such comfortable promises recorded in the sacred Scriptures, Psal. 34. 9. there is no want to them that feare him, ver. 10. the lyons do lack, & suffer hunger; but they that feare the Lord shall want no good thing, Mat. 6. 33. all these shall be added to you, Psal. 33. 19. He will deliver their soule from death; & keepe them alike in the time of famine. Sure I am, the promises of God as they are sweet, and pretious, so they are yea, and Amen, 2 Cor. 1. 20. Rom. 4. 16. for he cannot lie, Numb. 23. 19. Iob. 1. 2. and the Lord is unchangeable. If therefore thou fearest God, first seeke his kingdome, and the righteoussenesse thereof, and if the enjoyment of these things be for thy good, misdoubt not the fruition of them.

Consider seriously that thy heavenly father hath graciously provided for his charge of children in their greatest extremities, and oft times unlook'd for provision, Gen. 41. 1. why looke you, &c. the Lord made sufficient provision for them. He gave them bread in a desolate wilderness, Exod. 16. 15. 35. He gives Sampson water out of Lehi, Judg. 15. 19. He feedeth Eliah by a widow, and ravens, 1. King. 17. 4. 9. with a cake, and cruse of water, 19. 5. 6. an hundred Prophets by the bountifull hand of a good courtier, 1. King. 18. 13. David speakes nobly to this purpose, Psal. 37. 25. I have bene young, ---- never saw the righteous forsaken, nor his seed begging bread. And I verily think (although the number of beggars doth daily increase) let a man diligently view over a whole country, and he shall hardly finde one whom the world cals puritaines, so forsaken of God, as to begge his bread, but either the Lord doth
doth stirre up the hearts of some good Obadiah's to relieve them in secret: or doth contrary to all expectation sustaine them: or makes their little as effectual (like the widowes meal, 1 King. 19.) or as if they had great abundance; and more available then great revenews of wicked men, ps. 37.16

Take notice of the extraordinary bountifulnesse of thy Father, Giving food to all flesh, Psal. 136.25. Satisfying the desire of every living thing, Psal. 145.16. Filling all with his good, Psal. 104.28. (hence it is that the eyes of all waiste upon him, Psal. 145.16. and the Lyons seek their meate of God, Psal. 104.21.) and thou must of necessity confesse: That all sustenance is his gift. That all are meere gratuities. That he doth continually supply the wants of all creatures. And that he is a liberal giver, feeding millions of millions every day. And then roufe up, and animate thy drooping and dismayed Spirits, as Christ did comfort his distrustfull Disciples, Math. 6.26, &c. Doe all the innumbrd swarmes and troups of birds, beasts, and fishes depend upon my Father? Doth he afford them such sufficient supplyes and contented satisfactions, that although they have nothing beforehand to glut and satiate the eye, they chirp and sing, leape and skippe, and shall I distrust who am a man, a child by adoption? God forbid. will not the Lord much more provide for me, who am better then they? Doubtlesse he will. Be it therefore that I am poore, yet my Father hath more then enough to supply my wants. Be it that I see no meanes in humane reason how to live, yet will I depend on him who can preserve me with, or by small meanes. Be it that my charge is great, yet will not I distrust: I see the little Wren, a poore and weake bird, having her nest stored with a multitude of little helpless creatures, to skippe as livelily, to live as merrily, and sing as pleasantly as at other times. I have nothing beforehand; no more hath she. I have a great charge. She as great. I have small meanes to get. She hath lesse. It is my gracious Father who provides for her and hers. He will also for me and mine. To this I may fely add the saying of a devout Writer: Thy children are thy riches, children are not a trouble, but...
but an ease of parents, a solace of calamities, and a consolation of every estate, if they be good: if they be evil, the complaint is not of their number but their vices. Who shall feed them all? He that feedeth the fishes of the sea, the fowre-footed beasts, &c. Who shall cloath them? He who doth cloath the fields with herbs and flowers, and the woods with leaves.


CHAP. V.

Duty 4. Saints must honour God.

E'outhly, we are to honour our Heavenly Father, Mal. 1. 6. A sonne honoureth his Father. If I be a Father where is mine honour? Our Father — hallowed be thy Name, is the continuall cry of Gods children, and it's a necessary inference. If we ought to honor our fathers by nature, precedence of time, age, and office, much more the Lord our Heavenly Father. In prosecuting this filial duty, I intend to have the judgement rightly informed how God must be honoured, and to persuade by certaine motives the affections to practice this fourth filial duty.

God may be honoured or despis'd many wayes, but these three especially.

1. In himselfe or his owne person, diverse wayes. 1. By obeying him and submitting our selves to him. 2. Believing in him and trusting to him. 3. By calling upon him, and praying to him. 4. In loving him above all. 5. In fearing him above all. 6. In confessing of his truth. 7. In confessing of our sinnes.

2. In his servants: either Prophets or people, Ministers or members of Christ: when they are honoured for his sake, or his gifts and graces are honoured in them. God is honoured in his Ministers, when those branches of honour are given to them which the Word of God requires. As: 1. Reverence in thought, word, and gesture. 2. Obedience to
their Doctrine. 3. Imitation of their good example. 4. Mainten­ance.

3. In his sacred and holy Ordinances: Word, Sacraments, prayer, or other parts of his Service, when they are reverently & rightly used. So men may dishonor God by the same means, or after the same manner, when any of the aforesaid duties are denied or wanting, he is dishonoured in regard of himself or servants: and in regard of his Ordinances, when any of them are refused or abused.

Wee are to honour our Heavenly Father with soule and body both, for he created them both, Eccl. 12. 1. Remember thy Creator, Ver. 9. Spirit to God who gave it. Hee redeemed them both, 1 Cor. 6. 20. He sanctifieth them both, 1 Theff. 5. 23. He preserves them both, Psal. 97. 10. And he will glorifie both, 1 Cor. 15. 49. But first with the soule, Psal. 103. 1, 2. Bless the Lord O my soule. And that: 1. Because the Lord requires it most, Deut. 6. 4. Lob. 4. 24. 2. Because it is the seat of sanctification, the beginning and efficient cause of every action, Math. 12. 25. Prov. 4. 23. 3. Because the Lord observeth, tryeth, and searcheth it most, 1 Lob. 3. 19, 20. 21. 4. Because the Lord regards it most. And 5. Because if the soule once truly honour God, it will draw the whole body. Let hollow-hearted dissemblers and tombe-like Pharisees (as Alexander in another case scattred in India at his departure speares, shields, swords, and other warlike furniture, fitter for men of gyant-like then ordinary stature, that he and his might be thought to be men of extraordinary greatness) seeme to glorifie God more then other men, being in the meane time as full of dregs and filth as a loathsome caske, and as empty of worth as a drumme, having in it nothing but windy ayre, although its sound is great and clamorous. Yet let every adopted child of the Lords be exhorted to honour our heavenly Father:

1. Inwardly: and that first in his understanding. 1. By an effectuall, spiritual, distinct, speciall, lively, experimentall, and consequently, having knowledge of God, the want thereof causing a denyall of honour to the Lord, Exod. 5. 1. I know not
not God, &c. Rom. i. 21. 2. By a true faith, unbeliefe hindering from sanctifying the glorious name of God, Num. 20.

12. Secondly, in his affections. 1. By a spirituall child-like or filiall feare, whose fruit and force is to restraine from vice, and contraine to well-doing for desire to glorifie God. 2. By a Christian love a fruit and signe of a justified person, causing us to delight in God for his goodnesse sake, and in our neighbour for Gods sake.

2. With our tongues, given us by our sole Creatour for this end, Iam. 3. 9. Therewith blesse me God, even the Father, Phil. 2. 11. that every tongue should confesse to the glory of God the Father. Psal. 51. 15. And my mouth shall shew forth thy praise.

We are to honour our heavenly Father in word by speaking reverently of all those things whereby God and his holy will is made better knowne unto us, e. g.

1. By talking reverently of the unmatchable sacred, sanctifying Word of God a necessary duty imposed upon all Gods children, booke-learned or illiterate, Deut. 6. 7. These words shall be in thy heart, — and thou shalt talk of them. Yea, it's impossible the Word of God should be in the heart (as it dwelleth richly in the heart of Gods children) and not in the mouth, Psal. 37. 30. 31. The mouth of the righteous — the Law of God is in his heart. Oh that I could disswade all that heare me this day from all vaine and fruittle conferences of the Word of God: such I meane which tend neither to the glory of God, nor edification of mankind: which that I may doe, I will propound these following particulars to be advisedly considered. 1. This Word of God is a most medicinable plaister of the soule, Psal. 107. 20. Therefore to be applied to heale. 2. It is heaven, Mat. 13. 33. Therefore to be employed to alter the nature of man, turning his heart first, then his members, that he may lead a new life. 3. It is bread, the soules bread, Prov. 10. 21. Amos 8. 11. Not onely vivifying the same, but also preserving its health and sanity, making it lively and full of vigour. 4. Its water, yea a transcendent water, for pleasure, profit and necessity. It is water drawn out of the Wels of salvation, Isa. 12. 3. Still refreshing waters,
Ps. 23. 2. And as the sweet distilling rain, dewing downe abundance of fatness upon the thirfty ground, Isa. 55. 10, 11. It is water to mundifie the putrified fores of a wounded foule. To coole the scorching heat of fiery trials and hellish temptations To animate with all refreshing comforts the unwearied foule pressing forward with an ardent earnestnesse in the race of Christianity, and fighting with an invincible courage, and undaunted resolution under the Lord Jesus. To fructifie the soule naturally barren of goodnesse, that it may be as a field full in good works. 5. Its treasure unmatchable and peerless, Mat. 13. 44. To be desired most earnestly, esteemed most highly, kept most carefully, and lost most unwillingly. 6. Its the excellent heritage of the Lords inheritance Psal. 119. 11. Surmounting farre in worth, or value the most refined silver, and purest gold of Ophir, Psal. 19. 10, 11, 19, 72. All manner of desired riches. 14. And the richest spoiles taken after a wished conquest, Ver. 162. Is it so, as it is, and shall we then use it fruitlessly? God forbid. Secondly, from framing or reciting jests of the Word of God. What, and if Italianian Apostafe scoffes at those Heavenly Oracles, saying, turne the other cheeke (after blowes given to Christians) according to your Masters Precept. What though godlesse Atheisme sports it selfe with such sacred phrases, yet my brethren do not you. It is not good jesting with the mighty hand, and powerfull arme of the worlds Creator, Isa. 49. 22. 53. 1. The rod of Gods mouth, 11. 4. The rod of his power, Psal. 110. 2. A sharpe two edged sword piercing to the dividing asunder of the soule and spirits. It is not safe dallying with such a devouring fire, Jerem. 5. 14. & 13. 29. Thirdly, from abusive usage of it in countenancing vice, or disheartening vertue. Let none of us dare to wrest these sacred lines, and wring the Lords sword as it were out of his owne hand. It is an axe keene and sharpe, Luke 1. 9. To destroy Sinne, not grace. It is a sword double edg'd, and cutting, Psal 45. 4. Neither to offend vertue, nor defend iniquity. It is a hammer, able to breake and bruife to powder the Adamantine hardnesse of mans heart, Jer. 23. 29. To batter downe Satan and all
his complices, not to hurt the Lords Anointed. It is a good
sharpe and piercing, Eccl. 12.11. To stirre up the good being
floatahfull to discharge their duty: to gall onely the wicked
and ungodly. Fourthly, from talking of it charmingly, of all
inchauntments those are most dishonourable to God, most accep-
table to Satan, and most hurtfull to the charmer which are
made of the Scriptures, faith Mr. Perkins. It is the peculiar
heritage of the righteous, Psal. 119.11. What have you to do
with it therefore, you sonnes of Belial? It's a medicine. True:
to draw out and dry up sinne being rightly applied, not to
cure the bodily sicknesses of men or beasts. It's a pearle.

Secondly, that the cursed imprecatour and rash petitioner
(whose mouth is wont to belch out most hellish language,
wishing things evill and execrable to befall others, or him-
selfe either absolutely or conditionally) would be instructed
that he hath no ground from the imprecaations of those re-
nowned Saints, Paul and David. These did imprecate o-
thers, Psal. 109. 2 Tim. 4.14. True. These were men of
extraordinary gifts, being inable to discerne the persons
against.
against whom they prayed to be incurable; and they did imprecate out of a pure zeal to God's honour, and of his glory. David did imprecate himself although conditionally, Psal. 7.4,5. True. But the matter was weighty, and there was no other means to manifest the truth: i.e. his innocency, in that wherewith he was charged, and therefore no warrant for such like horrid, and blasphemous speeches, I would I was hang'd, I would I was damn'd, the devil take me, &c. And be advised, premeditately to ponder in what a pitifull plight he was in, should the Lord deale with him according to his wish. And thirdly, that the abusive blayers who thanke God for their unconscionable gettings and other execrable impieties, like Micah's mother, Indg. 17.2. and Saul, 1. Sam. 23.21. making God the author of such their impieties, would abandon those blasphemous benedictions, considering that God is the only, and chiefe good, goodness in itself, the author of all good, &c from whom nothing but good. And as for evill he doth prohibit the doing, detests the act, and punisheth the agent which he would not do: was it his owne worke. That God is wisedom, sin is folly. How can wisedom produce folly? God is justice, sin is injustice. How can justice produce injustice? God is mercy, sinne is misery whose beginning is doleful, continuance toilesome, and end shamefull, and therefore, that God cannot be the cause or author of their sinnes.

3. By speaking reverently of his divine attributes as justice, mercy, wisedom, &c. That mighty Lord on whose hand the King of Israel leaned, dis honoured the Lord in doubting of, or questioning the piety promised, 2 king. 7.1. So Moses by shortning the Lords hand, Num. 11.21,22,23. & diverse do no less, daily complaining of their ill lucke, & bad fortune I wil for this time summarily, and succinctly give a taff only in two; justice, and mercy. For the first, we honour the Lord, declaring him to be as indeed he is most just: and that 1. Simply and absolutely, as hee is of himselfe infinitely and perfectly righteous in himselfe, and of himselfe. 2. Respectively and relatively, in regard of his office, he being the most righteous judge of men, and angels. For 1. Knowledge and understanding of things.
things, and persons to be judged. 2. Care of equity. 3. Right-
full authority to determine, and decide. 4. Power and ability to
punish offenders, and free the harmless innocent which are
in God infinitely, and transcendently. Surecase therefore O you
sonnes of men, to taxe God of injustice: either Because he
punisheth finite sinnes with infinite punishments: for what
though sinne as it is a transient action is finite and tem-
porary: yet in regard of the object against whom it is
committed: of the subject wherein it is resident, mind
of the sinner, and law whereof it is a breach, it is infi-
nite. Or because he loved Isacob, and hated Esau be-
fore they had done good or euill. Who art thou that da-
rest reply against God? Hath the potter power over
the clay of the fame lump to make one vessell to ho-
nour, another to dishonour, and hath not God? May he
not do with his owne what he will, Rom. 9. 20. 21. Or third-
ly, by your overbold, and saucy presumptuousnesse in sinning;
sealing to your soules a generall acquittal from all those un-
utterable & insufferable tortures, the just judge of heaven and
earth hath threatened against impenitents, because he is mer-
cifull, so wholly dispoysling that glorious majesty of this divine
attribute Justice. A good divine faith thus, let fond presumpti-
hope for pardon without payment, disjoyne mercy, and justice in
him to whom both are alike essentiaell, and say, although I go on
in sinne yet God is abundantly mercifull: go on, presume, and pe-
rish. For the second, we honour our heavenly father, when
we rightly ascribe mercy to him. The Lord is most mer-
cifull, his mercy being of such large, and endless extent
that in regard of continuance it doth equalize eternity, Psal.
103. 17. In regard of reach, and compasse, it extends it selfe
to the highest hills, clouds, and heavenly habitations, Psal.
36. 5. to all persons, yea created beings, yet restraining it selfe
in respect of spirituall and celestiall benefits, to such as care-
fully observe the commandements of God, Deut. 7. 9. Truely,
and entirely love him, Ibid. Confeffe their sinnes, and forfake
them, Prov. 28. 13. And turne from their transgressions,
Le. 18. 8. To God, Le. 3. 12. Two sorts of people, therefore
as much as in them lies, robbie our heavenly father of his due honour: namely such: 1. who make him lesse mercifull then he is, and that 1. By rushing headlong upon that dreadfull rocke of desperacion, falsifying Gods promises, Cash-like, crying out their sinnes are greater then can be pardoned: Whereas could they but repent truly, and savignly, their most deeped died scarlet-like sinnes should be blotted out of Gods remembrance. 2. By comparing Gods unparaleled mercy with mortall mans. The Lords being everlasting, constant, free and rich. Mens being momentany, mutable, mercenary, and poore. 3. By an overweening conceit of their owne worth: promising to themselves undeniably those blissfull joyes for their merits sake, deeming their owne worthfull actions to be sufficient to purchase that matchlesse crowne of glory if not superabundant and superrogatory. Secondly, who make him more mercifull then he is, casting the innumbred swarmes of intollerable prodigious oathes, beastly drunkennesse, and other their obstinate hellish enormities upon the mercy of God, as if it was a common packhorpe, whereon to unload their willfull, and unsupportable evils, causing the creatures to groane, and the earth to mourne, and rekell to and fro, tottering and staggering like a drunken man; little considering, that as he is mercifull, so is he just: and those who will sinne because God is mercifull, shall surely be plagued because he is just.

By speaking reverently of the unspeakeable workes of God, both Immanent in himselfe, acknowledging with the Apostle the depth of the riches both of the wisedome and knowledge of God; and that his judgements are unsearchable, and his waies past finding out: and Transcendent as his wonderfull workes of creation, redemption, and particular workes of mercy, Exod. 15. and justice, I. Sam. 3. 18. Job 1. 21. Let these short instancies in few words now suffice. We honour the Lord by talking of the works of Creation, after this or the like manner. Who created? The Lord of hostes, what he made? All that is made. How he did it? With his Word. To what end? His honour and glory. And heere I cannot
cannot omit to reprove a most vile (although usuall) kind of dishonouring the Lord, in laughing to scorne persons in body deformed, or in minde defective. The renowned maker of the world, and not the workemanship, being (in my shallow apprehension) derided. Suppose a man for instance comming into the workhouse of some skilfull artist; and there beholding some piece of worke lesse curiously wrought then other, should therewith sport himselfe with scoffing derision wee could not but conclude; That the artificer, and not the artifice is reproached. **Secondly**, we may honour the Lord by speaking reverently of the worke of the worlds redemption, it declaring. **Who redeemed?** The ever blessed Sonne of God. **From what?** The curse of the Law, the wrath to come, the divell, the hands of our enemies. **Wherewith?** His owne preetious bloud. Whom? his pastur sheepe. And why: his owne honour, and glory. We may honour God with our tongues by the right use of an oath: *&c.* The person rightly qualified; having a warrantable calling thereunto; the matter being true, just, and of great importance: the manner, time, and causes rightly observed, Deut.6,13 & 10,20. For hereby we make the Lord a witness, judge, and revenger. Two sorts of people I desire to advise, delibering greatly to be taxed concerning this particular: they greatly dishonouring the Lord about an oath. 1. **Fantastical, anababisical dreamers,** who condeme all swearing as unlawfull, and would you thinke why? *Mat.*5,34. **Sweare not at all faith our Saviour.** A weake ground for their worthless tenet. Scripture is never repugniant to it selfe, there being a most mellidious harmony, and sweete concordance in all those sacred lines: But other Scriptures warrant a rightfull swearing: 1 by precept: 2 examples of the Lord him selfe, his annointed one, the glorious angels and blessed Saints: 3 and by a necessary vfe thereof, Heb.6,16. An end of all strife: And Christ Iesus in that forenamed place, gives not a new law, but onely sheweth the meaning of the old. His intent is not to overthrow, but to rectifie the law, being shamefully corrupted by those false pharisaical glossing glossers. Our Saviour onely qualifies
qualifies but condemnheth not an oath. He debarrs not from a
necessary confirmation of truth by an oath, but only cor-
rects the evil custome and use of swearing, which was such
that they thought it a matter of no moment to swear in fa-
familiar talke by heaven, head, earth, &c. Secondly, all wicked
swearers who dishonour God by swearing; 1. Falsely, they
affirming by oath that they know or think to be false. These
perjur'd persons as they maintaine, lyes: call God to witnesse
them: and pray for a curse upon themselves: so they shall
certainely smart for it, as you may clearely see, Zach. 5. 3.
Mal. 3. 5. 2. Or peltiferously binding themselves by oath
to doe mischiefe, like cursed Iefabel, 1 Kings 19. 2. Cruell
Herod, Mark. 6. 23, 26, 27. And those bloody lewes, Acts
23. 12, 13. 3. Or superstitiously swearing by that which
is not God, Jer. 3. 7, 12. 16. Amos 8. 14. Math. 5. 35. 36.
23. 20, 21, 22. Or by the Lord, and some thing els, Zeph. i.
5. I earnestly desire you all hereafter to forbear swearing by
creatures, as by bread, drinke, light, faith, or such like.
Considering, 1. That God himselfe is hereby dishonoured: He
requiring this duty to be given to him alone. 2. Man here-
by dishonoureth himselfe, making the creature being worse
then himselfe, his better, an oath is taken of the better, Heb.
6. 16. 3. I cannot see but swearing by the rood, masse, &c.
is forbidden, where swearing by Malcham. And the sinne of
Samaria is prohibited because the former are, as the latter
were idols, and that Math. 5. 34, 35, 35. Forbidding to
swear by heaven, earth, Jerusalem, &c. Forbiddeth alfo in
my conceipt sweare by light, bread, filver, drinke, faith,
and such like, thefe being, but creatures as well as those.
4. Great is alfo the perill of fuch like swearing, the Lord faith
such forfake him, Jer. 5. 7. Threatneth not to spare, ibid. too-
overthrow them, Jer. 12. 16, 17. And condemnation, Lam. 5.
12. 4. Or fourthly, by swearing causelessly or rashly in their
ordinary communication, deeming it a matter of manhood
to toffe and tumble in their blasphemous mouths the sacred
Name of the Lord of glory. Or if they ablaine from such a
height of prodigious villany, conceipt themselves that a now
and
and then intermingling of oaths of a lesser ranke to be a garnishing Rhetorickall flower to adorne and beautifie their communication. _Say not, O my brethren, It is truth which you conforme by oath. For neither may we sweare to the truth, but when we have a calling thereunto. Neither may we conforme all truths by oath. For when then must we use yea, yea, nay, nay? And ushall swearing to truths is a ready way to sweare falsely. _Say not it is your infirmity. For swearing is a presumptuous sinne proceeding from evill, _Mat. 5. 37._

1. From an evill heart, or evill continued custome, or that evill one. _Say not_ you are urged so to doe. For sure I am, neither God, nor grace, nor godly men do compell any to wicked swearing. The drunkard is urged to his more then bruitish evill by his cursed appetite, and ungodly pot-nates yet is his sin damnable. _The filthy adulterer is urged by his hellish lufts to commit villany: yet is he inexcutable. So be it that the swearer is urged, yet it is by the Divell whom he should resist, his wicked heart which he should maister, and ungodly associates whom he ought to avoid. _Say not you cannot bee credited except you bind your sayings by oath._

For, whether is it better that you should be discredited, or God dishonoured? 2. _Are you not ashamed so to live that you cannot be credited without swearing?_ 3. _Do you not know that this is a ready way to make you never credited? Will not wise men (thinke you) reaason thus? He who makes no conscience of swearing, makes none of lying. But such men make no conscience of swearing, therefore none of lying. But rather reason thus with your selves, and say: _Do evill words corrupt good manners,_ 1 Cor. 27. 33? Then surely needless oaths, for they are evill. _Cannot many words be without sinne? Proverbes 10. 19._ Certainly many oathes much leffe. _Must we give account for idle words? Math. 12. 36._ Much more for idle oaths. _Are idle oaths Symptoms (Chrift being Judge, Math. 5. 37.) of an evill heart, and a wicked custome? Doc such (according to Saint James 5. 12.) endanger a mans salvation? Doth our blessed Saviour the best expounder of his Fathers will, the sole Saviour of all Gods_
Gods Elect people precisely prohibite all additions of contention, protestation, or execration, in our ordinary communications: and enjoyne us strictly to have our communication yea yea, nay, nay? Doth that Divine Pen-man of the Holy Ghost Saint James the servant of the Lord, Iames 5. 12. Peremptorily enjoyne us neither to sweare by heaven, &c. Nor by any other oath, but to have our communication yea and nay least we fall into condemnation, and shall we presume to sweare idly, or unnecessarily? We will not do it.

3. Lastly we are to honour our Father by beautifying our Religion with a godly life and upright conversation, Math. 5. 16. Let your light so shine before men that, &c. I Pet. 2. 11. Having your conversation, &c. And the contrary is a dishonouring of the Lord, as it's evidently apparent in that foule and filthy fact of David, 2 Sam. 12. 14. The carriage of the Jewes, Ezek. 36. 22. And of those profane Preachers, Rom. 2. 23, 24. That we may thus honour the Lord, we must conscientiously decline from all evil, and endeavour with our utmost abilities to practice what is good. What though many profane persons pacifie their guilty confciences justly called for their wretched and irreligious actions like those wicked justiciaries, Math. 7. 23. Who persuaded themselves (but they were deceived, being rejected for their works of iniquity, Verse 23.) that by their prophecyings and such other good duties they should make amends for their soule enormities, and procure for themselves an easie passage into the blissfull possession of the Lord of glory. What and if diverse others deeme themselves, and are so esteem'd by their neighbours the onely men under the Sunne, because they do no hurt: which alas is a poore commendation for a Christian man. (Yet happy would it be with our Kingdoms if all Christians might be said justly to do no hurt, for then it would be empty of all cut-throat usurers, merciless depopulatours, and an innunded swarme of such like devourers.) for was this a sufficient commendation? Why was the unprofitable servant cast into utter darknesse? Why was the fruitlesse fig-tree withered? Might not they have pleaded as well
The Societie

Mot. I.
Honour due to God.

destroy us not, we do no hurt? Migh: not those cursed goates 
Mat. 25. reply at well although we did thee no good by relie-
voying thy distressed members, yet we did thee no hurt by im-
poverishing, afflicting, grieving, oppressing? Yet sure I am, 
it is the property of Gods children to depart from evil and do 
good, Psal. 34. 14. Psal. 1. 1. 2. 1ob 1. 8. Zach. 7. 9. He be-
ing a converted man. He being of God. He labouring for 
heaven. Conforming himselfe to the precept of God and 
godly men. Follow we therefore these shining Lamps in de-
clining all evil, and endeavouring to practifie all good duties 
(there being no mediocrity betwene well doing, and evil 
deing. For he who doth not good, doth evil, committing a sin 
of omission) that so doing we may glorifie and honour our 
Father this other way: & in our conversations. I having 
thus briefly and concisely declared how we are to honour 
our father. I will now propound five inducements to per-
swade you to give our Heavenly Father his due and deserved 
honour both with your thoughts, words and actions.

You will (as you ought to render to all their dues: tribute 
to whom tribute is due, custome to whom custome, feare to whom 
feare, honour to whom honour, Rom. 12. 7. ) give to every one 
their right, will you not? Will you give unto Cesar the 
things which are Cesaers, and not to God the things which are 
Gods? Shall Maisters, servants, husbands, wives, neigh-
bours, and strangers have that which is their due, and shall 
not God? Yea shall the Divell have his due (for that I take 
it is no unwonted proverbe) and must the Lord onely be 
patchingly dealt withall? God forbid. Glory and honour 
are the Lords through all eternity, Rom. 11. 36. 1 Tim. 1. 17. 
Could you declare the glory of God not onely like those glit-
tering heavens deckt with innumerable varieties of replen-
dent stars, or that canopy-like firmament reaching all the 
world over, and every where to be seen, continuing from the 
creation without wearing, fretting, renting or tearing. Or that 
swiftest runner, whose Tabernacle is in the heavens of such 
swift celerity that in one day and night he whirls about the 
whole world, 240000. Germano miles in one houre: and 

Sol und hora consi-
mitariana Germanica, 1400 co. 
Keker.
whose glorious brightness is such, that nothing can hide it from the heat of thereof. But with those foure beats, Rev 4:8, 9. (whether the Angels of God which is most likely, or such Ecclesiasticall persons the servants of God who have faithfully laboured to deliver to the Church the truth of Doctrine, I will not stand to dispute) also continually give glory and honour to him that sitteth on the Throne who liveth for ever and ever: Yet could you not give to God more then his due, for all honour and glory is due to him through all eternity.

For what cause (think you) do you enjoy abundance of unspeakable mercies from the bountifull hands of your mercifull Father? Doe you imagine that you might spend your time in sportfull vanities, seemingly delightfull, as if you were placed upon the earth as Leviathan in the waters, to play therein? Deeme you the end of your noble creation to be to congregate heapes of drossie, dunghill, and transtorie trash of earthly treasures? No such matter. Or doe you think you are sent into this world to devour your poore brethren by cursed and cruell inclosure, cut-throat usury, or ravenous extortion? Nothing lesse. For the end of your creation, yea, of all created beings, whether glorified Angels or infernal Devils: whether magnificent harrie bodies, or contemptible terrestrial worms: whether indued with reason or deprived of sense is the honour and glory of God. The Lord hath made all things for himselfe, Prov. 16:4. I have created him for my glory, Ezek. 43:7. 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. 4:9, 10. Must those splendour ornaments of the world, Sunne, Moone, and Stars of light because he commanded, and they were created, Psal. 148:3, 5. Must hideous Dragons a terror to men and other creatures inhabiting solitarie desarts. Must fire, haile, stormy wind, snow and vapours. Must mountaines and hills, fruitful trees, and all Cedars. Must beasts and cattell, creeping things and flying fowles praise and honour God for their creation? Much more ought mankind, whether Kings
The glory of God is the end of your redemption, 1 Cor. 6. 20. For you are bought with a price, therefore glorifie God in your body and in your spirit which are Gods. Have you any interest in that painsfull and unconceivable redemption of Gods Elect (which I hope you have) then stirre up your selves after this or the like manner. Had I more then all other imaginable excellent qualities and dignities? Did I excell in wisdome, and understanding not onely those renowned Heathen Philosophers, but even their famed Apollo: and our Divine Salomon. Had I the tongue of Angels, and a body as beautifull as the Sunne. Had I a Soveraigne command over men and all other inferiour creatures. Could I enjoy the sweetest contentments of the most mellodious musicke, richest robes, costly cates. Had I the full fruition of all the richest treasures in the whole world: yet without Christ Iesus, without redemption I had nothing. Am I therefore partaker
partaker of that comfortable worke of redemption where justice and mercy met together, whereby I am saved from the curse of the law, the power of darkness, the divell, the wrath to come, the guilt, guerdon, due desert, and punishment of sinne. Was I redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lambe without blemish, and without spot. Was I redeemed? that I might serve him in holinesse, &c. Luke 1.74.75. that I should honour him. Then surely I will not be so unmindfull of such a mercy, nor unthankfull to such a benefactor, but will honour him, who hath thus honoured mee.

Gods honour ought to be the end of all our actions, 1. Pet. 4.11. If any man speake— if any man minister, that God in all things may bee glorified, 1. Cor. 10.31. whether you eate, or drinke, or whatsoever you doe, &c. doe all to the glory of God.

Doe we desire our owne advancement, and benefit. The way is not turke, and popishlike, like cruel Abimelech to build, our deemed safeties upon the ruines and blood of others; or like faire tongu'd Absaloms by insinuating flatteries: or like couzening Zebas by lies, and falsehoods, or by any such like Machivelian policies. For could we: such hopes, such happeninesse would proove like spiders webs. But the onely meanes is by honouring the Lord, 1. Sam. 2.30. those that honour me, will I honour faith the Lord.

If none of these will prevail, yet let feare of punishment due to such which dishonour, and deny honour to the Lord perswade. Why was Pharoah scourged with a tenfold plague? was it not for dishonouring God? Why was Herod eaten with worms, save because he gave not God his glory, Acts 12.23. Yea, why was an entrance denied to Moses, and Aaron into the land of promise: was it not because they sanctified him not in the midst of the children of Israel, Deut. 32.51. Wherefore did the Lord smite Davids childe with death, save for dishonouring him, 2. Sam. 12.14. Were your strength as finewes of iron; your wisedome, and policy, as exact as
is possibly attainable by mortal men; your friends and favorites many and mighty. Had you the sway and control of earthly scepters; yet neither these, nor any such like can possibly secure you from the irrefutably revenging hand of God, if you either displease him with dishonor or deny him honor. Witness the forenamed, who were kings, or as kings. Witness that saying of the Prophet to Elie, 1. Sam. 2. 50. Those that honor me—those that despise me will I despise, (or shall be lightly esteemed) i.e. accounted vile in God’s sight. Do not think you can avoid the judgement if you will not be persuaded. To deny the truth of Scripture is blasphemy. To think he will not do what he hath said (he being faithful) and so to make him a liar: or that he cannot punish, although he hath threatened him being omnipotent is much more blasphemous.

CHAP. VI.

Duty. 5. Saints must do God’s will.

If God is our Father, we ought to do his will. The doing whereof all is men to Christ Jesus, Mat. 12. 50. Makes men like Christ, Iob. 6. 5. Is a means for man to prosper, Iob. 9. 31. Is the direct road and pathway to heaven, and happiness, 1. Iob. 2. 17. Many men alas looke for heaven, who never shall enjoy it. Ignorant men, because they meane no harme, although the Lord will come in flaming fire against such, 2. Thess. 1. 8. Civil honest men, because they do not hurt and render to all their dues, although they want holiness, without which none can see God, Heb. 1. 2. 14. Pharisees, because in diverse things they excell other men, although they want the pith and marrow of Christianity. These & such like hope for heaven. But they being asleepe in sinne dreame of fulness; but will arise empty, of plenty; awake poor, of heaven finde nothing lesse. Heaven is promised; but not to all, 1. Iob. 2. 25. It is reserved; but not for all, 1. Pet. 1. 4. There is a broad way leading to death, traced by the most. There is
is a straight and narrow way, leading to heaven not knowne of all, and found onely by few, Mat. 7. 13. 14. even of those who doe the will of God, Mat. 7. 21. would we know who shall goe to heaven. *Aske not* the ignorant man, his cloudy and darke understanding cannot tell; he onely hopes well, that's the utmost of his skill. *Aske not* the carnall man, he is not able to dicerne such things, 1. Cor. 1. 14. no more then the blinde can judge of colours. *Aske not* the civill man, he walkes in a way which seemes good to himselfe, but it is not right enough to bring him to heaven. *Aske not* the Pharifee, his golden shewes are too too weake, our righteousness must exceed his. But *aske of Christ* who is the Truth, and cannot deceive us: the Light, void of ignorance: and the Way it selfe, leading to heaven by his example, by his merits, and by his doctrine; and he will tell us, we must doe the will of his father which is in heaven, Mat. 7. 21. *Thinke not* O thou painted sepulchre with thy lording tongue, and devili sh heart. *Thinke not* O thou carnall christian with thy Lord Lord, living in iniquity, to have the prerogatives of Gods sonnes; but shew thy faith by thy workes, thy profession by thy practife. Ioyne with Lord Lord, doing of Gods will; so shalt thou declare thy selfe to be the childe of God, so shalt thou obtaine the proper priviledge of Gods children, the kingdom of heaven.

1. Let the worldling doe the will of his god Mammon, therefore as moles blinded in the earth, or as the borse without understanding, who knowes no greater felicity then plenty of hay and provender, onely tune this note, who will shew us any good: whereas all his wished contentments bring him no true content, being never able to satiate his soule, witnesse Ahab, 1. King. 21. 5. he had a kingdom; yet still hee needs something, a garden of hearbes, witnesse the rich man, Luke 12. 17. who had so much, that he could not tell what to doe; yet still hee is in a pecke of troubles, for having plenty hee wants roome, he knowes not what to doe; yet for these unprofitable things which cannot add a minute to his time, nor a cubit to his stature, he makes Esau's bargaine exchanging a birth-
right for pottage: or Glauce exchage, gold for copper, all his paines having beene as to breake a wormeaten nut which filleth his mouth with myry dirt; and for these his gettings, which are but like Sodomes fruit he neglecteth to do the will of God, which is, that he should seeke Gods kingdome with his chiefest desires and endeavours: whereas he regards it not at all, or too sleightly: Which is, that he should instruct his family, after the examples of Abraham, Iosuah, and David, Deut.6. whereas he as if all soule-care lay uppon the Pastor (yet the Iewes having Priests, Prophets, and Levites, were enjoyned this, Deut.6.) thinkes he hath done his duty, if he feedes and cloaths his family; little considering that if hee doth no more, he doth not so much for his children; bone of his bones, and servants members of his oiconomicall body, as for his cattell to which he gives fodder and lodging. For these having such things have all things to them necessarie; and whereof they are capable. Whereas those having food, rayment, and lodging, have not all necessaries (saving grace being needfull to them) nor whereof they are capable, they being capable of grace, and glory, of which those brutish creatures are not.

2. Let the wretched sinner do the will of sinne, crouching downe and becoming servile to such base commanders, Rom.6.12. more loathsome then a toad, worse then the divell, it making him of a glorious angell to become an apostate divell.

3. Let all the heires of wrath, and children of the divell, doe the will of Sathan the god of this world, as one faith of the Irish, they will be Irish like Iupiters cat; so these, they will be wicked; yet let every one who wisheth well to his soule, who desireth to be saved, who longeth for the kingdome of heaven, and would be esteem’d the childe of God doe the will of God our father, and that;

1. In all things after the example of David, who had respect to all Gods commandements, Psal.119.6. after the example of Christ, who fulfilled all righteousnesse, Mat.3.15. and of Zachary and Elizabeth, who walked in all the ordinances of the
the Lord, Luke 1.6. Thinke not O foolish Herodians, that your doing somethings is sufficient you shun drunkennes, but care not whom you devoure: Idolatry, yet live in filthy adulterie, &c. Saul did in part; Herod somethings, neither sufficient, Thinke not O you unjust sharers who divide twixt God and the dwell (not much unlike the traveller, who offered to his Apollo the shels, but ate himselfe the kernels: giving to God your bodies in the temple, your hearts to Satan; for you'll doe Gods worke with your tongues, the devils in your lives; professing piety, you practice iniquity) that God is well pleas'd with such unjust divisions. God will not part with him who is his foe: he will not be content with part all being his due. What and if the wanton worldling, pleaseth himselfe with his windy words, and thoughts so free; pleading for them as Lot for Zoar, that they are but little ones; or as the Pharisee, not so bad as other men, yet shall he know, they are not free from Gods tribunall seat: where his lust will be found adultery, anger, murder, and his little ones infinite. What and if the ungodly Papift perswades his seduced disciples, that some sinnes are pretergessions not transgressions: not against, onely beside the law and will of God, no waies offending God, for which God cannot in justice punish with hell fire everlastingly:yet let all such who would be esteem'd the children of God, doe the whole will of our father. 1. Omitting no good duty hee hath commanded, wee being faulty by omission as well as by commisision: Saul for not killing, as Ioab for murder; Dives for not giving as the Jewes, for oppressing. 2. Committing no one thing forbidden: 1. Shunne those little ones, many sands are as weighty as some great stones, many moates as blemishing as one beam, little lice, and flies destroyed the Egyptians. These egges will prove devouring and empoysoning Cockatrices. These twigs will prove thorny bushes, except they are timely stubbed. 2. Avoid all Dalilahs, pleasant sinnes, those delightfull eyes, and profitable hands, for Are they not loathsome, and incurable? Did they not cost Christs bloud to redeeme from them, 1. Pet.1.18? Will you doe that so unwor-thy
thy your calling? Dare you draw such burdens upon your soules? What though they please you, they displease God? Thinkest thou O man, that they will nor be bitterness in the end? These are Dalilahs of thofe hellifh Philistimes to destroy. These are sweet but deadly poyfon. These like the Scorpions, Rev. 9. 7. 10. have amiable countenances, yet things in their tailes. They have lovely embracings, yet thing like Serpents, Rom. 6. 23. These make the sinner jolly, and pleasant as the hearbe Sardonia the eater, who eating dies. Dafh therefore these little ones against the stones, crush these Serpents egges, especially leave off, and flee from them more then from a Serpent: those great and crying evils; Oh forsake all usur, too uncharitable, unnaturall & gainfulness to be good. There is nothing more filthy, nothing more cruel, then the present usur, because a lender of this sort doth gaine other mens perils, and as he thinketh, doth purchase more plentiful gaine by the adversitie of another: and moreover he doth demand of duty, and with authority as if it were the hire of piety, fearing least he should seeme unmercifull: whereas truly he hath digged out a great pitfall to the miserable man, under the colour of pitying, and bringing helpe, faith Saint Chrysostome. Drunkennesse too fordid for Saints. I persuading you thus to doe, exhort you to no more then what is just, and equall. If you consider 1. That God hath not abridged you of any action, onely of the naughty manner of doing, he doth not forbid to get goods, onely by unlawfull means: He prohibiteth not drinking, onely drunkennesse or excesses. 2. That all Gods commandements whether negative or affirmative, are divine, holy, juff, heavenly and perfect, binding the conscience, tending to life or death. 3. That if servants must doe the will of their masters in all things, Tit. 2. 9. sc. which are lawfull, and not gained by higher authority, how much more then are we bound to doe the will of God in all things, he being our Creator, Redeemer, King, &c.

2. Faithfully, he who serves God with seeming devotion, must looke for a seeming heaven: as the cooke who exacted of a poore man money for being refreshed by the smell of
of the Saints.

of his meates, was awarded to heare the chinking of silver in a bason for payment. Man cannot abide unfaithfull dissemblers: much lesse can the searcher of all hearts. Sincerity is commanded, 1 Tim. 1. 5. And highly commended. He who doth Gods will for by-respects, offereth beautiful full sinnes. He who doth any thing to satisfie his own will, serves himselfe. He who doth any thing commanded by God dissemblingly, offereth hypocritically and damn'd obedience. His riches not worth the widowes two mites. His Pharisaicall prayers not comparable to one publicans groane. This is but a livelesse carcasse, or a breathlesse painted picture. Be not therefore *disssembling hypocrites* in doing the will of God, like roguish Players, who oft are Kings in countenance, knaves in condition. Or like painted Idols, which looke like men, being but senselesse wood or stone. Disssembling hypocrites by their jugling tricks of disssembling professe themselves Gods servants, yet are the Divils factours: serving the world and Satann in Gods stead, and therefore an hypocrite is altogether a feemer of that he is not, seeming to have grace which he wants, not to have vice which he hath. But do the will of God faithfully and sincerely, and declare the same: 1. By doing all you do for Gods sake, &. because he hath commanded them; and doth approve them: avoiding evil for the Lords sake, because he hath forbidden it, and detestts it: not for by-respects, or slighther aims. 2. By being universal in your obedience. In regard of matter, doing all good commanded, shunning all evil forbidden. In regard of time, not altering with the times. In regard of company and place, remaining the same in all societies, like Joseph in Egypt, Daniel in Babylon, and Paul in bands: and in all places, at home as abroad, in private as in publique.

3. Timely: so Salomon commands, Eccl. 12. 1. And this you shall find needfull if you ponder advisedly, That 1. God requires the nonage aswell as the dotege: the wine of our time aswell as the leses, as we may tee tipified to us in the first fruits which were dedicated to the Lord, Exod. 13. 2. & 22. 29. And good reason, for if the Prophet must be served be-
fore the widow (although her owne) 1 Kings, 17. 13. Then
it must needs be fit and reasonable to serve the Lord before
even our selves: we, our time, and what we have being all
his. 2. Sinne by continuance will disable from doing Gods
will, Job 11. 20. His bones are full of the sinne of his youth,
which shall lie downe with him in the dust, Isram. 13. 23.
Can a Leopard change his spots? Spots are deeper rooted by
continuance. Wooll once throughly blacke is capable of no
other colour. 3. Timely is profitable, Prov 22. 6. Train up a
child, &c. Lam. 3. 27. Good to beare— from youth, Marc. 10.
21. Christ loved him. 4. The contrary is hurtfull. For,
1. Meanes now injoyed may be missing. 2. And how can such
looke for love from God? Can a husband embrace that wife
in old age, who all her young time hath followed strangers?
Will a master at night give daily pay to him who all the day
hath serv’d his enemy? If we reserve the dregs of our dayes
for him, how can we but expect that he should reserve the
dregs of the cup of his wrath for us? 3. Sin may prevent it,
growing stronger & deeper rooted by continuance, and more
lovely and sweet by customary acquaintance. 4. And death
may prevent you. You are resolued to do Gods will before you
die: doe it therefore to day, for you may die before to mor-
row. You are now alive, and lives like: but what know you
how neare death is to you? Perhaps you shall not live till 1sa-
acs age, untill your eyes waxe dimbe through yeares, for you
may die in your young time aswell as the young man in the
Gospel: the children of David and Ieroboam. Perhaps you
shall not die upon your beds like old Jacob, calling your friends
about you. For you may die in the field aswell as good Abel.
In the Temple aswell as great Senacherib. Vpon your feates
aswell as old Ely. Delay not therefore. And why would you
reserve such old, lame, and sicke sacrifices for God? Your old
age onely which is not teachable. Your old age when you
shalbe men, and no men: having eyes, yet scarce seeing:
ears, yet scarce hearing: feet, yet scarce able to go? Is it
because young Saints prove old Divels, sooner ripe, soone roth-
ten, too hote, cannot continue? If these occasion you thus to
doe,

Senem instituted est mortuum cura
de, Diec.
An aged man is
but a moving A
natome, or a li-
ving mortuaries.
doe, they deceive you. Young seeming Saints onely prove old Divels. And it is absurdity to desire temperance of mediocre in the best things, which are so much the better by how much the bigger, saith a learned Writer.

4. Continually thus we are commanded, counselled, and to this we are encouraged in holy Scripture, Mat. 24. 13. Col. 8. 31. Ro. 2. 7. 2 Tim. 4. 7, 15. Rev. 2. 10. What dost thou mean? thou wretched Apostate, who hast beene, but now art not a doer of God's will. Thy good beginnings not being continued, benefit not, Math. 10. 23. Satan was an Angell of light, Saul, Demas, Judas, and Iulian began well. And thou hast left all thy former labour, Ezek. 18. And made thine estate worse then if thou hadst never known the way of righteousness, 1 Pet. 2. 21. Heb. 8. 9. & 10. Math. 12. 45. What dost thou mean? thou timeserver, whose goodness Religion and worship of God is pin'd upon other mens backs. Like the Israelites, whose piety depended upon their Elders 1 Kings. 2. Or young King Joas? whose devotion was much led by good Iebojada, 1 Kings 12. 2. These Elders and this Iebojada dying, the Religion of the forenamed much decayed. So thou wilt seeme good with the good, be bad with the bad, an Atheist with Atheists, a Papist with Papists, religious with the religious.

Like the Starre Mercury, applying it selfe to the Planet next it. Or like a tree which is reported to open and spread its leaves when any comes to it; and shut them at their departure from it. Thou mutable Camelion, and turning weather-cocke, certaine in nothing but uncertainty: Little dost thou consider that such aquisit fits betoken a sicke soule: these flashes are notes of a darke heart: backwards and forwards, up and downe will never get to thine intended journeys end. To be driven about with contrary winds will not obtaine a safe arrivall at the wished haven. But o you holy ones, the children of our Father, doe you avoid such Apostacie and inconstancy: be not you like Nebuchadnezzars image, whose head was gold, breast and armes silver, belly and thighs brasse, legs of iron, feet iron and clay, Dan. 2. 32, 33. Do not you turne
turne backe againe into Egypt. Have the noble resolution of
an Earle of Sarisbury who being environed by Turks and Sar-
racens, and advis'd to ffee, faid, God forbid that my Fathers
fonne should fhee from the face of a Saracen. Neither do you
prove cowards you fonnes of God: an armour you have, and
that of prove, yea invincible, yet not one piece for the backe
parts. Be you like those kinne, i Sam. 6. Going forward un-
till you come to your Cœlestiall Bethlehem, the house of
the Sonne of God. Be you like those trees, Psal. 92. 13, 14.
Which are most fruitfull in old age. Be you like the naturall
motions which move fallest as they come nearer their center,
as stones throwne upward move fatter as they come nearer
the earth. Be we like those righteous persons who shine
more and more towards the perfect day, Prov. 4. 18. Doe
the will of God, and continue doing of it unto the end: for
what will it availe you to begin if you hold not out to the end
of the race? Behold the confiency of the Lords Worthies in
greatest calamities; Psalme 44. Heare what sententious
Tertullian faith, None is truly a Christian, but he who per-
severeth unto the end. And consider that the crowne of im-
mortall glory is promised to those who continue, 2 Tim. 4. 7,
8. Rev. 7. 10. Be we therefore perfwaded to do Gods will
according to his will.

Will pleasure prevail with us? To do Gods will is very de-
lightsome, Psal. 119. 97. I Lob. 5. 3. Will profit? We en-
deavouring to do Gods will, labour for our owne glory,
1 Pet. 2. 15. Sanctification, 1 Thef. 4. 3. And salvation.
Will examples? Behold one which is unparalled, Chrift Iefus
efteem'd it his ineat and drinke to do his Fathers will, John
6. 32. Would the Centurions fervant go, and come, and do
at his bidding? Would Balaams affe at Gods command-
ment open his mouth, and reprove the madness of his ma-
fter. Rauens feed Eliab at Gods appointment. Frogs and
lice execute judgements upon Pharaoh at Gods bidd-
ing? Did the earth open? rocks rend? fars fight? feas re-
cule backward? wildernesses tremble? &c. Do things by
nature light ascend, heavy descend, yea and often crosse the
course
of the Saints.

course and current of nature, and shall not we, not senseless creatures, not brute beasts, not Gentiles, but Christians who stile ourselves the sons of God, not do the will of our Father? God forbid. As we excell these in dignity, let us excell them in duty, and do the will of our Father. Which that we may do:

1. Pray earnestly, Our Father — thy will be done. In which place we do not pray that God would do what he will, but that we might do according unto his will.

2. Take heed of self-will, our will is commonly contrary to God's will, Joh. 1. 13. Paul would not be buffered, and the Disciples would have fire in revenge from heaven. Submit we therefore our wills which are so corrupt to that most holy will of God.

3. Shunne ignorance of God's will: for how can he doe the will of God who knowes it not, Luke 12. 48? Let some in the Church of Rome teach that ignorance is the mother of devotion. Let the simple soule promise to it selfe an excuse by its ignorance, and perswade it selfe that good meaning shall have. Let the enemies of all goodness raile against knowledge, saying it puffeth up and is fruitless. Yet O thou Christian soule which desirest to approve thy ways to God thy Father: 1. Believe not those Popish instructours, for they are deceivers. Can that be the mother of devotion of which Satan is the Father, 2 Cor. 4. 4? Is error: is superstition: is idolatry: is contempt of God good devotion? These, these I say are the daughters, brats, spawnes, and offspring of this mother. 2. Follow not that blind mans guiding who cannot perceive heavenly things. For as a penny in the water seemes bigger then a Starre in the Firmament: so heavenly graces (although they infinitely surpass these dunghill vanities, are not at all or so little knowne to him that they are little or no whit regarded by him. Will that excuse which occasioneth all kind of iniquitie, Eph. 4. 18, 19, 20. Will that save which makes men accursed, John 7. 49? Is vengeance inflicted in flaming fire, safety, 2 Theff. 1. 8? That reverend Bishop Dr. Usher faith, some invincible ignorance is damnable.
— If a patient and Physician were both ignorant of an only remede to recover a sick man from his disease, the sick must perish as well not knowing, as if knowing he refused it. 3. Regard not those witlesse and worthlesse arguments. What though braine-knowledge puffeth up, saving knowledge humbleth. What though knowledge is fruitlese in many, ignorance must needs be fruitlese in all. How can man do that he knoweth not? How can man do Gods will being ignorant thereof? Be wise therefore and understand the will of God, Eph. 5. 17. That ye may do the same.

**Chap. VII.**

**Duty 6. Saints must be content with Gods allowance.**

Lately, if God be our Father, learne we to put in practice St. Pauls Lession, one of our fellow-brethren, Phil. 4. 11. To be content with our Heavenly Fathers allowance. The want of which Christian vertue is the cause of many monstrous evils, and domineering transgressions. What moveth the inatiable inhumane depopulators lesse mercifull then the raging Ocean (as a reverend Bishop faith in these words. Remember with your selues the rich cormorants of this world, who like flouds and streams of strength too much overflown and drown their brethren, their poore and weake brethren in this world, not leaving any place for them to dwell in, or to inhabit neare them, &c.) Like the hideous Gorgon, suffering none or very few to live in her sight. To dash themselves against those keene and fearefull judgements of God, Isa. 5. 8. Woe be to him, &c. For so faith my forenamed learned Author, of whom faith he, is that woe denounced, Isa. 5. 8, 9. A fearefull thing that men for denying others place by them shall lose their owne. To plunge themselves so deepe into Gods displeasure, that Gods judgements pursue them so fast. That if a man make diligent enquiry and search in a little after succeeding ages (overtimes in their owne) for these monsters of men:难题;people of townes; ruiners of common-wealths so farre as
in them lyeth: occasioners of beggars, and beggary: and prey of usurers. Instead of spacious and splendid houses, he shall finde ruinous heapes: instead of good house-keepers, poore shepheardes: instead of Christian men, filthy beasts: instead of predecesstours never dying fame their remembrance thinking: instead of Lords and owners of townes, lands, and great poffeffions, men either languishing with need and penury: or succoured by friends bountifull hands: or relieved in some charitable hospitall (I could wish that every open hearted Job, and bountifull Cornelius would for ever exclude out of their forenamed hospitals (as unworthy the least reliefe) such cruell inclofers, their Adamantine hearts no whith regarding the cries of so many distressed ones)? Only want of contentment. If I have any of these here to learen them to be content, I advise them to listen to that forenamed famous Divine in the forenamed place. How much better were it (faith he) even of those waters to learn to containe our selves in one place appointed, and to leave roome for others without drowning and overflowing them with our greedy minds, till the wrath of God overflow us also, and give unto others all our gatheringes. And to hearken to S. Ambrose, long since speaking thus to their cruell fore-fathers. Therefore one Ahab is not borne, but which is worse, Ahab is daily borne, and never dieth hence — How farre O you rich men do you inlarge your raging desires? whether will you dwell oneley upon the earth? wherefore do you thrust out a partaker of nature, and maintaine the possession of nature? The earth was esstablished in common to all, poore and rich, why therefore do you rich men onely claime the proper right to your selves? This field which thou dost incloze in large poffeffions, how much people can it maintaine? They refuse to dwell with men, and therefore they shut out neighbours — A birdjoynes it selfe to birds, a beast is associated in friendship to beasts, a fish to fishes: Neither do they bring losse, but they receive for the most part communication of living by fellowship; and they covet earneftly fortification by the consent of a more frequent society. One by one man dost shut out thy companion, and dost include beasts, thou buildest dwellings of beasts, destroyest the dwellings of men,
The Societie

2. Where is it that the ravenous extorting usurers (like the devouring Bubus, who with golden outsides beguileth and destroyeth the simple fishes flocking about him with admiration) doth please himself with such a kind and course of life which is against nature, equity, good manners, and the utility of common-wealths: Doth live in no calling (for if it be a calling which is lawful why do all laws forbid it? As learned Bishop Iewell faith, why doe good men abhorre it? Why are they ashamed to be called usurers? Why doth God prohibite it? What ground hath it in Scripture? What benefit is it to mankind?) Doth hazard the ruine of his soule, and the losse of heaven, fave onlye because he is not content? I will leave these griping usurers to be dealt withal by some reverend and grave Fathers. For although light may shine from a wooden candle-ticke, and meate may nourish out of an earthen dish as well as out of gold: yet your experience, gravity, and profound learning will procure greater respect to the truth. Be intreated therefore to un-maske these monsters, and drive them from their shifting holes. It is time to deale roundly with them: It not being now as in the time of Agis when all usurers bonds were burnt, which made the clearest fire that ever Agesilas saw in Athens. It not being now as when the Heathen punished usurers as much more as theeves. It ceasing now to be as when they were denied Christian burial, and the sacred Communion. It ceasing to be now as it was 1200. yeares after our Saviour, when usury was so detested, that an usurers house was called the Divels house, his substance the Divels substance, none would fetch fire at his house, or have any commerce with him. (Yet the Doctrine of the Church of England faith, a goods gotten by usury are unjustly gotten, and
So many as increase themselves by this fury, &c. they have their goods of the devils gift — they kneele downe to the devell at his bidding, and worship him.) For now they multiply, they are deemed by some, the Saints of our time: ye this sinne & crepes I feare into our Clergy, and many forward Professors. But woe to such professors, who make Religion to cloake their impiety, whose profession and practise are so contrary. If any vsurers are now my hearers, I would not have them thinke that I wish them any hurt. Oh no; I wish to them as to mine owne soule, even salvation. I wish that with Zachews they would make restitution of their evil gotten goods, and not keepe in store the matter of their sinne to witnesse against them, revering the treasures of wickednesse still in their houses, Micah 6.10. It being better for them with Mr. Bradford, to forgoe all their patrimony on earth for restitution, then to reserve it for their private enrichment here, and eternall beggery and endless misery hereafter; that they would forfake that cursed kind of life, imbrace some honest calling, and so come in the end unto salvation.

3. From what roote growes that forkid sinne of Covetousnesse: loathsome to Heathen men, as appeares by such like sayings of theirs. Who is riche? He that covets nothing. Who is poore, the covetous man. The covetous man himselfe is cause of his owne miserie: small things are wanting to poverty, all things to covetousnesse: accusing God of injustice, and want of providence: which is against nature, christianity, and salvation; making man injurious to God, his neighbour, himselfe, and substance, but onely from his un satiable desire, which like the leane kine ever hungered; like the vailt ocean receiving all waters, yet never full; like the earth the horse-leach, barren wombe, and hell never satisfied; surely from want of contentment.

4. In a word, is not want of contentation it which occasioneth our apish fantastique fashion followers, so often to metamorphise themselves, sometimes being men, sometimes onely like men? It is therefore seasonable at all times, befitting all estates, and profitable for all persons, to leaerne in all
estates therewith to be content. Saint Paul had well learned this lesson, Acts 20. 23. Phil. 4. 11. and persuadeth all Gods people to learne the same, Heb. 13. 5. 1 Tim. 6. 6, 8. And if we well consider, we shall finde convenient, and fitting for us to be content with our fathers allowance. (Contentation is when the mind of man is pleased with such things as God hath thought fit, and meete for a man, so that he is ready to undergo a more hard, and meane estate if God will, ever judging his present condition best for him.)

For without contentation of mind, if a man hath never so much he hath gained nothing: A man can find no gaine, no not in godliness (if it were possible to have godliness without contentment) without contentment, 1 Tim. 6. 6.

The Saints, those holy ones of God which are to us as glorious lights to conduct us in the holy way, whom we ought to follow as they followed Christ, were content with, and thankful for food, and rayment. O happy ones, who preferred your soules before your bodies, heaven before earth, and were so content with necessaries; yea oftentimes to wander in sheepskins, and goatskins being destitute, and afflicted. We commend, and admire Abraham leaving his country: Moses forsaking an earthly paradise, Job, Paul, and such; and shall we not imitate them, as in other graces so in this?

It is meete for us to be content with any estate: Because whatsoever our estate is, it is better then we deserve. Have we food and rayment, we deserve not so much: Have we not food to eat, and clothes to put on, we deserve more woe, misery, and calamity. 2. Be our estate what it will, it is as good as we brought into this world: for how came we hither? Naked, weeping, poore, and shiftelese. Why did God make man the principal creature of the world to be so borne, whereas other creatures can make someshift for themselves, but onely to teach us contentedness? All we have, we found in the world. Have we food? wee brought none. Have we clothing? we came naked. Have we any comfort? we came weeping. Have we any waies to helpe our selves? we came shiftelese: be we therefore content. 3. And we have...
have more then we can carry away, Job 1.21. naked shall I returne, 1 Tim. 6.7. we shall carry nothing away. Saladin Conquerour of the East of all the greatnesse and riches he had in his life, carresed not with him after his death, any thing more then his shirt, said a Priest at his appointment, it being all the funerali pompe he would have being dead.

1. This contentation doth no whit impeach honest labour, and industry in a sanctified calling. The same God who commands contentment enjoying us to labour in some lawfull calling, &c. such as is founded upon Gods Word ? profitable to mankind for soule or body, this life or that to come, 2 Thess. 3.10. Adam must get his bread, &c. Gen. 3.19.

2. This doth not forbid us to pray unto God for temporall things, for although we must be content if we have not bread, yet may we lawfully pray for terrestiall supplements; 1. We being commanded to pray for daily bread. 2. We having a gracious promise to incourage us, Mat. 7.11. 3. And Saints examples warranting us, Gen. 28.20. Prov. 30.7. 4. God being hereby glorified, we acknowledging the receipt of temporall things, yea every pittance and morse of bread to come from him. 5. And these being so necessarie, that without them we cannot live. &c. 1. This prayer being in faith, assuring us we are Gods children, and that we have right to them in Christ. 2 Not with an immoderate care, but to sustaine present necessities. 3. Not simply, but conditionally praying for them so farre forth as they tend to Gods glory, the good of his Church, and our owne salvation. 4. Not to that end we might be rich, but to enjoy necessaries; not that which corrupted nature thinkes necessarie, for had it millions of gold it would thinke more necessarie, but necessaries truely in regard of nature, and a mans particular calling.

3. This condemneth not godly providence for time to come. A wise, provident, foreseeing consideration, being allowed by the prattise of Joseph, Gen. 41.48 and the Apostles, Acts 11.29. By Gods precept, Prov. 6.6. And by the end of Gods gifts, Deut. 8.18. God gives providence for its proper
per and peculiar end. We are forbidden to care for to morrow, 
that with canting care distrust the providence of God. And we
are allowed to lay up, sc. if without covetousnesse, made only
in reverence to God's gifts, to lawfull ends, not trusting in
any store, nor robbing our selves or others.

4. This doth nothing priviledge our idle wandering beg-
gars, although they say they are content, and that they sleepe
as contentedly as we in our beds. This kind of living 1. Be-
ing a disorder in a common-wealth, that being hereby robbed
of the labours of many able bodys. 2. A shame to Magiftra-
cy not redressing it. 3. A disgrace to rich men, proclaiming
them irreligious and unmercifull, St. James telling us, that
pure Religion is to visit, &c. Not to be visited, &c. James 1.
25. 4. And forbidden by God. But this condemneth such
who are discontent with God's allowance, and commands us
all, walking honestly in our lawfull callings, to be content
with whatsoever God in his wifdome shall give unto us.
Which that we may be, let us consider:

That all we have, comes from God, Job 1. 21. He gives, he
takes. What we have are meere gratuities, onely at the will
of our Father. He gives food to all flesh, Psal. 136. 25: He
gives meat in due season, Psal. 145. 16. Have we much? It is
God's gift. Little or nothing? It is his doing, and shall we be
discontent with God? Shall our children be content with
what we give them, and not we with what our Father allot-
teth us? Shall God undertake to provide for us, and we
distrust?

God gives us whatsoever is best for us. Those who feare
the Lord shall want nothing, Psal. 34. 9. sc. which is good for
them, Verse 10. We thinke we should be bountifull had we
riches as many men have: we would do justice were we in
authority, &c. Alas poor discontented man thou holdest thy
garments fast in boyterous winds, which thou throw'st off
in a funny day. Thou would'st be better. How know'st thou
that? Aenous Silvius contradicted that truth being Pope,
which before he defended. It is recorded that a certaine lea-
ned man preaching vehemently against non-residency, had his
mind presently altered by preferments from the Pope. A learned Father writes thus to one, To the zealous Monke, Lukewarme Abbot, cold Bishop, and dissolute Archbishops. God may in love keep from thee that, thou so earnestly thirsts after, lest it hurt thee. Thy corruptions may like snakes in cold adversity be stupifyed and benum'd, which by warmth of abundance may become vigorous and full of strength, to overmatch thee. Pious and learned Salvian faith, * Arroganie for the most part is the waiting maid of new promotion. Elsewhere he faith, For how many wise men are there whom prosperitie cannot change to whom corruption doth not increase with prosperitie. Deeme therefore thy present estate the best, and be content.

Reflect thine eye from beholding what is wanting, to see what favours thou dost enjoy. Thou canst not but behold sufficient cause to give thee contentment when thou seriously considerest what thou hast. Thou art a man: God might have made thee a beast. Thou art a Christian: thou might'st have beene a Pagan. Thou art a sanctified Saint: thou might'st have still beene dead in trespas and sinnes. Grudge not therefore for what is wanting, but give thanks for what thou hast, and be content.

Looke downward where thou shalt see many come short of thee, yea perhaps such who in Gods esteem are thy betterers. Stay first said the wife Hare in the Fable, Let our estate content us, for as we run from some, so you see others flee from our presence. When thou shalt behold how many go before thee, thinke also how many come after thee, and this will make thee thankfull and content.

Ponder in thy mind the brevity and shortnesse of thy life. It's but of a dayes continuance, like Aristotles Ephemera, haft thou enough for to day? Be content; perhaps thou shalt need nothing to morrow.

Let the uncertainty of all worldly pels teach us contentment. They take them wings and they are gone, Prov. 23. 5. And they have the name of uncertaine riches, 1 Tim. 6. 17. Riches certainty is meere uncertainty. All earthly things are fickle
fickle and fugitive, mere shadowes and vanishing shewes, reeling and tottering without foundation, forsaking us living, or we them dying. Job tarried, his riches left him. Dives went, his riches flaid behind him. And then doth no man know to whom he shall leave them. See the brittle condition and tottering stay in worldly things by Adonibezeek, Ind. 1. 6,8. Who having caused seventy Kings as dogges to gather meate under his table, himselfe is afterwards fo abased. And by Bajazet the first, the fourth of the Ottoman race, the first brother-killer, who being taken by Tamerlane, was put into an iron cage, led in a chaine, made Tamerlanes footstoole, and as a dogge to gather meate under Tamerlanes table. Where the Historian noteth, that a shepheard was more happy then Bajazet, and that worldly blisse consisteth not so much in possessing of much, subject unto danger, as in enjoying a little with contentment devoid of feare. Neither are they onely uncertaine, but also vanity and vexation of spirit, never satiating the soule of man no more then piling on wood nor puring on oyle upon a raging flame can coole, or quench its violent and ardent heate, Eccl. 5. 10. He shall never be satisfied with silver. Let Alexander conquer a world, yet he thirsts after another. Let Ahab have a kingdome, yet he wants Naboths vineyard, 1 Kings 21. 5. Let the rich man have superabundant increase, yet something is wanting, which makes him not know what to do, Luke 12. 17. And their largest terme is life, then like the spidres web they are all swept downe, whether riches of iniquity, or Gods good blessings.

Discontent cannot addde what is wanting, a pound of care will not pay a pennie worth of debt. Man disquieteth himselfe in vaine, Psal. 39. 6. Labour in vaine, Psal. 127. 1. All a mans discontent cannot addde a mite to his substance, moment to his life, or hair breadth unto his stature.

Godlineffe requires a contented mind to grow in, 1 Tim. 6. 6. Thorne choake good seed. Math. 13. 7. Discontent is a thorne, carking cares are thornes, weed them out therefore, and be content: Let therefore ambitious Haman gall and fret himselfe
himselfe with torturing discontent, because every knee doth not bend to him, Est. 3. 5, 6. Let such who have made gold their hope, Job 31. 24. Yea, let all worldly minded men tire out themselves in labouring to get, excruciate themselves in carking to keepe, and languish through feare of losing these dung-hill commodities: and so never find any solace or contentment in them, they being the same men in plenty as in penury, being in both tormented with the racke of discontent. Yet let us who have given our names to Christ Iesus, seeing God by his special providence alloteth to every child his proper portion; seeing he giveth what is best for us: and what he with-holds it is in love. Let not our eye be evill, because God is good. Let us not repine at other mens large portion, nor grudge because we have no more, but be content.

1. Haft thou food convenient? Be with it content. What and if thou canst not heape dish upon dish, and course upon course? What though thou wantest dainties to provoke lust and wantonneffe? Yet be content with thy share and proper allowance. If it be but food convenient, Prov. 30. 8. If it be but food to eate, Gen. 28. 20. If it be but a dinner of herbes, Prov. 15. 17. It is not excessive dainties, but Gods blessing that nouriseth a mans body, witnesse the little meale and oyle, 1 King. 17. 14. Witnesse Daniels pulse, Dan. 1. 15. Christs five barley loaves feeding five thousand, John 6. 9. Witnesse the Israelites Quailes which choaked, and their loathed Manna which strengthened them. Haft thou therefore but parched pease with Booz and Ruth: pulse with Daniel; or barley loaves with our Saviour Christs, be therewith content. Milke and fruit were the banqueting dishes of our fore-fathers.

2. Haft thou cloaths to put on with Jacob, Gen. 28. A house to lie in, and cloaths to keepe thee warme, be therewith content. Thou haft cloathing. What though it is of skinnex? Adams the sole Monarch of the world had no better, Gen. 3. 21. What though it is of haire? John Baptist that Seraphicall Angelicall Teacher had no better, Math. 3. 4. But thou wouldst be

Keæ, beatior est quis magni opibus predivitatis, eo quæ diurnum habet victum, Solon, Herod. Clio pag. 38.

S.W.R. lib. 1. cap. 8. Turks care not Sel. 3. pag. 34. how little they be flow in private buildings, saying, their meane cottages are good enough for their short pilgrimage: though sumptuous in their Churches. M. Knolz
be a little gay and trimme: yet take heed of excessive, seeke not gorgeous apparell, seeke not new-fangled fashions, carry not all thine ability upon thy backe, seeke not to have as much in a ruffe as would wholly cloath thee: but having convenient covering fitting thy calling, be content. Say not thy gorgeous attire is thine owne: so are thine ears and eyes, yet neither to be abused. Content thy selfe to weare what is fitting. It is not fit for Christians to fashion themselves unto this world, Rom. 12. 2. It is not fit for subjects to weare a crowne, nor servants to be as their Masters. But I weare mine owne. And may not a man offend with his owne apparell? doubtlesse yes. so. In regard of the occasion, if thou wearest it not for necessity or decency, but because it is the fashion, Rom. 12. 1. In regard of its maintenance, so when to maintaine thy jollity thou robbest either Magistrate, Minister, Hireling or other. In regard of the effects, when thine apparell doth justly grieve the good, give occasion of scandal to the bad, or hinder good exercises. And when thine apparell is 1. Immodest, 1 Tim. 2. 9. Not agreeable to thy calling, hats are for heads, not for hands, gloves for the hands, not for the feet. 3. Not agreeable to thy condition, and means of maintenance, gold upon a hatband or shoe-strings, none or little in the purse is very ridiculous. 4. Not respetting the cry of the needy: it is not fit to garnish one part of the body with gems, billiments and brooches, and the rest go naked and bare. Be content therefore with fitting attire. It is better to have a gracious mind in a leathern doublet, then a base fantastical mind in golden apparel. In labouring to be like a gentleman in apparell, yet none in truth, thou provest thy selfe a braineleffe man. Seek for enough, carke for no more: superfluity makes a man neither warmer nor honester. But it is some credite to be gay and fine. But with whom? With wise men? No money in homely garments can take up more on trust, then divert others who are so greatly finish. With God? No, he more esteemes of a leatherne, yea a naked, yea a Lazar Saint, then of a velvet Devill, Luke 16.

3. Hast thou an honest calling or trade of life? Be therewith con-
content. Be not like the discontented owles of our times, who looking with malitious eyes upon that others have, grieving at their owne, supposing their callings too too base for their heroical & magnificent spirits, in discontent thinking to amend them by exchanging, overturne all, forsaking that kind of life where to they were apted and made fit by parents choice, their owne experience, and masters instruction: they puzzle and weary themselves in their new-found vocations until they can live in neither. Is thy kind of life unlawful? Art thou an usurer, &c? Then leave it. Is it an honest calling? Walk in it with contentment.

4. Art thou a poore man, yet be content with thine estate, for consider: If thou hadst riches so much desired, God can make them barren like Hannah so much beloved, 1 Sam. 1:5. and thy poore estate fruitfull like hated Peninnah. 2. They are like puddles sayling most in time of greatest need. 3. They make a man no better in God's sight. The Lord may give them as Iaeh gave drinke to Sisera, Judg. 4:21. or Ebed gave Egdon a present, Judg. 3:21. as Hester gave Haman a banquet, Esther 7. or as the butcher gives the slaughter catteil a good pasture. The mountaine which are full of golden mines are not usually cloathed with corne, nor loaden with grasse. 4. They are not as they seems to be, and are esteemed. They seeme treasure, as if they were for ever. They are esteemed substance, as if without them men were but shadowes. They are called goods, as if they made men good, so much worth, of such ability, account, and reckoning. But alas these are stolne names, for they are thornes, Mat. 13:22. deceitfull, Mar. 4:19. and often golden setters. 5. Thou hast but a very little. Be it so, nature is content with little, grace with lesse, it's onely corruption of nature which is not content. One faith well, a very little contenteth vertue, nothing satisfieth vice.

5. Art thou in captivity, famine, reproches, &c. yet here-withall be thou content.

1. Why O thou Son of God shoul'dst thou be discontent with exile for thy fathers sake, since thou canst not be exil'd out of thy fathers country, the earth being the Lords.
the passage to heaven is open, and easy from one country as from another. The Lord being graciously present with his in their captivities as with Joseph, Daniel, &c.

2. What if God for ends best knowe, layes upon thee famine, nakedneffe, and such like calamities, be therewith content, and seeke not by wicked purloyning to relieve thy necessities: heare what a heathen man could say, I judge thee miserable, because thou wast never troubled, thou hast passed over thy life without an adversary. Verite is greedy of danger, military men glory in their wounds; thou must know a governor in a tempest, a solider in battell, how can I know how much courage thou hast against poverty, if thou flowest with wealth? Whence can I, &c. Moreover, consider 1. That these extremities can onely hurt the body, discontent foule and body. 2. That God hath promised sufficient, either therefore he will give cloathing to cover the body, or enable it as well as the hands and face to need none; heare what our Homilie faith: We are never contented, and therefore we prosper not, he that rufleth in his fables, in his fine furred gowne, corke slippers, trimme buskins, and warne mittens, is more ready to chil for cold, then the poore labouring man, which can abide in the field all the day long when the north wind blowes, with a few beggerly clouts about him. 3. Els the Lord will supply these defects with patience, and spirituall endowments.

3. What if reproches, disgraces, and infamous indignities comming from a viperine generation of virulent enemies of Gods people, and from the serpentine tongues of all deboift stigmaticall fellows purfue thee, yet be thou therewith content (if thou be an honest hearted Nathaniel, and a true Israelite, and haft all those rusticall taunts, scurrilous girds, and hellifh obtre&ations for pieties fake) considering 1. That it hath bene, and will be the peculiar portion of Gods Saints to be stung by the serpents seed. Thou art made a byword: so was Job 30.9. the drunkards song: so was David, Psal.69. 12. an object of many forged calumniations, so was David, our blessed Saviour, &c. Do they flite thee heretike? so did they Saint Paul, Acts 14.5.14. Blasphemer? so did they Christ
Christ Jesus, Mat. 9. 7. glutton, and drunkard? so did they, our Saviour, Mat. 11. 19. Divell? so did they, the Sonne of God, Mat. 10. a deceiver of the people? so did they, the worlds judge. Since therefore the most generous and blest ones have drunk deeper in this cup of disgrace, and infamy for pieties sake, bee thou content to pledge them.

2. That these carping wranglers, geering Ishmael, and tongue limiters of godliness and goodmen, are but brut beasts in God's estimation, in their delights, practises, and end: Wee can contentedly passe by a snarling dogge barking at vs, and why then should we not bee content, although these dogs of hell grin, and gnash their teeth against us. 3. That these shall be soundly scourged for their bold attempts against Gods Kings, and Priests, the Lords jewels, and the apple of his eye. Witness scoffing Ishmael, cursing Shimei, rayling Rabshakeh, and those mocking children which were rent by beares (I doe discard, and castrate hence as none of those to whom I speake in this passage) such disguis'd miscreants, whose profession and practise agree like harpe, and harrow; Judasses, amongst Apostles; Demasses among Christians; of men the vilest; from heaven the farthest.

Ought we to bee content having nothing with poverty, captivity, &c. what cause of contentation, therefore have we all. Blessed be God the father of mercies. We sit quietly under our owne vines; We have food convenient, a fruitful land, the glorious Gospel of Christ a light to our feete, and a lanthorne to our paths: We have no leading into captivity: We see no Saint murtherers, haling and dragging our sincere Nathaniels to fire, and faggot: why should we not therefore be thankful, and content, Have we not overplus? yet if wee follow nature or grace as our guide, we have that inough which may give us content: you therefore whose onerous penury feemes to overcharge you, bee you content with your fathers allowance. And you great, and mighty ones of the earth, you came naked as well as others, you shall goe empty as well as they; you have large endowments, the Lord hath allowed you necessaries, and delicacies; be you therefore thankful.
thankful to this bountiful benefactour, be you content with
your so large allowance, and doe not grinde the faces of the
poore, nor chop them in pieces as for the pot, by excessive
rents, and exactions, be you pleased to let men gather
up your fragments, and with the sweat of their
browes to gleane a living out of the earth:

In a word, let us all whose father is
the Lord, be content with
his allowance.
OF THE SOCIETIE OF THE SAINTS, the third Booke.

CHAP. I.

Answering objections against this communion.

Or Apostle having perswaded to fellowship of the Saints; he now prevents those secret Objections which might be framed after this, or the like manner. What cause is there, why we or any should strive to agglutinate our selves into your Society? Is there any advantage or profit, contentment or pleasure, in likelihood to accrue from your consociation? Alass by your owne confession, you are grievously perplexed, troubled on every side, cast downe, 2.Cor.4.8,9. If wee looke upon your doctrine, it is counted schismaticall, Acts 21.28. and hereticall, Acts 24.14. If we behold your actions, they are deemed rebellions, seditions, profane, Acts 24.5,6. If we consider your estemme in the world, we shall have small encouragements, not onely are you despised, and defamed, but made a spectacle to men, and Angels to the whole world, 1.Cor.4.13. you are as monsters or men wondered at, Zach.3.3. you are made as the filth of the world, and of scouring of all things, 1.Cor.4.13. Happily some few wise, mighty, and noble, may favour you; yet not many such will embrace your doctrine, 1.Cor.1.26. Happily a few despised ones may ioyne in your society, but what are they
they to others? What are such simple ones compared with the learned Scribes? What are such beggarly fellowes in regard of the rich ones of the world, or your so little handfull to the whole world? Your societie alas is a little flocke, persecuted people, and despisfe company.

Let these things be granted, yet it is advantageous to communicate with us. What though we are troubled, yet not distressed; perplexed, yet not in despaire; persecuted, yet not forsaken. 1. Cor.4.8,9. Our doctrine is counted hereticall, and apocatacticall freries: yet after that way they call herefast, we worship the God of our fathers. Our chiefest pillars, such as Saint Paul, are counted pestilent fellowes, moovers of sedition, ringleaders of sectaries, prophaners of temples, Acts 24. 5. 6. fooles, 1. Cor. 4. 19. although they have had as liberall education at Gamaliels secte, as blace mouth'd Tertullus; the filth and of-scouring of all things, we yeeld all this, and more. We are poore, yet making many rich; having nothing we possess all things, 2. Cor.6.10. We are as sheepe appointed to the slaughter, &c. yet for all this our fellowship is desirable, for though it be base in the eye of the world, it is most honourable. Though it seemes ignominious, it is most glorious. Though it's poore to mans view, yet it is unspeakably rich. Thinke not worse of it for worldlings censure. What wise man will reject sweet smells, because men sentles regard them not? dislike of those heavenly lights, because blinde men doe not behold their beauty? abominate, sweet sounding melody, because deafe persons receive no contentment by it? who of any indifferent ingenuous education will vilifie true nobility, because fooles despise it? trample under foot preetious pearles, because swine do use them? or dislike of the glorious communion of Saints, because bedlam beasts, hood-wink'd, yea starke blinded by the god of this world, dead in sinnes and trespasses so basely regard it? Our fellowship is not onely with crosses, although we endure them; with povertie, although we suffer them. But with rejoicing, which is our priviledge; with riches, which are our right; and with honour, which always accom-
accompanieth us. For truly our fellowship is with the Father, and with his Son Jesus Christ.

CHAP. II.

Doct. 3. Saints have fellowship with the Father.

As the Saints have fellowship one with another, so have they also communion with the Lord of glory, or with the Father. [our fellowship with the Father] Joh. 14. 23. We will make our abode with him, 1 Cor. 14. 25. That God is in you,

Joh. 4. 12. 13. If we—God dwelleth in us—we dwell in him, and he in us, ver. 16. dwelleth in God, and God in him.

Those who are link'd unto the Lord in the nearest, and most intimate ties, and bonds of society, have fellowship with the Lord of glory, or the Father.

But all the Saints of God are link'd unto the Lord, in the nearest, and most intimate ties of society. Therefore; The latter proposition I make evident thus.

Those who are link'd unto the Lord in the ties of servants, which are the greatest favourites: of friends who are best beloved, are link'd to the Lord in the most intimate ties of society.

But all the Saints of God are link'd unto the Lord in the tie of 1. Servants, which are the greatest favourites. The Lord is pleased to grace them with this title of being his servants, Is. 44. 1, 2. Jacob my servant, Job 18. my servant Job, Num. 12. 7. my servant Moses is not so. Let none object and say, Is it any honour to be a servant? for it's a title of the greatest dignity to be stiled God's servant. Or if so, is there social communion betwixt Master and Servant? For there is intimate society betwixt Masters, and beloved favourites though servants. Witness the sociable association of Jonathan and David, 1 Sam. 20. yet was David his servant, ver. 8. Witness the friendly fellowship twixt David and Hushai, 1 Sam. 15. 37. & 16. 17. yet was he his servant, 15. 4. & 16. 19. and Witness these servants of God, who are his greatest favorites, Q 2
rites, Exod. 4. 23. Let my sonn e go to that he may serve mee, yea so deare, and tender in his sight are they that he would not have the least hurt or violence offered to them, Psal. 105. 15. touch not mine annointed, esteeming them his speciall treasure, iewels, Mal. 3. 17. and the apple of his eye, Zach. 2. 8.

2. Friends, Isa. 41. 8. the seed of Abraham my friend,
2. Chron. 20. 7. and gave it to the seed of Abraham thy friend;
Cant. 5. 1. Eat O friend, drinke, yea drinke abundantly O beloved, Lam 3. 23. called the friend of God. Can any fellowship be more firmly cemented or intimately indeed then that of friends? surely no. The Poet Horace wishing a prosperous journey for his friend Virgil, calleth him halfe his soule. Saint Augustine bewailing the death of his friend Hebridius, saith he, thought his soule, and the soule of his friend had bene but one. For I thought that my soule, and the soule of my friend had beeone but one soule in two bodies: he therefore being dead, life was dreadfull to me, because I desired to live no longer, yet therefore I feared to die least he should wholly die. And the sacred Scripture affirnmeth, that a friend is as a mans owne soule, Deut. 13. 6. that he loves at all times, Prov. 17. 17. and stickes closer then a brother, Prov. 18. 24. If all the love of Pythies and Orestes, Damon and Pythias, Pyramus and Thisbe, Scipio and Lelius, and of all other renowned heathen friends, unheard of or recorded. If the most melting affectionatenesse of Jonathan and David, David and Husai, Augustine and Hebridius, and all other the dearest friends prophane and pious, could possibly inhabit within any two created beings; yet might there not be so much as any comparison betwixt such an imagined friendship, and this real of Gods to his Saints. For for these his friends makes it is, that there is a continued courte of summer & winter; that the world enjoys the comfortable aspect of all his excellent creatures; that the world is not wholly confumed in the twinkling of an eye, 2. Cor. 10. 6. yea, for them he gave his owne Sonne to suffer a flamefull death, to them he gives his sanctifying Spirit, and for them he reserves an everlafting crowne of glory.
He who takes that as done to himself which is done to the Saints, hath fellowship with them. But the Lord of heaven and earth takes that as done to himself which is done to the Saints. *Witness* that sweet straine in the heavenly hymne of Moses the man of God, Deut. 32. 10. *He kept him as the apple of his eye.* *Witness* that faithfull petition of Israel's sweet Singer, Psal. 17. 8. *Keeps me as the apple of thine eye.* Witness the Prophets reason of God's heavy judgement upon the nations which spoiled his Church, Zach. 2. 8. *For he that toucheth you, toucheth the apple of his eye.* Witness that consolatory saying of our Saviour, Math. 10. 40. *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.* Witness that heavenly speech of Christ Jesus to that enraged persecutor of God's people, *Why persecutest thou me?* Acts 9. 4. And witnesse that irreversible and irrevocable sentence of the most upright Judge of men and Angels at the last and dreadful day of judgement. Math. 25. 40. 45. *You did it to me: You did it not to me.* Therefore they have fellowship, &c.

3. Those who are joined to the Lord with an indissoluble bond of an everlasting love, which can never be broken, have fellowship with God: But the Saints are joined to the Lord with an indissoluble bond of an everlasting love, which can never be broken, Jeremiah 31. 3. *I have loved thee with an everlasting love, hence is it, that the gates of hell shall not prevail against them,* Math. 16. 18. So he loveth them, that *nothing can separate them from the love of God,* Rom. 8. 39. So that they are *sealed with the Spirit of God unto the day of redemption,* Eph. 1. 13. 4. 30. So that he hath purposed with an unchangeable decree to have them saved.

4. Those who dwell each in other, have fellowship one with another: But the Lord of heaven and earth, and the Saints dwell each in other, 1 John 4. 12. 13. 15. 16. 1 John 3. 24. 1 John 14. 23.
CHAP. III.

Use 1. Comorting the Saints from this fellowship.

This inestimable transcendent consociation affordeth copious matter of consolation to every true-hearted Nathaniel.

1. Against Bellarmine's unsound and uncomfortable doctrine of final and total falling from grace, the love and favour of God. It's possible (I know) for these goodfellows to fall in part, and for a time from some graces, some measure of grace, and from former signs, and sense of God's favour. Of graces some are principal, and absolutely necessary to salvation, as faith, hope, love; these may be lessened, decayed, and covered in regard of operation, Psal. 51. 10. Create in me a new heart. Some are less principal, yet requisite, and very profitable, as the feeling of God's favour, cheerfulness in prayer, joy in the Holy Ghost; which lesser graces may be quite lost for a time. I think, such like considerations as these following may sufficiently encourage all of this society against fear of not continuing in the love and favour of God.

1. Such are the gifts of God the Father to his only Son, Christ Jesus: Which Donatives he will not lose, John 6. 19. Neither shall any take them out of his hands, 10. 28. 2. Such are the precious purchase of the invaluable blood of the immaculate Lambe, the Sonne of God, more worth than millions of worlds, Acts 20. 28. Things dearly bought are dearly beloved, dearly beloved are carefully kept, and not unwillingly lost. 3. Such have Christ Jesus praying for them, Luke 22. 32. That their faith fail not, John 17. 9. That his Father would keep them, Verse 11. from the evil one. Verse 24. Heb. 7. 25. That they may be with Christ. 4. Such are kept by the invincible power of God, through faith unto salvation, 1 Pet. 1. 5. 5. To such the Lord hath promised (and his promises are yea and Amen, 2 Cor. 1. 20.) eternall life, 1 John 2. 24. 6. Such are sealed by the Spirit of God to the day
day of redemption, Eph. 4. 30. Therefore it is as possible, 1. For Jesus Christ, that invincible Lion of the Tribe of Juda, victoriously conquering sinne, Satan, death and damnation. 2. For the Lord of Hosts, whose hosts and armies are all creatures, from the most contemptible flies and lice, to the mightiest Angels: whose omnipotencie is such, that he effecteth what he will, all things being alike possible to him: It's as possible (I say) for the Sonne and Father to be overcome, as for the Saints, being kept and preserved by them both. 3. It's as possible for Gods decree to suffer mutation and change, and so that Lambes Booke of Life (for so is the Decree of Gods Election called) continually to be mutilate, subject alwayes to defacing by having the names of some of Gods Elect blotted out of the same; and yet there is no variableness with the Lord, nor the least shadow of changing, lam. 1. 17. 4. For the ingraven seale of Gods sanctifying Spirit to be blotted out, and so to be more uncertain then those of the Medes and Persians. 5. For the inestimable blood of the immaculate Lambe Christ Iesus to be as water spilt upon the earth. 6. For the purest and most prevailing prayers that ever ascended to the Lord of Sabbaths, the meritorious petitions of Gods owne Sonne to be of no force (and yet the Prayers of one righteous man availeth, if it be fervent, James 5. 17.) 7. For Gods promise to be unfaithfull, as for those who have fellowship with the Father, to fall from grace finally, totally: But the one, therefore the other are altogether impossible. I know the Prophet (Ezek. 18. 24.) faith, when the righteous, &c. But as Mr. Yates and others say well: Those words are a commination or warning to keepe the elect from falling, to make the reprobate inexcusable. 2. The words are generally spoken to all in the Church; therefore the worser part may fall away. 3. They are conditionall, like Rom. 8. 13. Luke 19. 40. Scriptures and reasons against this are learnedly answered by Mr. Bernard in his Rhens against Rome. When therefore that roaring Lyon who seekes by all meanes to devour, shall use such like temptations against the assurance of thy perseverance as these following. O thou who haft fellowship with the
the Lord, and so furnished with true saving faith, thou art mutable, frail and weak. 

2. Thou art uncertain of thy salvation.

3. Thy first parents in Paradise could not stand.

4. Their strongest Children have fallen, witness David, Solomon, Paul, Peter, &c. and dost thou think to continue? Those enemies are not few, but many: not mean, but mighty: not malecontent alone, but also malicious: not tractable, but truculent: not lither, but laborious: not simple, but subtile: not negligent, but vigilant; and dost thou dream of perseverance? Enliven thyself after this or the like manner.

I confess mine own imbecility, the fall of my first parents in Paradise in their innocency, and their posteritie; neither am I ignorant of the number, nature, and properties of mine enemies. What then? Must I therefore of necessity fall away? No such matter.

1. I am weak and feeble. True. But I do not rest upon myself, but upon the Lord, who keeps me, who is greater than all, neither is any able to pluck me out of my Fathers hands, John 10. 29. 2. I am uncertain. But how? In regard of myself; but God hath established me in Christ, 2 Cor. 1. 21. 3. Neither did Adam stand in innocency, nor Satan in glory. True; they stood by their own strength; so do not I: by Christ I stand, and am kept by the power of God to salvation.

4. The strongest of Adams posterity have fallen: yet not finally; Peter was winnowed, Paul buffeted: But they rose againe, their faith did not fail, Gods grace was sufficient for them. Winnowed I may be, buffeted I may be, overcome can I not be: for my life is hid with Christ in God. 5. Mine enemies are many: yet more with me, then against me, 2 Reg. 6. 6. They are malicious: But God is mercifull. They are not so strong, but God is more strong; and although they are watchfull, yet I know to my comfort that he that keepeth Israel doth neither slumber nor sleepe, and therefore I shall continue.

Moreover: 1. Since it is Gods will to save me, John 6. 39. 2. And Gods will shall be done, Psal. 115. 3. For he can do what he will, although he will not doe all he can. 4. Since the faithfull formerly beleived this, 2 Tim. 1. 12. For I am persuaded
perswaded that he is able to keepe that which I have committed to him against that day, 4. 18. Will preserve me, &c. 5. And warrantably. The Apostles and Prophets preaching it, 2 Tim. 2. 19. The foundation of God standeth sure, having this seale, the Lord knoweth who are his. 6. Since, the gifts and callings of God are without repentance, Rom. 11. 29. And so the graces of God are irrevocable in regard of the deed, substance, and habite of them; although not in regard of the actions, fruits, feeling, measure and degrees, Psal. 31. 9, 10 11, 12, 13. 7. Since the Lord will finish and perfect his workes of grace once begun, Phil. 1. 6. 8. Since (in a word) I have fellowship with the Father, and so intimate, that he vouchsafeth to dwell in me by his graces and Spirit, (and therefore his presence is effectual and mighty to possess and governe me, hath dominion over me, inwardly enlightening me to know: and powerfully guiding me to do this knowne will of God. 2. Continuall, not as of a guest who lodgeth for a night in an Inne, and is gone next day, nor as a sojourner that flitteth, but as an owner and possessour to abide for ever ) and graciously admits me to dwell in him, so as to be joyned constantly unto him by faith, as by an instrument; of which society, my love to God, and my brethren is a witnesse, 1 John 4. 16. I should not onely infinitely wrong mine owne soule (which I estimate more then the world, for all that would advantage me no whit if it were lost) bereaving it of its comfortable assurance of Gods infinite love and favor: But also the Lord himselfe questioning the immutability of his unchangeable decree: the power of his omnipotent almightinesse: and the certainty of his promises, which are yea and Amen, confirmed with the hand, seales, and oath of truth itselfe; if I did not ascertaine my selfe of my continuance to the end. Perswaded therefore I wilbe that I having fellowshippe with the Father, shall not fall finally or totally.

The consideration of our society with the Father is an unmoveable proppe and pillar to uphold our wavering faith; a sure anker to sustaine us in the most boisterous stormes in
this raging sea of misery, when the most hideous billowes of fiery trials, infernal temptations, ignominious reproaches, or any other disaterous waves of storming calamities, disquiet our passage towards the haven of endless happiness. Have we fellowship with the Father, then with God; and what is he? A Lord of armies, having all the hosts in heaven, every one of those ministring Angels, one whereof destroyed 185 thousand in one night. 2 Reg. 19. 35. The innumerable multitudes of Sunne, Moone, and Starres of light, every one of those Elementary Bodies, or Meteors ingendred of vapours in the aire above, as wind, raine, haile, storme, tempest, thunder, and lightning, having the sole sovereignty over, and the onely guidance of all the variable and numberless armies of all earthly artillery. Witness the sea swallowing up the pursuing Egyptians, and sheltering Gods peculiar people: Witness the earth ingurgitating, or greedily devouring up those rebels in the wilderneffe: Witness the Hornets driving out the Canaanites; Lice, flies, and Frogs taming the haughty Egyptians: Witness those vermine, whose contemptible intrials were the sepulchres of proud King Herod: Witness the swords of enemies piercing through the bodies of their fellows, Judg. 7. 23. 2 Chron. 20. 22. Yea, sheathing themselves in their owners bowels, 1 Sam. 31. 4. Therefore omnipotent to defend us. Although therefore we be few, and naked, neither furniture of horses, chariots, Captaines, or soldiers can hurt us, if he be for us. 2. Let Captains of enemies be as Cyrus amongst the Persians; Hannibal amongst the Carthaginians; Marcellus, Scipio, and Pompey amongst the Romanes; Pyrrhus amongst the Epirots; Scanderbeg against the Turkes. 2. Let their soldiers be as painfull as Pilmires, as fierce as Tygers, as swift as Eagles, as strong as Lions, as obedient as Scipioes. 3. Let them have all things fit for warre, plenty of money, corne, and other provision, fitness of place, helpe of friends and allies. 4. Let their wals be like Babilons, Forts like Ninivehs. 5. Let them have Tamberlanes troupe of 400000. horse, and 600000. foot; yet need we not feare having fellowship with God, who is able to defend us.

Have
Have we fellowship with the Father; then with God who is good and merciful to bestow all the treasure of grace upon us. 2. With the Father, who is just to protect us against Satan's cavils, Rom. 8. 33. 3. With the Father, who is wise, to direct us by his Spirit in the darkness of this world. 4. With the Father, who is rich to reward us in mercy.

1. How should we be cast down with poverty who have fellowship with him who is most rich, whose is the earth, and the fulness thereof, who openeth his bounteous hand, and filleth all with his good blessing, Psal. 145. Who giveth to the cattell their food, and to the young Ravens when they cry, Psal. 147. True it is, that many of these good fellowes have need, and may want bodily food. But this want is supplied, 1. With strength of body to bear the want thereof, as in Moses and Elias forty dayes. 2. With God's rich blessings upon poor means of maintenance, and nourishment, as in Christ's miraculous feeding of many thousands with a few loaves and fishes, in the widows meale, and oyle, 1 Reg. 17. 14. 2 Reg. 4. 6. And in Daniel's pulse. 3. With contentation of mind with little as well as with much, Phil. 4. 8. 11. 12. Or, 4. With counterblessings of another kind, as spirituall for corporall, eternall for temporall, 2 Cor. 6. 10. Poor and yet making many rich, James 2. 5. Poor and rich in faith, Rev. 2. 9. True it is, they may want; but they cannot want any thing that is good for them, Psal. 84. 11. Psal. 34. 10. God denies them; not because he is not able, or willing to give; but because such is his wisdom and love, that he knowes and gives things most needfull for them, as a careful mother, nurse, and phyitian. If the want of them be medicinable and profitable for us, we need not regard the lacke of them. Will the Lord give to ravens, and lions, and not to men? will he give to wicked men, sonses of Belial, and not to his own? will he give them his Sonne, his Spirit, his graces, his kingdom, himselfe, and deny them better matters? No, he cannot, he will not, if the enjoyment of them be for our good.

2. How should we be terrified with infamy of this world, having
having fellowship with the Lord of glory. For what? And if none are less gracious than the godly men: Yet, 1. They are gracious with some, although not with all. 2. They are in some favour, although not in great. 3. They are sometimes in favour, though not always. 4. They are gracious with God, although not with men. True it is, none are, or ever were more base and vile then the godly men; yet never in the eyes of all men, onely of the wicked. 2. Not altogether, but in part. 3. When they were most base and vile in mens eyes, they were most glorious in Gods: For, they have fellowship with the Father.

3. How should we feare exile, who have a countrey in heaven, we having fellowship with him, whose is the earth, out of whose country we can never be banished?

4. How should we feare death, who have our life hid in Christ with God? Let him feare death (faith St. Cyprian) who will passe from this death to the second death.

It is his part or duty to feare death who will not go to Christ, faith the same Father.

I desire to be dissolved, faith the blessed Apostle, Phil. 1. 23. Blessed are the dead, faith the Spirit, Rev. 14. 13. Come Lord Jesus, faith the Bride, Rev. 22. Whence springs this desire? What is the ground of this blessednesse? And whence flow those earnest longings? have from the sweet society with the Father?

5. How should we feare sinne, having fellowship with him who justifieth? Rom. 8. 33. Death, having fellowship with life? Or Satan, having fellowship with God? True it is, we living here on earth are subject, 1. To sinne; scil. the flaine; yet free from the dominion, and due defert of sinne. 2. To death; scil. its stroke, it being decreed for all men once to die: yet free from the finge of death. 3. We are liable to Sathans bitter buffetings, yet that evil one cannot touch us with his deadly blowes, John 5. 18. 4. We are not exempted from the grave; It must have us, but it may not hold us for ever.

6. How should we feare any thing, having fellowship with God, who hath all things?
To conclude therefore: For our comfort we may ascer-
taine our selves; that having fellowship with the Father, wee
shall have no good thing with-holden totally, fi-
ally, without a supply if it be good for us. 1. Have we fel-
lowship with the Father? Then shall we be invesed with his
Spirit, enriched with his graces, rewarded with his king-
dom, 2. Have we fellowship with the Father? We need not
feare either want of sufficiencies: want of counsell in di-
treffe: want of comfort in our extremities: want of grace
in this life, or glory in that which is to come. 3. Have we fel-
nship with the Father? We have him therefore to be our
friend, his Sonne our Spoufe, his Spirit our comforter, his
Angels our guard, his Saints our companions, and his crea-
tures our servants. And doth not this minister (my bre-
thren) superabundant consolation to all such, who have fel-
nship with the Father? All matter of comfort is included in
this fellowship. Is an happy, an honourable, a pleasant, or
profitable condition, matter of solace and rejoicing? Behold,
here are all; for who more happy, who more honourable,
who more pleasant or rich, then such who have fellowship
with the Father?

Chap. III.

Use 2. Reprehending wicked men.

Whose you fo, you bragging Belials, terming your
selves, and such who are birds of the same feather
with you the onely goodfellowes? Whereas, were it
possible to take away your dunghil! feurilities, quaffing com-
plements, ridiculous girings, obscene ribauldries, irreligious
tongue-smitings of men better then your selves, blasphemous
oathes, and such like hellish stuffe, your time is irksome, and
your mirth is marred. Why vaunt you so of your society, it
being with Sath'an and his cursed worke of darkness? Here
is a fellowship, which is truly good, because with God. Yours
brings shame, this honour: Yours perils, this safety: Yours
R 3
loffe of time, of wealth, of wit, of credit, of soule, of heaven; this great gaine, interesting into earthly things, giving a full enjoyment of a sufficiencie of saving graces, and an assurance of immortall Glory: yours no found comfort, this joy solid and substantiall; for it is with the father. In stead therefore of glorying in your sinne, take notice of your danger, folly, and duty.

1. Have the Saints fellowship with the Father, then in what a lamentable case are all such, who dare presume to abuse, and wrong those who are so nearlie indeared to the Lord? It was and will be the use and practise of Sathan, and his serpentine brood to esteeme of Gods Saints, as of the refuse and offscouring of all things; 1. Cor. 4.9.17. to repute them monsters, Isa. 18. Zach. 3.8. Psal. 71.7. To make them their songs, and byword, Job 30.9. in their ale-bench meetings, Psal. 69.12. To accuse them falsely, lay to their charge things which they never knew, or some waeis or other to tongue-finte the spotlesse innocency of the Lords owne jewels; and then with domineering insultations to laugh amaine, that they had a dexterity to conceive, give birth unto, or greater growth to the fabulous fictions of their base brotherhood against the Saints of God. But were such men well verft in the booke of God, they should finde that mocking Ishmaels, rayling Rabshakehs, reviling Shimeies, scoffing Children, backbiting Doegs, flandering Tertullus, and all the Kennel of those doggish barkers against Gods Children, either for naturall infirmities, 2. King. 2.33. Or for pieties sake, Gen. 21.19. Gal. 4.19. Or for envie, Acts 21.24.28. escaped not the sharpe, and smarting punishments of the Lord? Witnesse those 42. children eaten by 2. beares, 2 King. 2.24. Witnesse the sonne of the bondwoman cast out of the Church of God. Witnesse old Shimei, cruel Doeg. Witnesse 2. Chron. 36.16. Jer. 18.21. And doe you who treade in the same trace with that rayling rabble think to escape? Joabsouldjouer, if he might have received a thousand shekels of silver in his hand, yet would not put forth his hand against Abolom, 2. Sam. 18.12. for had he, he should have wrought falsehood against his owne life. Haman for
for all his greatnesse dares not but honour Mordecai, although he hated him to the death, Esther 6.11. because he was a man the King delighted to honour: Meane men feare to hurt, or harme the dearly beloved of great persons, dreading their displeasure. The children, yea the favourites, yea the servants of mortall Princes, deeme themselves greatly priviledg'd from danger, and disgrace: And dare you abase, and abuse, not a Mordecai, not the sonnes, or favorites of mortall Princes; but such who have fellowship with the father? These are the Lords jewels, Mal. 3.17. 1. Yea such, that he purchased with his sonnes owne bloud, Ephes. 1.14. the purchased possession. Men may give much for jewels, but no man I think would give the life of a sonne, of an only sonne, of such a one in whom he was well pleased, for any jewel: the rich merchant fels all to buy a precious pearle, but not the life of an only sonne: but these are such jewels that the Lord did buy at so deare a rate. 2. Yea such that he doth carefully keepe giving his angels charge over them, who pitch their tents about them, Psal. 14.7. yea himselfe doth alwaies watch over them by his carefull providence, Psal. 121.5. Are they so amiable, and lovely, so deare, and precious, so honourable, and glorious, so carefully kept, and defended with, and by the Lord: and dare you offer violence unto them? 2. These are the apple of Gods owne eye; doe you not tremble to strike at God himselfe, yea, at his eye, yea, at the apple of his eye, the tenderest part? 3. These are his peculiar people; his anointed ones, whom you may not touch so as to hurt, or offer the least violence unto them, Psal. 105.15. and pre-flime you to confront this divine sentence by wronging them what you can? 4. These are the Lords owne temples, 2. Cor. 6.16. you are the temples of the living God, wherein the Word dwells plentifullly, Col 3.16. yea the spirit of God, 2. Cor. 13.5. yea the Lord himselfe, Job. 14.23. And will you account them, and reproch them as the filth, and of-scouring of all things? 5. These are they, whom the Lord imbraceth with the most amiable amplexures, for he is in them, and they in him; and guardeth with the safest defence of a guard of Millions of Angels,
Angels, and his owne watchfull providence. 6. These are they, who have alwaies free access into the courts of the King of heaven; where their Prayers, ay'ded, and framed by God's Spirit, perfum'd, and offered by Christ Jesus, are sure to prevail. 7. To conclude, these are they, who are all in all (with reverence be it spoken, and heard) with God, having fellowship with the Father. And darest thou, a man, whose breath is in thy nostrils, wrong them in heart, with thy tongue, or hand? Or if thy foole-hardy audacity dares doe so much (as impiety is adventurous) dost thou thinke to escape? No, no, in persecuting them, thou persecuteft God; in touching them, thou touchest the apple of his eye, and in injuring them thou wrongest those who have fellowship with the Father.

2. Behold your excessive folly, and madness! O you sons of Belial: well may you be called fools, Psal. 14.1. 73.3. Prov. 8.5. Nay are you not more foolish then all fools, cagerly pursing shadowes in stead of the substance; preferring drosse before gold, nisses, and trifles before treasure? Is not he a fool of all fools, who preferres bondage before perfect freedom, the most abject condition before the noblest; are not you therefore Idiots in the highest degree; there being a fellowship affording honour unspeakeable, and unconceivable, abounding with variety of the greatest contentments, wanting no manner of consolation, more safe then heart can wish; overflowing with all good things, in which society there is perfect freedom, and more ineffable, and inestimable excellencies, then hearts or tongues of men and Angels are able to conceive, or utter; for it is with the father. And yet you (shall I say like childish babyes? that's too too little, like natural Idiots? that's not enough; like the beast that perisheth? surely worse; like madded Bedlams? that's not all; with David's fool, say in your hearts there is no God, no such fellowship: or like Solomon's fool, Pro. 13.19. to whom it is an abomination to depart from evil, lay open your folly in preferring the cursed and irksome by-waies of sinne, and impiety, and so the forbidden fellowship with the unfruitfull workes
workes of darkness, Eph. 5. 11. The society of spirituall
foole, whose companions shalbe destroyed, Prov. 13. 20.
And therefore the society of Sathan before this excellent fel-
lowship, which is with the Saints, and with the Father. You
are ready to say and affirme, that Gods children are foole,
because they run not headlong with you to the same excess
of riot: But they know that you are foole, in not associating
your selves to their society, which is with the Father.

CHAP. V.

Use 3. Persuading to this Society of Saints.

Is there such a fellowship? Learne we all therefore to get,
if we want; declare it, if we have fellowship with the Fa-
ther. Could I direct you how to grow rich, how to get ho-
nour, how to live delicately, how to wallow in all worldly
contentaments; I doubt not but that ye would be all advised,
some for one thing, some for another. Behold, I have that
here which will fit you all.

1. You merrie-men of the world, get you to be consorts in
this society; and then although you shall part with worldly,
wanton, wicked, sinfull, enormall, and shamefull delights, yet
shall you be sure to have superabounding joy, such, which is,
1. Great, Luc. 2. 10. 2. Exceeding, though in temptations,
James 1. 2. Unpeakeable, 1 Pet. 1. 8. Unconceiveable, 1 Cor.
2. 9. As at a conquest, as in harvest, Mai 9. 3. As at a contin-
uall feast. In a word, fulnesse of joy, Iob. 16. 11. Which
shalbe everlasting, Isa. 61. 7.

2. You covetous persons; hitherto you have endeavoured
to quench your extreame thirst by drinking such brinifh wa-
ters, which increase it more; do you henceforwards covet
after the best things 1 Cor. 12. 31. Desire spirituall bles-
ings, and heavenly glory? Get to have this goodfellowship, then
all are yours, 1 Cor. 3. 21. Whether Paul,— or the world, &c.
Verse 42.

3. You climbing ambitious spirits, who beat about how to
neat your selves aloft; get you to be of this good fellowship, then are you mounted higher then you imagine. Is the being of a Kings favourite the pitch and period of your desires? Or is a kingdome that which you so thirst after? Is the being sonnes unto Kings the utmost of your wish? Neither these, nor any other honours can be wanting to you, if you have fellowship with the Father. Seeke we therefore first, and principally the kingdome of heaven, this excellent fellowship, then shall we have honours, riches, delights, and all other things whatsoever desireable. Be persuaded therefore, for I perswade, but for your good.

Chap. VI.

Shewing the first meanes to, and duty of this Society.

1. Meanes.  
Duty.

To abandon, and abominate sinne, and iniquity, to have no fellowship with the fruitlesse workes of darkness. God is righteous, sinne is unrighteousnesse, and these two have no fellowship; God is light, sinne is darkness, and these have no communion, 2 Corinth. 6. 14. When Joseph was to come out of the dungeon to stand before Pharaoh, he shaved himselfe, and changed his raiment, Gen. 41. 14. How much more, when we desire to come, not before Pharaoh, but Pharaohs God: not to stand before him, but to have fellowship with him, ought we to strip ourselves of our prison rags, the filthy and nasty weeds of corruption, and filthinesse. Considering, that if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John. 1. 6. What, and if such men, who sit in darkness, and shadow of death, remaining and abiding secure in the estate of sinne and wretchednesse, Luc. 1. 79. What and if those who are lovers of darkness, taking full pleasure and delight in unbelief and sinne, John 2. 9. What and if even they who walk in darkness, 1 John. 1. 6. Leading a sinfull life, yea such a kind of life as they do, which shun and flie the light of the Word. What if those, who are under the power of darkness, Col. 1.
The dominion and sway which sinne and Sathan doe beare over unregenerate persons. What and if the whole infernal rabble of that hellish rout who are under Sathan the ring-leader of all wicked men, therefore called the Prince of darkness, Eph. 6. 12. are very obstreperous, exclaiming with the loudest out-cries against all such who question their society with God; they having ever in a readiness, Lord, Lord. At what time soever, &c. They are men of good meaning, although they are not bookish: They have a sure belief in God: They love God above all, and their neighbour as themselves; God they hope did not make them to damn them; all men are sinners as well as themselves: They hope to be saved before, or as soon as the strictest Saint-seeming Puritans of them all. These and such like traditioinary concepts being in their shallow apprehensions sufficient to quiet their guilty consciences from ever accusing them; to put to silence and make mute those cutting conclusions, and peremptory propositions of the Holy Ghost, 1 Cor. 6. 9. 10. Neither fornicators, &c. Gal. 5. 19, 20, 21. An Antidote sufficient to counterpoys a against the poissonfull vemon of their infectious impieties. A payment equivalent to countervaille the numberless debts of their hainous enormities. And graces available to equalize them with the Saints, and annexe them firmly to this Divine Society, which is with the Father. Yet I humbly intreate and befeech, yea I charge and command in the name of the Lord lehovah all you who either hope for, have, or hunger after this Cœlestial Society, to have no fellowship with the fruitlesse works of darkness, to forsake and flee from sinne and iniquity.

Sinne is darkness. Rom. 13. 12. Cast off the workes of darkness. Eph. 5. 11. Fruitlesse workes of darkness. 1 Thes. 5. 4. Not in darkness. Darkness it is, in respect of its author who is the Prince of darkness. 2. Of its fountaine, the darke heart of man. 3. Of the nature of the nature of its author, he hates the light. 4. Of the time wherein done, the night; 1 Thes. 5. 7. Of its fruits, eternall darkness. Wicked men are walkers in darkness, 1 Thob. 1. 6. Yea, such wayes of darkness,
darknesse, that I am altogether ignorant whereunto to resemble it. Should I parallel it with Cimerean darknesse, that no whit comparable, it being occasioned by the farre distance of the Sunne from that place and people; and so but naturall, an absence of light naturall; this by the absence of the splendent rayses of the rich, and radiant graces of the Sunne of righteousness, therefore a spiritually darknesse, containing the fearefull estate of unbeleevers in this world. Or with that Egyptian plague of darknesse which was palpable? There is no comparison; by that their bodily eyes were blinded, by this of the soule, 2 Cor. 4. 4. That was but for a short time of continuance, this otherwise. That kept them from moving, this hoodwinks and infatuates them so, that although they go, yet whither, they know not, 1 Ioh. 2. 11. But in God is no darknesse at all, 1 Ioh. 1. 5.

Sinne is death. Math. 8. 22. Let the dead bury their dead. Eph. 2. 12. Dead in trespasses and sinnes. 5. 14. Arise from the dead. 1 Tim. 5. 6. Dead while she lives. 1 Ioh. 3. 14. Passed from death. Well may sinne be called death. 1. It deserving death. 2. Causing death, Rom. 5. 12. 3. Being odious to a living soule, as death to a living man. 4. Bitter as death. 5. It disabling the soule from well-doing. And 6. destroying as death. But God is life, 1 Ioh. 1. 2. Is it a grounded axiome. That every dissimilitude is insociable ? Do we all know that light and darknesse can never accord; but the one is ever a privation of the other? Dost experience daily declare unto us, that there is not the least society betwixt living and dead bodies, although of the most intimate confederates? Although the one a most compassionate mother, the other an entirely affected child. Yea, although of the lovingest mates that ever were linked in the sacred bonds of conjugall society: But the living, as disjoyned from the dead, parts them away by a speedy interring them in the earth. And is it possible (think we) for God and sin (twixt whom there is the greatest repugnancy) to accord? Can any so much as dreame of (yet dreames are but dreames) having fellowship with those fruitlesse workes of darknesse, which are dead works, yea,
yea, death itself; and with the Lord of light and life?

Sinne doth inkindle the wrathfull indignation of theirefull sinne, revenging God, making him so fore displeased, that he threw downe Angels from his heavenly habitations into that infernal lake of endlesse woe; exil'd our first parents out of Eden, that Paradise of God; brake up the fountaines of the great deepe, and opened the floud-gates of heaven, and destroyed all flesh wherein was the breath of life, those few excepted which were in the Arke. Destroyed utterly Sodome, Gomorrah, Admah, and Zeboim with fire and brimstone from heaven. In a word, sinne is that which provokes the Lord to send upon a people or person his numberlesse and insupportable plagues and punishments: hence come nosome beasts, hence dolefull captivities, hence destroying pestilences, hence famine so tragical, yea all other greater or lesser temporall tortures: Hence blindness of mind, hardness of heart, pertinentious obstinacy, small impenitency, yea all those endlesse, eafelesse, hopelesse, helplesse torments of eternall damnation, where their wormes never dyeth, and their fire is not quench-ed, of which those other are but vaunt-courers or fore-runners. And canwe have fellowship with God, except we abandon iniquity thinke we?

Sinne is that traiterous Judas, corrupt Pilate, persidious perjurers, bloud-thirsty lemes, and torturing executioners; yea, as the thornes, whips, nailes, mockings, buffettings, pittings, and spere, wherewith the head, backe, and cheekes to tender, and lovely were bloudily and barbarously gored; the harmeleffe innocence derided and calumniated; yea, the hearts bloud of the Sonne of God more worth then millions of worlds spilt upon the earth. This is that which grieves, despigts, and quencheth the Spirit of God. And can we persuade our selves of having fellowship with the Father, if we delight in sinne, which crucifies the Sonne, and grieves, if not wholly quencheth, and despighteth the Holy Ghost.

Sinne transformes men into monsters, making them Scorpions, Ezek. 2. 6. Vipers, Math. 3. 7. Cokatrices and Spiders, Isa. 59. 5. Dogges, swine, and such like soule and filthy creatures.

The Lake Sodome 180 fur- 
longs which is 22 miles of ours in length. 50 in 
bredth which is 18 of our miles as some say, some more, Iof Weissen- 
big. It hath no out-let or disburdening.
It is the proper object of the Lords, and ought to be the sole object of mans hatred, Psal. 5. 5. Thou hatest all workers (much more the workes) of iniquity, 45. 7. Thou hatest wickedness, Rev. 2. 6. Thou hatest,—which I also hate; yea, with such an utter hatred, that it makes him detest his owne creatures excellent by creation, as Devils and wicked men; his owne Ordinances, as New Moones and Sabbaths, Isa. 1. 15. And prayers. If therefore we desire fellowship with the Father, we must abhorre and avoid it.

It's directly repugnant to the honour and glory of God, his will and workes, being a transgression of his most holy Lawes.

In fine, Who is the Father of it? Sathan, Ioh. 8. 41. Math. 13. 28. The workes of your father you will do. What is the mother to conceive and bring it forth? Mans corrupt soule. What is the fruit of it? Separation from God. What is the reward? Eternall death, Rom. 6. 23. And can we imagine to enjoy fellowship with the Father, and iniquity? Such who thinke so, are deceived, those who say so, lye, and the truth is not in them, I Ioh. 1. 6. If we say, &c. Let us therefore who desire fellowship with the Father, have no fellowship with the fruitlesse...
Chap. VII.

The second means and duty, Sinners Society to bee shunned.

Have we or desire we fellowship with the Father; then avoid society with God's enemies. The blessed man (consequently those of this association) walk not in the way,—sit not,—stand not, &c. Psal. 1. The Citizen of Zion who is directly one of these comforts, may and must think of vilely of the vile person, and with his eyes, countenance, and gesture declare it, Psal. 15. affording no more then civil courtesy, and that with some dislike, declared towards equals, honouring authority, vilely esteeming of the persons of superiors if the sons of Belial; for these have two persons: 1 their owne, 2 another, &c. the Lords as they are his deputies. Godly David hated such, who hated God (such are all wicked men, Exod. 30. Rom. 130. either openly or secretly) Psal. 139.1. yea with perfect hatred, accounting them his enemies, being enemies to his God. And King Iehosaphat was sharply reprooved by the Prophet Iehu, and severely punished by the Lord for helping the ungodly, loving them which hated God, 2 Chron. 19. 2. falsely for ioyning in fellowship with wicked Ahab; so that he would be as he was, his people as Ahab, and would be with him in the warre, 1 King. 18.3.

Is it needfull (O you blissfull goodfellowes) to dissuade you from intimate society with wicked men? I persuade my selfe, you know full well their pestiferous pedigree; what, and whence it is, you being well acquainted in the Word of life, cannot be ignorant that they are, 1 Children of this world, Luk. 16.8. and the friendship of this world is enmity with God, 1 Sam. 4.4. 2. Children of disobedience, Ephes. 2.2. therefore distastefull. 3. Children of Belial, 1 Sam. 2.12. therefore lo thome.
some. 4. Children of the divell, John 8.44. therefore hatefull to God. 5. Children of wrath, therefore abhorred of the Lord. 6. Children of hell, Matth. 23.13. therefore fitter for fellowship with damned Divels, then the associates of the Lord of Glory.

Yet view them well in the spotleffe Christalline glaaffe of God's Word, and there you shall see clearly deciphered in lively colours, the loathfomness of those base companions.

1. Would you see what beasts they be? Scripture calls them a Lyons, and they are savage: b Beares, and they are cruell: c Dragons, and they are hideous: d Dogs, and they are bloody: e Wolves, and they are truculent.

2. Desire you a sight of their venomous serpentine nature? have you ever heard of the sevenfeeted tormenting tayle-killing Scorpion? such are they, Rev. 9.3.5.10. or the damme destroying Vipers? such are they, Matth. 3.7. Have you ever heard of the dreadful Basiliske, killing man and beast with its breath and finge? these are no lesse, Isa 11.8. 59.5. Or of the poifonfull venomous Ape? these are such. I need not tell you of the poifonous nature of the Spider, its knowne to all, and these likewise are such, Isa 59.5.


4. No marvaile though such holy men as a Bucer, called them the excrements of the world, Scripture terming them.

1. Sordid, dirt of the streete, Psal. 18.42. and no marvaile: for,

1. As dirt, the more it is firred the more it stinketh; so these.

2. As dirt is neither good for manure, nor morter field, nor towne; so these are neither good for God, nor men, Church, nor Common-wealth.
3. As dirt is hurtful, and noisome to man, and beast; so these to all about them, who fare the worse for their fakes.

2. Unprofitable Chaffe, blowne away with the winde, Psal.1.4, and to be burnt with unquenchable fire, Matth.3.

12. For as Chaffe is light, so are 1 These in weight, Dan. 5.

27. found too light: 2 In worth; for they are little, yea, nothing worth: 3 In conversation, their mind, will, deeds, words being inconstant: 4 In condition, for all their honour, and pleasure, &c. is but vaine.

3. Noisome dust swept away with the besome of Gods judgements, Psal.18.42. as the dust before the winde, being 1 Unstable, and light: 2 Barren of good workes: 3 Dry, devoid of grace, and the sweet distilling dew of Gods Spirit, as dust is light, dry, and barren.

4. Contagious dross, Ezek. 22.18, 19. become dross, Psal.119.117. and not undeservedly: they 1. Labouring to darken, and obscure the righteous, as dross doth gold. 2. Striving to corrupt, and infect them by mixing themselves with them. 3. Falling from them in the fiery trial. 4. Cast away into perdition, when severed from them.

5. Stinking smoake, Psal.68.2. Isa. 65.5. Hos. 13.3. and justly too: for 1. They endeavour, to clime, and mount aloft as smoake doth. 2. They are soonest gone when they get to the highest, as smoake is. 3. They seek to choake, smother, and stifle the righteous, as smoake, &c.

6. Should I say they are as the loathsome excrementitious scumme, I have my warrant in sacred writ, Ezek. 24.6.

Imagine wee a man compos'd of the naughtinesse of all hurtfull creatures; give him the bloody-thirsty nature of a Lyon, Beare, Dog, and Dragon; give him the tormenting taile of a flinging Scorpion; the venemous teeth of a gnawing Viper; the virulent breath, and dreadful sight of an eye killing Cockatrice; farce his bowels with the poysion of Aspes, and the venime of Spiders: go to an hedge of thornes, briars and thornes.
brambles, and a bed of thistles, and thence extract the hurtful properties of these evil plants, and add them to this monster; heape on the stinking, loathsome, and unprofitable conditions of the most loathsome scumme, canker-eaten dross, suffocating smoke, sterile dust, and contaminating dirt. The wicked man is this compacted monster; and therefore an unmeete associate for a Saint, for such a one who hath, or desireth fellowship with the Father.

**The third means and duty, We must be like God.**

Wouldest we communicate in this community; we must endeavour to be like the Lord. Similitude is a fastening linke to conglutinate Societies, which all delight in, such who are most like themselves: hence it is, that birds of a feather fly together; like master like man. If thou wilt marry, marry thy like, saith the Poet, and that friendship is the pleasantest which likeness of conditions hath linked together, saith the heathen Oratour; and Saint John tells us expressly, there must be a congruence in this confociety, 1 John 1. 7. If we walk in the light as he is in the light, we have fellowship one with another. Be we therefore followers of God as deare Children, Ephes. 5. 1.

1. In holinesse, 1. Pet. 1. 15. as he which hath called you is holy, so be you holy in all manner of conversation, ver. 16. Because it is written, be you holy as I am holy. True it is, God only is holy, i.e. infinitely pure, and righteous; yet the Saints are holy also, i.e. separate from sinne, and corruption, unperfectly here, most perfectly hereafter in heaven.

2. In a godly remnneration, rendering love for hatred, benedictions for execrations, good turns for bad, prayers for persecutions, Math. 5. 44. 45. That we may be Children of our father, for he makes his sunne, &c.

3. In a pitifull compassionatenesse, easily moved to grieve at the miseries of others, and to succour them, Luke 6. 3. Be you
you therefore mercifull, as your heavenly father is mercifull, Col. 3.12. put you on as the &c.

4. In perfection, Matth. 5.48. Be you therefore perfect as your father in heaven is perfect; not as if we could be without sinne, as doting fantasticke Familists averre; or keepe the wholelaw as superstitious Antichristian Papists avow. For Scripture, and each mans enlightened conscience witnesse the contrary. But 1. Comparatively in regard of the weake and wicked. 2. In regard of parts being sanctified in every part, and power of soule and body, to every duty concerning them in some measure; So that there is an upright judgement in the minde, an honest heart, a sincere, and good conscience.

5. In walking in the light, 1. John 1. 7. If we walke in the light, as he is in the light, we have fellowship one with another; and this we may doe by following Gods Word, as our guide in our travaile to eternall blessednesse. Let Sathanes hellish brood doe the workes of their father the divell, walke foot by foot in those cursed paths which Sathan hath traced out unto them: viz. in the darke, and damned waies of swea- ring, lying, cursing, &c. and so demonstrate to the whole world, that themselves have fellowship with the divell. Let cavelling carpers deeme these sayings hard and harsh Paradoxes, peremptorily concluding it to bee altogether impossible for any man to be holy, mercifull, perfect, &c. as the father in heaven is. Yet let all such, who already have, or desire to enjoy fellowship with the Father, conforme themselves unto him in the Scripture sense, which speakes not of equality, but similitude, endeavouring to bee holy, loving, mercifull, and perfect; as a staggering childe may imitate a mighty man: This sanctity, perfection, and such like excellencies of all the glorified Saints that are, or shall be, being no more in comparison of this unparalleld holiness and perfection of God, then the dimme, and duskish light of a pinking candle, compared with the splendent lustre of the radiant sun, enlightened moone, and glittering starres.
The fourth means and duty, is prayer to God.

Have we or desire we fellowship with the father; delight we then to speake to him in prayer, and rejoyce to heare him speake to us in the ministery of the Word. What society where intercourse of speech is wanting? every colleague in each community will acknowledge society, and mutuall exchange of speech to be inseperable; and that it is one way to connexe men firmly in a friendly fellowship. A word of each.

1. Should I say, prayerlesse persons are gracelesse, I have my warrant, Zach. 12.10. the spirit of grace, and prayer being joynt companions.

2. Should I terme them godlesse Atheists, who can justly contradict me? not to pray, being one of those markes, wherewith men foolish, and without God are branded out, Psal. 14.4.

3. May I not confidently affirme such to have cast off the feare of the Lord, restraining prayers before God, Job 15.8.

4. May I not pronounce peremptorily, prayerlesse persons to be desitute of the spirit of adoption: Saint Paul testifying that the Saints have received the spirit of adoption, whereby they cry Abba father, Rom. 8.15. And can a prayerlesse person (he wanting gods grace, his feare, the true God and his blessed Spirit) have fellowship with the Father?

Moreover, doe many people pray to no purpose, asking and not receiving, because they aske amisse, Iam. 4.3. their prayers being pinnioned that they cannot mount aloft into the eares of the Lord of Sabbaths. 1. By grosse pollutions, Isa. 1.15. I will not heare because your hands are full of bloud. 2. By disobedience to the voice of God in the ministery of his Word, Zach. 7.13. therefore — as he cryed and they would not heare, so they cryed and I would not heare faith the Lord of boasts.
of the Saints.


4. By regarding iniquity in their hearts, **Psal. 66.** 18. 5. By unmercifulness, **Prov. 23.** 13. He that stops his eares at the crie of the poore, shall crie himselfe and not be heard. 6. By cruelty, **Micah 3.** 4. Then shall crie, &c. 7. By painted hypocrisie, **Math. 6.** 5. 8. By faithlesse infidelity, **Iam. 1.** 6. 7.


10. By malicious envy, **Mat. 10.** 22. If you forgive not. 12. By praying for those things which are impious, unjust, hurtfull, impossible, needless, or otherwise not to be prayed for. It stands us in hand therefore, if we either have, or desire to have fellowship with the Father, not only to pray, but so to pray as we are directed in the Word of truth. viz.

1. With a fore-thinking premeditation of the weightiness of that important duty we are going about, our owne weakness and unworthinesse and the dreadfull Majesty of the Lord to whom we pray: thus we are commanded to take words and turne to the Lord, **Hos. 14.** 3. Thus dealt the penitent prodigall, **Luke 15.** 17. 2. I will go to my father, and say, father, I have sinned, &c.

2. With a sincere purity of heart, **Heb. 10.** 22. Let us draw neare, &c. I know it is impossible for man to be pure, save only, 1. In regard of former times of unregeneration. 2. In regard of their desires and endeavours. 3. In regard of other men, **stil. sones of Belial.

3. With a lowly and submissive humility: thus did the father of the faithfull pray, stiling himselfe dust and ashes. **Gen.** 18. 27. That prevailing Canaanitish woman petitioner, **Math. 15.** 27. Truth Lord, yet the dogges; &c. **Luc.** 18. 11, 12. God be mercifull to me a sinner. Thus are we all commanded, **Psal. 95.** 6. Let us bome, &c.

4. With knowledge and understanding, **1 Cor. 14.** 14. 15. I will pray with understanding.

5. With a faithfull assurance that our prayers shalbe granted. What els meaneth the Apostle **St. James.** 1. 6. 7. Let him aske in faith. **Saint Paul,** 1 **Tim.** 2. 8. Without doubting. And

6. With zealous earnestness, *James 5. 16.* Cold prayers lose their fruit and force.

7. With hearts reconciled to God by true repentance, *Isa. 1. 16.*

8. With hearts reconciled to our brethren by brotherly love, and condonation, *Math. 6. 14.*


10. In the name and mediation of Christ Jesus, the sole Saviour of mankind, and the alone Mediator between God and man, *1 Tim. 2. 5.* Hitherto you have asked nothing in my name, &c. *John 16. 23.*

11. For things agreeable to God’s will, *1 John 5. 14.* viz. For things which are good, holy, lawful, possible, profitable, and needful.

Prayer thus qualified is good and acceptable in the sight of God, *1 Tim. 2. 3.* Is an extraordinary (yea beyond imagination) prevailer with the Lord in the courts of heaven: bringing such who effectually use it, to salvation, *Rom. 10. 13, 14.* And therefore to an happy enjoyment of fellowship with the Father.

**CHAP. X.**

**The first Means and Duty is hearing of God’s Word.**

Desire we with the most earnest longings, strive we to main with our utmost endeavours to hear the Lord speak to us in his Word, and delight we extraordinarily in such desires and endeavours.

This is the word of God’s grace, *Acts 20. 32.* 1. Comming from God’s grace. 2. Shewing God’s grace. 3. Working grace in those who believe and obey it.

2. This
of the Saints.

2. This is the Word of faith, Rom. 10. 8. 1. Requiring faith to believe it. 2. Teaching what faith is. 3. Begetting and strengthening the same. Rom. 10. 17.
2. And 3. Offering eternal life, John 5. 35.
4. This is the Word of salvation, Acts 13. 26. In regard of its fruits and effects, declaring to us the way of salvation.
5. This is the Word of reconciliation, 2 Cor. 5. 19. 1. Shewing how men are reconciled to God. 2. Instrumentally working the same reconciliation betwixt God offended, and man offending. And therefore a special mean to obtain fellowship with the Father. Let not the examples of the world, whole desires after the enjoying of transitory delights, and momentary treasures are boundles, and their endeavors endless, no whit at all, or very little regarding this heavenly voice of the Lord of glory; neither let the strange and preposterous practice of diverse greater persons (whole use was ordinary to have Thursday meetings for bowling; but not Friday for hearing; thus sleighting, if not contemning the Divine Ordinance of God) alienate or estrange your longing desires from this saving and reconciling Word of God.

1. Say not you (my beloved brethren) you could hear with all reverence and diligence, might it please the Lord himself to speake to us. For 1. should the Lord himself speake from heaven, you durst not heare, Exod. 20. 19. Could not they? And can you? 2. For the Lord doth speake by us his Ministers, as Kings by Ambassadors, 2 Cor. 5. 20.

2. Say not with your selves, I could willingly heare, was the Messenger this or that famous man; but such, and such are meane and base fellowes in mens esteeme. For were not the Prophets and Apostles so accounted of? Yet they were to be heard: and we see it is the good pleasure of God to save them that believe by the foolishnesse of preaching, 1 Cor. 10. 21. Foolishnesse, not in regard of it selfe, but in the opinion of worldly men; Yet is it the favour of death unto death, or of life.
life unto life, 2 Cor. 2. 16. But be it they are meane, yet they being God's mouth, heare them. Is gold or silver of greater weight or worth out of a purse of velvet deckt with curious embroiderings, then out of a plaine or homely pouch of leather? May not meat be as pleasing to the palate, as wholesome in the stomack, and as nourishing to the body of an hungry man out of a clean earthen or wodden platter, as out of a plate of silver? Doth not a candle shine as bright and profitably from of a plain wodden candlestick, as from of another made of the purest gold, and framed after the most curious forme the exactest skill of the cunningest artificer could invent? And shall the Lords Word, better then thousands of gold or silver, the most nourishing meate of each sanctified soule: a light to the feet, and a lanterne to the paths of godly men, suffer losse or diminution of its peerlesse valuation; be disabled from nourishing the new borne Christian babes that they may grow thereby; Or have its more then sun-like light (for that cannot guide to heaven) eclipsed by the meanenesse of the messenger?

3. Say not (my brethren) I cannot heare such or such, they being reputed naughty men. It was, we know, the portion of Elijah, Jeremie, Paul, John Baptist, and our Saviour Christ, (that man without sin, the best Preacher that ever spoke upon earth) to be accounted pestilente fellowes, troublers of states, ring-leaders of Sectaries, deceivers of the people, and therefore not to be heard. No marvell therefore though the envious man still strives to eclipse the brightest lights, and to darken their bright shining rayes of sincere Doctrine, and soundnesse of life, by some hellish exhalations of slanderous imputations, drawne out of the misting fogs of the dunghill dispositions of earthly worldlings by the heat of malice, pride, and passion; and to deface their blamelesse innocency, and the most upright, and conscionable cariages in their callings with the staining tincture of contentious faction, hellish maliciousnesse, base covetousnesse, opinionative pride, or some such like vile disfaminations obnubilating, and obscuring these shining candles, to this end and purpose, that others might fall and never rise.
rise againe. But what, and if the messenger be a man of infamous rank (as alas there are too many such) yet let us regard his Doctrine which is of God: An authenticall Proclamation loseth nothing of its authority by the promulgation of a deboift Officer. Eliahs food was acceptable to him although uncleane ravens were his servitours: and I thinke none of us will refuse currant coine comming from the hands of slovenly or bad companions. And shall not we heare the Scribes and Pharises sitting in Moises chaire, Math. 23.1,2,7. Because they say and do not. But argue thus with your selves. 1. Since no flesh can heare God and live, Exod. 20. 19. 2. Since it is impossible, and against the pleasure of Christ, that he should preach againe in his manhood. 3. Since it's no wayes warrantable to expect preaching by Angels, there being no such precept or practice. 4. Since it's not only impossible, but unprofitable (for those who will not, &c. Neither will they believe though one come from the dead, Luc. 16. 31.) to have a teacher come from the dead. 5. Since (though it were to be wished that none but good men did preach the Word) we must regard, not so much who speakes, as what is spoken, we resolve to heare Gods voice in the ministery of the Word.

1. Not spider-like, striving to sucke poison from the sweetest flowers, Scribe-like secking with poifoned hearts to entrappe the preacher, as if we came to mend him, not our selves.

2. Not Athenian-like, itchingly desiring novelties, new texts, new Teachers, not seeking for grace, but newes to feed our vaine and fond curiosity.

3. Not unprofitably, like riven vessells, which receive plenty of water, yet leake out all.

4. Nor obstinately, like the pertinacious stiffe-necked Iewes who resolutely answered, they would not hearken, Jerem. 44. 10. But with a serious Christian preparation, diligent attention, post-consideration, and practice, the end of hearing. This word of God offering health to the sicke, liberty to the bond, life to the dead. It having whatsoever is d-
fireable, whether profit, surpassing gold; or delight, sweeter then honey. And it being a word of reconciliation, so a means to obtain fellowship with the Father where it is wanting, and a necessary duty for all such who have fellowship with the Father, delightfully to heare God speake to them in his Word.

**Chap. XI.**

**The sixt Meanes and Duty is, Seeking the Lord.**

Have the Saints such a fellowship? Seeke we the Lord, that we also may have fellowship with the Father. For, the Lord will not forsake them that seeke him, Psal. 9. 10. This is neither the last, nor the leaft means to obtaine society with the Lord. The Holy Ghost in many places frequently inculcating this duty, stirring us up to seeke the Lord, directs, and guides us how, and presseth us forward to get communion with the Father. For what is it to seeke the Lord, have to seeke the love and favour, fellowship and fruition of the Lord? And how shall we get communion with the Lord, better, then by seeking the Lord? viz. Seeking to know him, seeking to obey him, that we may enjoy him? Sociall combinations are not compacted til after former, fervent, and frequent seeking. Courty dignities, country offices if of profit, meet mates for mariages, friendly companions, who sticke closer then brethren; arts, and sciences, health, liberty, wisedome wealth, yea, grace, and glory, therefore fellowship with the Father, if wanting, musl be sought that they may be had.

Seeke we therefore to pacifie, to please, that so we may possess the Lord, or have fellowship with the Father. Oh, seeke him therefore, and that, 1. Sincerely and unfainedly, Deut. 4. 29. If thou seeke the Lord thy God, thou shalt find him, if thou seeke him with all thy heart, and with all thy soule. 1 Chron. 22. 19. Set your heart, and your soule to seeke the Lord your God. Jer. 29. 13. Ye shall seeke me, and find me, when you shall seeke me with all your heart.

2. Fervently,
2. Fervently and earnestly, Isa. 26. 9. With my soul have I desired thee, with my spirit within me will I seek thee,–with all my heart and soul.

3. Humbly and submissively, Zeph. 2. 3. Seek the Lord, ye seek of the earth.

4. Timely and reasonably. Isa. 55. 6. Seek the Lord while he may be found. Prov. 8. 17. Those who seek me early, shall find me.

5. Constancy and patiently. Prov. 2. 4. Seeking him as silver, and searching for him as for hidden treasures. Seek we therefore, and that;

1. By godly meditation. Cant. 3. 1. By night on my bed I sought, &c.

2. By unsated faith. Heb. 11. 6. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.


4. By humility, Zeph. 2. 3. Seek the Lord all ye seeke.

5. By searching the Scriptures. John 5. 27. Search the Scriptures, &c.


If moving inducements will prevail, behold

1. The Sovereign mandate of the Lord of Hosts. Thus saith the Lord of Hosts unto the house of Israel, seek you me, Isa. 55. 6. Acts 5. 4.

2. The Lords proneness and easiness to be found, Chron. 15. 4. 15. But when — and sought him, he was found of them.

3. The peril and danger depending upon the neglect hereof. Jer. 10. 21. The Pastors are become brutish, and have not sought the Lord, therefore they shall not prosper, and their flocks shall be scattered. Ezra 8. 22. His wrath is against them that forsake him.

4. The superabundant promises which are made to those who seek him. Deut. 4. 29. Jer. 29. 12, 13, 14. You shall find me, &c.

5. The
5. The profitable advantages redounding to all those who rightly seek the Lord are very large and many. As for example.

1. Rest on every side from enemies, 2 Chron. 14. 7. Because, &c.

2. The hand of the Lord is with them for good who seek him, Ezra 8. 22.

3. They shall never be forsaken who seek God, Psal. 9. 10.

4. They shall want no good thing, Psal. 34. 10.

5. The Lord is good to the soul which seeketh him, Lam. 3. 23.

6. They shall live that seek God, Amos 5. 6.

Institute and stirre up your selves to seek the Lord with these, or such like meditations as these foure following.

1. Shall the Centurions servant go, and come, do this and that, at his Masters bidding? Ought all servants to obey the injunctions of their Masters in all things, scil. which are lawful, and not gain said by higher authority, and shall we refuse to obey the Divine and heavenly precept of the Lord, whose will the creatures readily fulfill, although it thwart and cross the order of nature; fire ceasing to burne, lions laying aside their raving disposition, waters becoming unpasable, an asse speaking, ravens officiously serving a Prophet, and those swift runners in the firmament standing still, the one upon Gibeon, the other in the valley of Aijalon: and shall we disobey an edict so just and profitable, of a God so gracious and powerful?

2. Will the adventurous Merchant seek for pearles; the resolute fouldier for honourable conquest, hardly, if ever attained? And shall we neglect to seek the Lord so easily found, if rightly sought?

3. Are all such lyable to the dreadful wrath of God, who neglect this duty? And shall we incur such fearefull plagues?

4. Are the Lords gracious promises so ample and rich? His rewards granted to such as seek him unspeakable for number and valuation? And shall we refuse them? No, no, since the Lord hath commanded us by his authority (then which none more Soveraigne) to do a thing neither impossible,
sible, nor difficult, the neglect whereof being perilous; the performance whereof being very profitable; we resolve hereafter through the assistance of his grace (although worldly men with desires in satiable as hell, seeke for either new-fangled toyes, as the fantastique fashion-monger; excessive dainties, as the gourmandizing glutton; undeserved renowne, as the ambitiously insolent; earthly pelfe, as the dunghill Mammonist, or such like idle, and unprofitable, if not hurtfull things.) to seeke the saving knowledge of God, of absolute necessity, of excellent dignity, and unspeakable utility, to seeke the love, and favour of God, being both free, and great, tender, everlasting, and unparallel'd, by obeying him. So will we seeke that we may know him; that knowing we may obey him; that knowing and obeying, we may enjoy him. That thus seeking to please, to pacifie, and possess, we may obtaine, and enjoy this fellowship with the Father.

CHAP. XII.

The seventh Means and Duty is sanctifying the Lords Day.

Have we, or desire we fellowship with the Father? If we have, declare it; if we desire it, seeke it; By keeping Gods Sabbath; choosing the thing which pleaseth God; taking hold on his Covenant; serving the Lord, &c. That all these are marks and duties of such who have fellowship with the Father, and means for such to use, who desire to get or keepe communion with the Father; The Lord himselfe by the mouth of his servant Isaiah doth sufficiently declare, 56. 3. In which chapter is contained a pre-occupation, or removing of a secret objection or inward temptation made by the pious Profelites, and godly Eunuches against themselves; the former objecting separation from Gods people, the latter their miserable estate; the Law cursing the impotent, and childlives. To which objection the Lord himselfe makes answer, in which he plainly doth prohibite such reasonings and disputings; and interdict such imaginations, and col-
lections (let them not say) and promise better, and greater prerogatives then those which they wanted. So bee that these strangers, and Eunuchs were such who had joined themselves to the Lord, ver. 3. and declared this conjunction by these practices of piety, ver. 4. & 6. and therefore I may safely and warrantably adde to those former meanes, markes, and duties, these following.

The keeping therefore of the Lords Sabbath is a signe, and meanes of mans communion with God. Although then there were many Sabbaths of the Lord (called his, to shew who was the author of them, and to what end, and use ordained, and to distinguish them from Idols Sabbaths, or feasts of false gods, or divels) viz. 1. Eternall, celestiall, and glorious. 2. Temporall, and typicall which were shaddowes of the other. Which temporall were some of yeares, some of weekes, and some of dayes: yet in regard that one of dayes (of the temporall) is now remaining, I purpose to confine my selfe to that. And passing over those ceremoniall, and Jewish Sacrifices which are wholly ceased; as 2 lambes of a yeare old without blemish; 2 tenths deales of fine flourr mingled with oyle; and one drinke offering thereof, Numb. 28.9,10. I will onely point at some of these substantiall, and morall duties which God once commanded, and never since forbad. Call the day what you please (neither am I scrupulous, or contentious about words) 1. Either Sunday, which is an ordinary name of the day, as Monday, &c. for the rest of the daies: Saint Luke calling a certaine hill in Athens, Mars hill, Acts 17.19. 2. Or the first day of the wekke, as Saint Paul doth, 1. Cor. 16.1. 3. Or the Lords day; because the Lord then rose, as Saint John, Rev. 1.9. The Canons of our Church; our pious statutes made concerning this day, in the reigne of our gracious Soveraigne King CHARLES: This day was called the day of the sunne by the prophane, the Lords day of the Saints, faith Beza: It was in time past called the day of the sun, now it's called the Lords day, faith Beza, So Tertullian faith, Cyprian, and others, and the ancient Fathers; as Chrysofome, [because the Lord in it returned from death to life, it is called the
the Lords day. 4. Or the Sabbath, which name is used and is not Jewish. 1. The name being morall, not ceremoniall. 2. It lively expressing the nature of the day. 3. The rest being perpetual; therefore the name may, although our Lords day hath not that name in the new Testament. For 1. our Saviour could not speake of it at all, it not being till his Resurrection. And the Apostles called it the first day, the Lords day, for distinction sake the better to be understood, not abolishing it; therefore I hope, I taxing no man for calling it by the name of Sunday, none will fault me if I stile it the Lords day; I having Statute, Canon, and divine law to warrant me. And be interested to keepe the day holy, by doing such duties which remaine to be performed of us under the Gospell. This keeping being a means of mans communion with God; In that it is an occasion, and means of hearing Gods Word, whereby faith commeth; and also of receiving the Sacraments, and using of Prayer, whereby we draw neere to God. I will only, and that concisely point at some of the Lords daies duties; I handling them now onely by way of use to another doctrine. That we may keepe the Sabbath or the Lords day, we must observantly take notice, of the negative, and affirmative precepts. Negative, precisely prohibiting the doing of any manner of works: 1. Servile, wherein we serve our selves, not God; therefore all sinfull actions of body and soule; for although these are stringently forbidden every day, yet it is a greater sin to do them upon this day, it offering fewer vrging, or alluring provocations, and affording more helps, and means against them. 2. All workes of minde or body needless, or unnecessary. By the word Thou shalt do no manner of worke, are not understand the vsious workes of men, because they are never permitted, but servile workes of signifying to serve, by which everyone by reason of his vocation doth pursue his living, faith and calling. But lest I should wander in so wide and spacious a field, I will therefore shew you what others, which I have read, say, and then give mine answer onely to some questions.
Omnis Christi amator Dominicum celebres Diem, Diem resurrectionis consecratum Dominice, Reginam & Principem Dierum omnium, in qua, & vita &c. Epist. 3. ad Magnesianos.


Dominicum ergò Diem Apostoli, & Apostolici viri idem religiosà solemnitate habendum sancravit, qui in eodem Redemptor nostrer à mortuis resurrexit: quid idem Dominicus appellatur, ut in eo a terris operibus, vel mundi illecebris abstinentes, tantù Divinis cultibus serviamus: ipse est primus diesseculi, in ipso formata sunt elementa mundi; in ipso creati sunt Angeli; in ipso quæ, resurrexit à mortuis Christus;

Ignatius that ancient Bishop of Antioch in his 3. Epistle which is none of his 5. counterfeit Epistles, faith, Let every one that loveth Christ keep the Lords Day, which is the Queene of dayes, in which death is overcome, and life is sprung up in Christ.

Renowned Constantine ordained as followeth. That day which is called the Lords Day, which the Hebrewes call the first day; which the Grecians attribute to the Sun; which is before the 7. day, he ordained that all should cease from suits and other businesses, and to be only occupied in prayers upon it: and indeed hee did honour the Lords Day; because in it Christ rose from the dead.

St. Augustine faith, the Lords Day the Apostles and Apostolical men have ordained with religious holinesse to be kept: because in the same our Redeemer rose from the dead, and therefore is called the Dominical or Lords Day, that in it we may only attend on the Divine Service; this is the first Day of the world, in it were created the elements and the Angels; upon this Day Christ rose;
and the holy Ghost was given; & Manna first descended from heaven upon this day.

And againe, Being sequestred from all rusticall works, and businesse we give our selves wholly to the worship of God.

Neither let him busie himselfe in hunting, and enthrall himself in any devillish work, in wandering about the fields, and woods, making a loud noise and laughter, &c.

And in the same Sermon reprooving certaine disorders on the Lords day: hee faith, Then (see. in the time of the publique worship of God) without doores they tel tales, or study to fight against others by flanders; or to take great paines at dice, or other unprofitable sports: — as if one period of the day was set apart to the service of God, and the rest of the day and the night to their own pleasures.

The same father faith thus in one place; They might better digge all the day, then dance all the day.

And in another place; It is better to plow then to dance upon the Sabbath: — they rest from a good worke; rest not from a vaine and trifling work.

Melius enim arare, quam saltare in Sabbato — illi ab opere bono vacant, operes nugas- torio non vacant.intitul: Psal. 91.

Melius utique toto die solvent, quam toto die saltarent. Con.1. part.1. in Psal. 32.

Tunc ipsi foris aut causas dicere, aut diversis studiis occupari; aut videlicet in aula, vel in jocis inutilibus insidiari — quatenus nonnunquam diei ad dei officium, & reliquum diurnum spatium cum noete simul ad eorum dispensatur voluptates. Idem. Ibid.

Videamus ne — sed diei dominici sequestrati a rurali opere, & ab omnino negotio, soli divino cultui vacamus. Ibid.

Neque venatione se occupet, & diabolico mancipetur officio, circumvagando campos, & sylvas, clamorem & cachinnum ore exaltans. Ibid.

of the Saints.

&c. Serm. 251. de tempore.
And S. Chrysostome speaking of the fitness of this day for works of mercy, faith, it is a fit time to practice liberality with a ready and willing mind; not only in this regard, but also because it hath rest, ceasing, freedome, and vaction from labours. And in another place he faith:

Our reverend teachers, and instructors, our holy fathers have given us the 118 Psalm to sing the first day, which is called the Lords day.

Leo the first, commanded Sunday to bee kept holy. And that all Christians should behave themselves godly, and virtuously all the day long in preaching, hearing, and remembering the Word of God, visiting the sick, and poor, and comforting the comfortlesse.

Leo the third, at a Counsell in Ments, decreed that Sundays should be kept holy with all reverence; and that all men should abstaine those daies from all servile worke, and worldly business; and that there should be no faires, markets, or any buying, or selling on the Sundaies.

I have read that in a Counsell at Nice, order was taken that those who either kept court, bought, or sold, or otherwise prophane the Sabbath, should be prohibited the Communion; because that whole day we ought only to rest, and spread abroad our hands in prayer to God. The ancient Waldenses and Albigenes who were Luthers, and our forerunners in a short Commentary upon the Commandements; say, They that will keepe the Sabbath, must bee careful of foure things:

1. To cease from all worldly labours. 2. Not to sin. 3. Not to
of the Saints.

bee idle. 4. To doe things for the good, and benefit of the soul.

Our owne Canons enjoyne us to celebrate the Lords day according to Gods will, i.e. in hearing the Word of God read, and taught in private and publike prayers, in acknowledging our offences to God, and amendment of the same, in reconciling ourselves charitably to our neighbours where displeasure hath bene: In oft receiving the Communion of the body, and blood of Christ, in visiting the poore, and sick, and using all godly and sober conversation, Thus faith our Canon.

1. An Act made in the first yeare of our gracious Soveraigne King CHARLES, faith thus: Keeping of the Lords day is a principall part of the true service of God, which in very many places of this Realme hath bene and now is prophaned, and neglected by a disorderly sort of people, in exercising, and frequenting Bearbating, Bulbayting, Enterludes, Common plays, &c. Upon the Lords day.

There shall be no meetings — of people out of their owne Parishes on the Lords day for any sports, or pastimes whatsoever; nor any Bearebating, Bulbayting, Enterludes, Common plays, or other unlawful exercises, or pastimes used by any person within their owne Parish. The mulct for every breach of this statute is 3 shillings 4 pence.

Our Homily concerning the first part of the place, and time of prayer, faith, God hath given express charge to all men, that upon the Sabbath, which is our Sunday, they should cease from all weekly and workday labour, — even so Gods obedient people should use the Sunday holily, & rest from their common and daily business, and give themselves wholly to heavenly exercises of Gods true Religion, and service. In the same Homily. It is lamentable to see the wicked boldness of those, who will be counted Gods people, — these are of two sorts. The one sort if they have any business to doe, though there be no extreme need, they must not spare for the Sunday; they must ride, and journey on the Sunday; drive and carrie; rowe, and ferrey; buy, and sell on the Sunday. — The other sort is worse, — although they will not labour; yet will they not rest in holiness, as God
commandeth, but rest inungodlinesse, and filthinesse, prancing in their pride, pranking, and pricking, pointing and painting, themselves to be gorgeous, and gay: they rest in excess, and superfluity, in gluttony, and drunkenness, like rats, and swine: they rest in brawling, and railing, in quarrelling, and fighting: they rest in wantonness and toyle in talking, &c. So that God is more dishonoured, and the devill better served on the Sunday, then on all the daies of the weeke besides. And in the conclusion of the second part, thus. Come with an heart filleted, and cleansed from worldly and carnall affiction, and desires; shake off all vain thoughts which may hinder thee from Gods true service; the bird, &c. Bishop Babington writing upon the fourth verse of the 31. Chapter of Exodus, faith thus: A place never to be forgotten, touching the Lords commandement of the Sabbath; for he will not have his owne worke medled with on that day. Oh what can we thinke of our workes? His tabernacle builder must be forbidden, and our buildings must goe on. Reade and seeke that place in Jeremey 17. 25. with a tender heart. Then shall— gates, i.e. the government shall stand and flourish, ver. 17. Kindle a fire, i.e. the Lord will overturn all with great destruction. He is the same now he was then, and his glory is as deare to him. The same reverend Divine, in his 8 note upon the 16. Chapter of Exodus, faith thus: Forget not to marke the great care that God had of his Sabbath, that it might be kept holy;— May not a good soule thus reason. Good Lord, what doe I upon the Sabbath day? this people of his might not gather Manna; and may I goe to faires, and markets, to dancings, and drinkings, to wakes, and wantonnesse; to bearebaitings, and bulbaitings, with such like wicked prophanations of the Lords day? May I bee absent from the Church, walking about my closes, and grounds, sending my servants, and cattell to townes with corn, which I have sold before— are these workes for the Sabbath? Can I answer this to my God, that gives me sixe daies for my selfe, and takes but one to himselfe? Of which I rob him also, &c. Bishop Bayly in the Practice of Piety, faith, we are to cease from all civill workes, generally from the least to the greatest; & instanceth in these leaven.
Works of our calling. 2. Carrying of burdens. 3. Keeping of Faires and Markets. 4. Studying any Bookes but Scripture and Divinity. 5. All recreations and sports which at other times are lawfull. 6. Grosse feeding, and liberall drinking. 7. Talking about worldly things.

I need not therefore say with learned Sir Walter Rauleigh, I rather choose to indure the wounds of those darts which envie casteth at novelty, then to go on safely and sleepily in the easie ways of ancient mistakings: seeing to bee learned in many errors, or to bee ignorant in all things bath little diversitie. I having such a cloud of witnesses Neotericke and of hoare headed antiquity which defend the same in substance (some in one thing, some in another) which I purpofe to propound to your considerations. I hope therefore that none will take me of Sabbatarian paradoxes, Apocaphitcall frensies, or Heterodoxe opinions, I being guided by the light of truth, and that light which Writers ancient and moderne have set up to lead me. In a word therefore consider (for I purpofe to propound onely foure things to your considerations, not peremptorily concluding negatively, or affirmatively.)

Whether it can be lawfull for us to do any bodily workes upon the Lords Day, such onely except, which present necessity compells unto for preservation of life; thus Elijah by flight; the Macabees by fight did, and we may, and must preserve our lives; the recovery of health; convenient preservation of health, as the ordering of meate for the day; the Disciples plucked, and rubbed the ears of corn; for if we may water and fodder the beast, Luc. 13:15. (which yet could live a day without) that so it might be a comfortable day to it; no doubt but we may dretfe food for our owne comfort. Decency of the body, as clothing the same. Preservation of goods, by taking out of, or defending from dangers, Luc. 17:15. And giving necessary provision to them, Luc. 14:5. Yea to the falling beast to feed him. 1. Because else he could not live so chearefully. 2. The labour is the same in giving much or little. 3. All creatures may then have the ordinary provision of the weeke at the least. 4. Else to
the hurt of the creature, so loss of goods. _Neces-sity is sanctified, and may stand for just excuse; when we cannot keep the rest of the commandments without breach of one of the rest._ e.g. I am bound to preserve life; a man or beast is in danger of death; I may break the rest to save life; God will have mercy and not sacrifice: mercy is a work of sanctification; sacrifice a means; we must leave the means, and do the work. _Tertullian faith, God forbade humane workes, not Divine._ —Thor shalt do no manner of work. What manner of work? What kind of worke? Namely thinke owne. —But to carry about the Arke (fo about the walls of Iericho) can neither seeme a daily worke, nor an humane, but a good and a holy work; and therefore from the very commandment of God Divine. Those therefore I meane which may be forborne without breach of charity sinning against nature, or hurt of the creatures. And therefore, 1. Whether those are not blame-worthy, who trot about for gaine or pleasure, buy and fell grinde, and bane, patch, and mend, or do any other outward, or inward worke of man or woman, which may be done before, or stay till afterward; 2. And if it be not good for each man to reason thus, or after the like manner with his owne soule. 1. Is the fourth Commandement a precept which is morall, as it must needs be. For, 1. Else there would be but nine morall Precepts. 2. It being delivered in mount Sinai, at the same time, by the same Law_giver, after the same manner, with more motives; and a speciall Memento. 3. Given in Paradise, observed from the beginning before any Ceremoniall Law was given. Neither did the observation of the Sabbath begin, when the Law was given in Sinai, but it was solemnized before as appears by the raine of Manna, Exod.16. faith P. Martyr.

From this place a probable conjecture is fetched, that the sanctification of the Sabbath was before the Law, and truly when Moses did shew before that they were forbidden to gather Manna upon the seventh day, he seemes to conclude that it was taken from received knowledge and use, faith Mr. Calvin. 2. Did our Saviour Christ Jesus confirme the morality of it, comming
of the Saints.

The commandment of God is, that we should of the Saints, minding to fulfill, not to breake one jot or title of the Morall Law. 3. And do the same reasons which bound the Iewes, oblige me to the performance of such duties, as in it are enjoyed, and restraine me as well as them; 1. God giving me fixe dayes as he gave them. 2. Being my God as he was theirs. 3. Proposing his example for my imitation. And, 4. I needing his blessing as much as they. And doth this commandement precisely inhibite the doing of any manner of worke; insomuch that those holy followers of Christ, Luc. 23: 5, 6. (and their puritannicall preciseness is commended) abstained from to good a worke as to embalm the body of our Saviour, their spices and oynments being already prepared; and shall I gad to faires and markets, shall I walke about my closes or grounds (except it be to meditate or to praise God for his bounty towards me;) shall I send my servants and cattell with corne, &c. Are these workes for the Lords Day? Is the day none of mine, and shall I spend it about mine owne affaires and profits? Dread I to rob men, and shall I presume to rob God, yea him who is my God, of his Day, of his Holy-Day? No, no, I will not; trouble me therefore no more, O rebellious flesh, with thy many idle, and godlesse pretences. Thy covetous carkeings formerly have made me with those worldly minded to go and see my grounds, which I had purchased; to prove mine oxen which I had bought, when the Lord did graciously and earnestly invite me to him. Thy mistrustfull diffidence hath pricked me forward with temerarious rashnesse to do many un-needfull actions; thou having abashed me with a fearfull timidity of losse, of undoing, haft made me negligent to seeke principally the kingdom of heaven; and to care for the morrow, when it might sufficiently and time enough take care for it selfe. Thy savage cruelty heretofore hath made me unmercifally bloudy to my precious soule, servants, and beasts, fore-casting, and fore-providing something for them to do on the Lords day: Ceafe henceforward to molest me with these temptations; I have now learned to be content with Gods allowance to me, and dealing towards me. I am now resolved to depend on him, and
on his gracious providence: and by God's help will be to mercifull to my selfe, servant, and beast, that we will not do any servile worke on God's Day, wherein we serve our selves, and not God.

Whether sports and recreations, yea, such as at other times may be lawfull, are not demonstrated to be unlawfull upon the Lords Day. By many of those I have named before, amongst whom S. Augustine is one, who in another place as I have read (not in him, but cited) speaking of some, who refer'd to sports, toys, hunting, and nets, faith, It is to keepe a Sabbath to the golden Calfe, the Idol of Egypt, not to the God of heaven. To which I will adde Gualter, who faith, Therefore they cast farre away the impure worke of the flees, and the peevish exercise of sporting. — They offend which apply this day to pride, disdain, dice, cups, and impure studie of pleasures. — Neither do we suffer Festivall Dayes dedicated to the Majestie of the Highest, to be occupied to any pleasures, — either to be detained, refreshing the vacant time of a religious day in any filthy delights. Let the stage-play, or the Circensian exercise, or the lamentable spectacles of beasts challenge nothing to themselves on that day, &c. (This was a Law of Leo and Anthemius Emperours) In times past Princes did see to these things.

And Walues, who faith, Theodofus, Valentinian, Leo, and Antonius, forbade by punishments to behold plates on this Day.

Again: That all profane and carnall delights be banished from them, — and then this is necessary either that such recreations be not usurped which prevent or weaken the profit of the Word heard, or of other excercises of pietie; but rather that they may do service to them, and frame a man to begin againe the same with more liveliness. 2. And whether they have not

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Augustine.  
Basil.  
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Qui vacabat minus ludia, venato-  
res. &c. |
| Proculergo abici-  
unt impura carnis  
ora, & insaniun  
studium voluptasUA  
dispeccant quia diem  
hum superbia, fa-  
situm, ailes, &c. &  
impura voluptas  
tum studia tribu-  
unt. — Dies satis  
Majestati Altissimi  
mi dedicators, nullus  
voluptatibus occu-  
pari. — Nec hujus  
religionis dies ota  
relaxantes, obsca-  
nis quibus libet pa-  
mur voluptatibus  
detineri, nihil co-  
dem die vindicta  
sed fenam teatralis,  
aus Circean certa-  
men, in serarum  
lachrymose specta-  
cula. — Hec olim  
Christianae  
Principes et  
rauni. Gualter  
in Hom. 33.  
in Mar. 3 pag.  
33.  
Theodofus, Valentinianus. Arcadius. Leo. Antoninus, quibus prohibitum est penei, exhibere locum spectacularem, sunt  
voluptatibus dare operam. Wall. (ex Bucero) p. 74.  
Ut omnis professitas & carnalis oblationis ex usu exsecut. — Deinde & hoc necessarium est, ne aut elusmodi obiecti-  
menta supererint, quae spectacula Verbi, aut religiosarum pietatis exercitatorum intercipiant, aut etiam minia-  
mat, sed potius ut su interventum, & adea majus ex vigore responenda hominem dissociat. Wall.  
pag. 133. |
an absolute inhibition by that authority which is without contradiction, Isa. 58. 1. Not doing thy pleasure on my Holy day. Mans pleasure signifying sometimes any manner of sinfull delight agreeable to our corrupt nature; as, 2 Tim. 4. 1. lovers of pleasures. Sometimes honest delights, serving for the solace and comfort of mans life, Gen. 49. 20. Giving pleasure for a King. 3. And by these reasons.

The first drawn from the greater to the lesser. I reason thus.

Where lawfull labours, and profitable workes are forbidden as unlawfull, there lustfull and wanton actions of sports and delights much more. But lawfull labours, &c. are forbidden upon the Lords Day as unlawfull. Therefore lustfull and wanton actions of sports, &c. much more.

The former Proposition (I take it) may be avowable thus.

1. Where such actions which are strictly commanded by the Lord in the general course of mans life are forbidden, there those actions much more are forbidden, which are never so strictly commanded, only sparingly permitted.

But where lawfull labours in mens callings are forbidden, there such actions are forbidden which are strictly commanded in the general course of, &c.

Therefore much more sports which are never commanded, only sparingly permitted.

2. Where the more lawfull, and leffe distracting are forbidden, there the leffe lawfull and more distracting are much more forbidden.

But where lawfull labours, &c. are forbidden, there the more lawfull, and leffe distracting are forbidden (works are more lawfull, because commanded by the Lord; leffe distracting, sports wholly possesting the mind with desire of misterie, &c. I thinke each mans experience will say, his mind is more free for heavenly things when he rides a journey, then when he rides in hunting; when he plowes, then when he wrestleth, rings, playeth at cudgels, &c.)

Therefore sports and delights leffe lawfull, and more distracting, &c.
3. Lawfull labours, and profitable workes as little, if not leffe breake the rest of the Lords Day by equall comparison, as sports and recreations.  

From the name of the Day, and duties commanded for the Day (it is called Gods Holy Day, 1. Because separated by God, 2. Because a meane of holinesse, we are enjoyned to remember to keepe it holy. 1. Wholly to spend it in his service, i. in holinesse,) I reason thus.

Those things which are impediments and lets of holinesse cannot lawfully be done upon that day which is Gods Holy Day, and ought to be kept holy.

But sports and recreations are lets and impediments of holinesse (this is evident to every mans experience which will tell him, if he will permit it freedome of speech, that these inchaunting Syrens do so charme, and bewitch, these infaatable ingrossers of time do so extraordinarily distract, if not wholly possesse the mind, that it is wholly estranged, and alienated from holy duties; so that they seeme tedious and irksome to it? Who knowes not how those make pensive the heart when they are called to these? Who knowes not how they exhilarate the heart, when these in publique are ended? Who knowes not how those (like venomous weeds and choking thornes) sufficcate and strangle these, intruding themselves into the roome of, and shoulder out Divine contemplations, heavenly communications, and godly and Christian actions?)

Therefore sports and recreations cannot lawfully be done upon the Lords Day. And therefore whether it is not needfull for us, whom it concerns, so farre as in us lyeth, to difswade, and draw people from such courses; and if it be not good to this end for every Christian soule, to reason after this or the like manner.

Are these things so? Yea, moreover, 1. Hath the Lord of his free favour and bounteous liberality allowed me fixe whole
of the Saints.

whole days for my pleasure and profit (some little part of each day except to sanctifie my self, family, and calling, in lieu whereof he allowes me back part of his Day for refreshing, works of charity, necessity and decency) and reserverd only one Day for his service and worship, and shall I allow my selye or mine, sports upon this Day which is the Lords, not mine nor theirs? 2. Hath the Lord provided me sweet recreations, heavenly refreshments for his Holy Day, and shall I preferre the huskie, droffe delights of un-needfull carnall sportings before those truly solacing melodious rejoicing? 3. Wold good S. Paul never eat any flesh while the world stood, rather then offend his weake brother, a man, a sinfull, and mortall man like himsefle; and shall I play and sport my selye in needless exercises whiles the Lords Day lafteth, and so offend the Lord, a God so mercifull, a Father so loving, and a Judge so fearefull? 4. Should the Lord come to judgement upon that Day (as some thinke) would it not be farre better for me to be then found serving him in spirituall exercifes, then my selye in carnall sports? Let other men do as they please, I am as yet fully resolved, that neither I will, nor mine shall (if I can remedy it) sport and play upon the Lords Day: Surercause hence-forward O for ward fleth, to hinder me with thine idle objections. Tell me no more that the Lords Day wilbe a sad Day if I may not sport; this day bringing sweeter and founder delights. Tell not me that many men must have recreations, therefore upon the Lords Day: For, as my workes have toiled them, so my time shall refresh them, if such refreshinge is needfull. I my selye could not take it well to have another mans toiled servant sent to me for food, because he must have food, he having wrought hard. Tell me no more that many good Divines think them lawfull on the Lords Day: for if it be disputable, it's the safest course not to use them; And what Divine will say it is not lawfull not to sport upon the Lords Day?

Whether worldly words are not unlawfull upon the Lords Day?

1. Since the Lord Ichovah in expresse words by the mouth
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of his Prophet Isaiah 58:13. faith thus, not speaking thine owne words.

2. And for these following causes.

1. Where the Lord hath commanded the whole man to rest from servile works, there he commands the hand to rest from working, the foot from walking, and the tongue from talking.

But in the fourth Commandement, Thou shalt doe no manner of worke, the Lord hath commanded the whole man, &c. Therefore, &c.

2. Those things which as lets hinder the duties of the Lords Day, are forbidden.

But worldly words as lets hinder the duties of the Lords Day, &c. holy conference: therefore, &c.

3. Where bodily workes are forbidden, there those things are forbidden which hinder the sanctifying of the Sabbath, as much or more than bodily workes doe.

But bodily workes are forbidden: therefore worldly words, hindering more the sanctifying of the Sabbath. Because a man may worke alone, but cannot talke without company.

4. That Commandement which ties the outward man from the deed done, ties the tongue from talking of the same. e.g. The sixth forbids murther and murtherous words. The seventh adultery and adulterous words. The eight theft and deceitfull words.

But the fourth Commandement ties the outward man from worldly workes: and therefore the tongue from worldly words.

And therefore whether many people are not much to blame, who make the Lords Day a reckoning day with workmen, a directing day what shalbe done the next weeke, a day of idle tattle about their pleasures, profits, gossips tales, and other mens matters.

Whether worldly thoughts are not unlawfull on the Lords Day, considering,

1. That each Commandement extends to the thought, binding
of the Saints.

1. To keep my soul delightes to praire and magnifie a God good, and gracious.

2. To mine owne endesse comfort, viewing in these the boundlesse and bottomlese depthes of the Lords ample and gracious favours towards me, giving me such a being, such a fountaine of excellency and melodie harmonie, the powerfull omnipotent and infinite wisedome of God.

3. To think carefull and orderly upon the works of God generall and special.

1. To the glory of God, beholding in their innumerable varieties and melodie harmonie, the powerfull omnipotent and infinite wisedome of God.

2. To take my delight in the boundlesse and bottomlese depthes of the Lords ample and gracious favours towards me, giving me such a being, such a fountaine of excellency and melodie harmonie, the powerfull omnipotent and infinite wisedome of God.

Whereas many men doe be they goe to the Church, peradventure to be devoted to the worldly profitts of some unhawful delights, or worldly profitts: Yet I for my part, altho' I cannot as I would, wil doe what I can to withdraw my meditations upon the Lords day from such like traffy, and fruitlesse wanderings, and bend them to the effecting of some unhawful delights, or worldly profitts.

And lastly, if it be not a pious and profitable, accomodating, and necessarie resolution for a man confinndly to purpose to doe as followeth:

1. To affirm, I.

Olydit.
3. To the humiliation of my soul naturally prone to an
overweening conceit of its own nothingness, ponder-
ing the grievous groanings, and heavy burdens of di-
stressful miseries God's justice hath inflicted upon the
poor creatures for my sins: and finding myself to
come short of them in obeying the will of God, I con-
tinually failing, they always doing that for which they
were made.

4. For mine own instruction, these being a large, and faire
booke written by the LORD I E H O V A H in faire and
capitall letters, wherein he that runnes if he have but eyes
in his head, may reade his owne fickle, and fading condition,
being like the withering grasse; the baseness of himselfe,
made of dust, and turning to it againe; the uncomfortable,
irksome, and fastidious condition of death, & a spirituall dark-
ness, fiel. finne, and iniquity resembled to death and darkness
naturall. Yea, the booke of the creatures is a library so full of
learned literature, that contemptible Ants, and glorious An-
gels; beautified stars, and basest vermine; yea, all beings cre-
ated to swim, and play in the liquid streames and vast ocean;
to fli about with outstretched wing in the thin, and perspicu-
ous ayre; or to runne and range upon the sound and solid
earth; by their contention with, and thankfulnesse for
their little pittance, and obedience to the Lord, their boun-
tiful benefactor preach loudly to me contentment with, and
thankfulness for my so large allowance and obedience to a fa-
thor so beneficial to me undeserving. That so, by the medi-
tation of the workes of God, I may be stirred up to trust,
love, feare, and obey God, pondering, and perusing his works
of justice and mercy.

The Word of God, especially that meanes of my salvation
I last of all enjoyed in the Word of God read, and prea-
ched: for when I consider: 1. That this is a daily duty, 1 Es-
18. Psal.1.2, practised by the best men, as David, Psal.119.
97.99. and the Virgin Mary, Luk.2.19. 2. That as medita-
tion without hearing is erroneous, so hearing without medi-
tation is barren, and the dulness of my blunt, and obtuse, and
the leaking property of my running out memory, I cannot but thinke it a fitting duty upon the Lords day thus to doe.

Secondly, whereas many ungward the doores of their lips, and suffer those little unruly members to enflame each other, (ministring and taking occasions offered) extravagantly to wander into olden times, gladding themselfes with their large discourses of their many madde, and merry meetings, their frolicke frisques, and gambols, their infamous exploits, and deeds of darkness: or idly to range about, from royall diadem to the penyleffe cottage, from field to towne, from towne to houses, from houses to particular things and persons; yea, to their owne homes, and houses; taking thence many large, and deepe discourses of the number, and severall conditions of their sheepe, horses, &c. the unruliness of this; the faire conditions of that; the great penyworth they had in the one, the worth of the other; And anon ramble in their serious communication into their fields fallow, and severall discoursing of their longitude, and latitude of their lands; the quantity and quality of their seed; their great and many businesses they have finished, or intended: and presently flie backe into the streets, and for want of other matter to fill up, the pretty lispings, and stammerings, the falls and stumbling, the unmannerly roguing, or whoring this man, that woman, the pretty pronunciation of this or that oath of their children shall not be forgotten: and then from these merrie Colloquies take into the dunghill puddles of the true, or sained miscarriages of their neighbours good, or bad; tosling, and tumbling these from tongue to tongue, as sharpe as speares, renting and tearing the good names of men better then themselves, fathering upon them that themselves never dreamed of, turning by their cunning art a hearstye, may be, supposision, into a peremptory proposition that it was so; and then to mount it upon the wing of flying fame to passe swiftly and securely without stop, or controlement: and clothing all upright-hearted Nathaniels with the darkes, and divelith robes of censorious uncharitablenesse, Luciferean pride, and damned hipocrisie, because these truly beft many who are professors,
and others in their conceipts; thus extracting matter of large
discourses to please themselves, purchase admiration, and appl-
plause for their great and deepe experience, and procure ma-
y farewell thanks for their good company. Yet I, although
I formerly have bene, and still am too often, and futurely
may be that way overtaken, so as to talk of such fruitless
and unneedfull matters, resolve henceforward to have my
communication of such things, whereby God may be glorifi-
ed, my selfe, and others edified in the holy faith: not medling
with other mens matters, but such as concerne my selfe, or
those with whom I conferre, and principally those which ap-
pertaine to our soules good, and amongst other things by name
of the Word of God in generall, and such Scriptures as I have
heard read, and expounded in particular, as wisely, peaceably,
orderly, lovingly, honestly, and humbly as I can: I well con-
sidering besides the necessity, and furtherance of such like
conference.

1. That these communications are more comfortable then
those, they yeelding not the leaft glaunce, or glimmering
of sound delight, or comfort when a man is going to his bed,
falling into any affliction, or temptation, or comes to his bed of
death: But instead thereof, many befooings of himselfe for
mispending so many precious hours, and golden opportuni-
ties, about fruitless forme and froth: these abundantly chee-
ing the heart, gladded: with the consideration of the many
benefits it hath gained, and fruits it hath reaped by such like
talkings together.

2. This conference is more advantageous then that. Can you
say, and speake truly that ever you gained any knowledge of
God, your selves, the Word, the way to heaven? Can you say
that ever you attained any grace, goodness, or any thing, have
an addition of new finnes to the catalogue of your old by such
like Lords days chattings? Whereas I dare affirm this kind
of Sabbath conference to increase saving knowledge, found
comfort, true Christian love, heavenly-mindednesse, and
to warm, and vivifie the saving graces seated in the

3. And
3. And more honourable; mee thinks it's a poore commendation, or credit for a man to have a faculty with facility to find out idle discourse to drive away a day; each new speaking, stammering child which can lispe out but halfe English being able to tattle somewhat or other to that purpose. But for a man humbly, lovingly, and feelingly to confesse of the narrow way which leadeth to life, how to walke. in it with comfort, declining the many by-paths of sinne: of the Christian combate, the number and nature of enemies, their sleights and subtilties, how to escape them, and to get the victory: this is a greater glorie to a Christian man.

Whereas many men, and women spend the Lords day in sloathfull lithernes, sleeping, or doing certaine odd chares, which purposely they had appointed for that day: yet I determine resolutely to spend all spare time:

1. In reading Gods Word, and good bookes, and that with inward desire, and outward endeavour to profit.

2. In singing of Psalms, Hymnes, and spirituall songs, Ephes.5.19. In which angelicall exercise I will doe what I can to sing.

1. With my heart, Ephes. 5.19. i.e. with understanding, sense, and feeling.

2. To the Lord, Ibid. scil. 1. In his glorious powerfull, and gracious presence. 2. Upon a holy remembrance of his blessings. 3. To his honour, and glory.

3. With Grace, Col.3.16. to exercise the graces of the heart, as holy joy, truft

4. In Gods mercy, &c. in singing, Teaching, and admonishing my selfe and others.

5. For mine owne and others consolation, Ephes.5.19.making melody, &c. James 5.13. I well considering this duty to be: 1. Gods owne ordinance, Ephes.5.19. 2. Binding all persons, James 5.13. is any merry, let him sing. 3. To be performed publiquely, Ephes.5.19. 4. And privately, Psal.101. 1,2. 5. A speciall duty for the Lords day, Psal.92. Title.
6. And a duty which is 1 Good, having in it no evil, being God's ordinance: 2 Pleasant in itself, and to the hearers: 3 And commonly to the user, Psal. 147.

3. In praying to God to sanctifie the day, and duties thereof to me; I being able to do nothing of my selfe.

4. In doing such like works of mercy as these following:  
   1. Visiting the sick, and that,  
      1. To benefit mine owne soule, and that by,  
         1. Taking notice of mine owne mortality.  
         2. Sathan's subtiltie striving to lull men asleepe in security, or plunge them into desperation.  
         3. The difficultie, if not impossibility of repentance deferred till death, and sickness.
   2. The excellency of saving graces, a good conscience, &c. which will do men good when all worldly contentments forfake them.
   3. To doe good to the sick party, and that by persuading him to a Christian carriage in sickness, 
      1. A serious consideration causeth sickness.
      2. The profit, and advantage of sickness; trying grace, weaning from the world, provoking to prayer, and taming the flesh.
   4. If men rightly behave themselves in sickness: 1. Not neglecting, nor depending too much upon the means. 2. Praying to God. 3. Giving good counsel. 4. Submitting themselves to God's will, &c.

4. And make a good use thereof being made more compassionate to others in misery: hating sinne, the cause of the scourge. And not as the fashion of many is, who go to the sick: but  
   1. To the hurt of themselves, being hardened in seeing the foolish virgins, or Nabal-like sickness, or death, of wicked men; and the violent death and sickness of many good men.
   2. To the hurt of the sick: I viewing the weakness of the sick, to sport themselves, and discredit their weake neighbour:
neighbour. 2. Hardening them what they can in their
sins by securing them of longer life, flattery, &c.

2. Relieving the distressed with a thankful, loving, pitifully false, single, cheerful, liberal, just, and true heart.

3. Teaching the ignorant, drawing sinners to repentance, comforting the distressed, admonishing the unruly, encouraging the good, rebuking the bad, reconciling the disagreeing, stirring up the slothful, &c.

Whereas many people deem such like courses to favour of melancholy madness, and too much puritanical austerity, and think themselves undone, if they may not have free liberty to glut and satiate themselves with carnal delights, and vain sportings: I am surely persuaded,

1. That there is no true, solid, and solid cause of delight in any vain sportings, or worldly pleasures; especially in comparison of these Lord's Days delightful duties, if they may be poised in an even balance. E.g. Ballance together the least measure of saving graces, and a world of voluptuous contentments, and gaineful profits, and I'll undertake that the former, the means of getting, and the helps in keeping, it shall be found more honourable, profitable, and delightful, and so over-weigh by far the latter. Or 2. Cast into one end of the scales the Word of God, into the other any worldly contentment what you will; and let the Lord himselfe, (who is fittest and best able to decide the controversy) be judge, and it will be found farre to surpass in worth, and valuation, all pearls of price and excelling treasures, Mat. 13:44.

2. Surmounting in profit and advantage the most advantageous practices in or about the world; making those who read and hear it with open eyes, and hearing ears, happy, Rev. 1. 3. And those who meditate therein day and night, like trees planted by the waters side, &c. Psal. 1. 2, 3. Thirdly, to ravish the heart, truly sensible of Divine delights with unsatisfiable glee, and unmatchable gladness, rejoicing that heart as much as if it had found great spoiles, Psal. 119. 162. Being more luscious then the sweetest hony, or the most mellifluous hony combe, Psal. 19:9.

Z 2 2. That
2. That there is found and sufficient cause of joy and delight in all such and other Sabbath Duties. Instance in some particulars. e.g.

1. In hearing and reading the Word of God, if we consider it in its names, and effects, declaring the nature thereof. e.g.

1. It is a transcendent pearl, and excelling treasure, Math. 13:44,45. More lovely than gold, or much fine gold, Psal. 119:127. Better than thousands of gold and silver, Verse 72. And therefore cannot but fill, and farsce the soule with consolation in getting, possessing, and enjoying the same.

2. It is bread, water, wine, milke, and meate, to feast, and fatten the soule begotten by this immortal feed, and enlivened with Gods quickening Spirit: and therefore must needs make merry the same, feeding, and fatting it selfe with such heavenly cates.

3. It is a light to the feet, and a lanterne to the paths, Psal. 119:105. Then which, what more needfull, profitable, or pleasing to the Christian traveller to direct him to the haven of endless happiness?

4. Is there not extraordinary matter of joyfull delight in reading, and hearing read and preached:

1. The Word of grace, justly so called, chewing and working grace in those which rightly heare it?

2. That Word which begets and increaseth faith, therefore termed truly the Word of faith?

3. That Word which declares the way of salvation, therefore stiled by the Holy Ghost a Word of salvation.

4. That Word which nourisheth and sustaineth a spiritual life, and offereth eternall life, ergo called a Word of life.

5. And the Word of reconciliation, as is before shewed.

2. In prayer, which sacred duty will appeare perspicuously to each enlightened soule, to be a true cause of gladness, when rightly performed, it seriously considering,

1. How acceptable it is with God; he being well pleased with such like sacrifices, 1 Tim. 2.3.

2. Of what excellent dignity, put for the whole worship of God, Psal. 50.15.

3. How

3. If we ponder advisedly, that while here we live, we are in a strange countrey, being pilgrims, and strangers, having no continuing city, seeking one to come, foil. an heavenly; where our Father, our Head and Husband, our friends and fellowes, our crowne and inheritance are: It will necessarily follow, that as it is a gladding discourse to countrey-men, meeting in another nation, to take of their owne country and common-wealth, their friends and families, and which way to take soone and surely to enjoy their wished company: So it must needs be a delightfull colloquie when two or more citizens of heaven, meeting in this their pilgrimage, conferre cordially of the way to heaven, of the pious and sweetned paths directly tending thither. Secondly, if we seriously confider that a godly, and Christian communication is an excellent meanes to increase saving knowledge, enkindle godly zeale, nourish Christian love, cherish and warne all gracious beginnings, and edge and keeme the longing appetite to hunger insatiably after the best things; We cannot but conclude that such like conference on the Lords Day must needs afford superabundant matter of pleasure and delectation.

4. To instance in the duty of Divine contemplation, which feemes to worldlings full of pensive sadnese, and madding melancholy, this I say. favouring seemingly so much of uncomfortable sorrow, is no wise defcrete of recreating festivities; each particular holy meditation having its severall oblation. For examples sake, let it be

1. Upon the workes, and creatures of God; how do these make merry the godly soule after a serius musing of them; considering that as they were made for the glory of God, fo for his particular good, some to guard, some to delight, some to feed, and refresh, and all to serve him after one manner or other.
2. Let it be upon the Word of God, what it hath beene, is, and will be to him, the many fruits and benefits he hath reaped from it.

3. Let it be upon God's particular favours and mercies bestowed upon a man's selfe (especially his soul) and general benefits and blessings he hath bestowed, and promised to bestow upon his Church and chosen.

4. Let it be upon the remission of sins, how, and by whom, wherein every sincere Christian may behold clearly the unparallel'd love of Christ Jesus, freeing him by his owne painedfull passion from the guilt and guerdon, the due desert and dominion, the power and punishment of his sins.

5. Let it be upon the inheritance which is incorruptible, undefiled, not fading away, reserved in the heavens, &c. And I think it will be granted without contradiction that such like meditations make the godly soul to leap for joy.

6. Let it be upon dismall death, and mouldring mortality: even this will comfort the heavenly minded soul, loving the appearing of Christ; longing after the same with the Bride in the Revelation, certifying him that these miseries are but momentary, and that this miserable mortality shall be swallowed up of glorious immortality.

7. Let it be of the judgements of God denounced, or inflicted upon others or upon himselfe; even these contemplations want not matter of consolation to that soul which considereth God's infinite love, sending no greater, he deserving the extremest; enabling him to make a good use of them, and to bear them christianly.

This I suppose is a commodious and profitable, necessary and warrantable, Christian (not Jewish) resolution, to abstaine from those worldly and wanton words, works, and thoughts: and to be wholly employed, and that delightfully in those holy and heavenly contemplations, communications and actions. And that I may stirre you up to put in practice this so laudable, sweet, and profitable resolution: to those former reasons and motives I have intermingled in my former
mer passages, give me leave to add these following reasonings, and pious arguings.

1. Is the Lords Day the queene of dayes, yea, the Lords market-day for our soules, wherein we are to buy, Isa. 55. 2. without money or mone worth, the heavenly and celestiall bread, water, wine, and milk of Gods sacred Word, and saving graces, the golden gifts and precious merits of Christ to inrich our faith, Rev. 3, 18. The eye-salve of true wisedome, and the Spirit of light to illuminate our spirituall blindness, and the white raiment of Christs righteousnesse, that we may be clothed, and that the shame of our nakednesse do not appeare; and shall we passe it away in wanton delights, in fruitlesse, and hurtfull discourses, in distrustfull, and distracting musings, or in needlelesse and dunghill actions? And not rather spend this Day in buying such perelesse traffique, not only in the publique assemblies, but also before and after the same, by Divine contemplations, heavenly communications, fervent, and faithfull prayer, and other such like pious Lords Dayes practices?

2. Is this the Lords Day, not mine, his Holy Day, no common or prophane one; therefore to be sanctified, therefore to be kept holy; and shall we shew such intolerable ingratitude, as to deny so small use of time to him, that gives to us so much and so large use of time?

3. Is it a matter of duty, and not of curtesie; of charge, and not of choice; of allegiance, and not of liberty; of necessity, and not of indifferency: not permitted, but commanded to sanctifie the Lords Day, and keepe it as holy as we can; and shall not wee use our utmost endeavour to doe the same?

4. Do those who conscionably sanctifie the Lords Day, imitate the prime and purest examples, walking in those paths which have been traced out by David, Nehemiah, and such like ones; by Jesus Christ, such a Sonne, such a Saviour; by the Lord Jehovah, who rested the seventh Day from his worke of creation, although as easie to him as to speake, and cause it to be created: And shall we be drawne into unwarranted
The Societie

unwarranted courses, or omit necessary pious duties upon God's Day; because many who are great Schollers, good Preachers, great men, the wealthiest in our parish, and many honest men make no bones of worldly discoursings, unneedful actions, nor are very forward in those other substantial duties. Learning they may have, wildome, greatness, yea, goodness, yet may their example be erroneous, no sufficient patterne for imitation: in many things we offend all; yea, and good St. Paul would be followed no otherwise then he followed Christ, 1 Cor. 11.1. Be it they be wise or wealthy, honourable or honest, who give or take liberty; yet sure we are, we take the surest and safest course, yea, the most commodious and comfortable, having God's precept for our warrant, and his example for our encouragement. Powersfull they may be, but he is omnipotent; wise they may be, but he is widsome it selfe; honest they may be, he goodness it selfe.

5. Since the Lords Day is a blessed Day, so called, either, 1. Because it is instituted to God's service. 2. Or because the Lord gave it a singular priviledge to be a Day of rest and holiness, a Day of delight and heavenly feasting, to the world. 3. Or because the Lord doth bless more effectually all such who consciently keepe it holy, on that Day then any other: so that then they enjoy after an extraordinary manner this transcendently sweer, and lovely fellowship with the Father. We for our parts will alienate and estrange our soules, tongues and bodies, so farre forth as in us lieth, from such workes, such words and thoughts which withdraw the mind from God: and endeavour to spend those little parcels of time, which remaine to us exempt from the publique assemblies of the Saints, and the doing of some few necessary actions, in Divine contemplations, Christian communications, such pious and holy actions, that so the Lord may suppe with us, and we with him, Rev. 3.20. We feasting him with the fruit of our true repentance. 2. With our faith, believing and applying the Word and promises of God. 3. By serving God faithfully, giving up our soules and bodies, holy and
and acceptable sacrifices to him: he feasting us in his Word and Sacraments. That so he may dwell in us, and we in him; and to conclude, that we may obtain (if still we want) communion with God, or get (if already we have) a more perfect, and full assurance of our fellowship with the Father.

CHAP. XIII.

The eight Means and Duty. Chusung the things which please God: What those things be. Diverse chusers: Which are best.

Have we, or desire we fellowship with the Father? Shew it, and seeke it, by chusing the thing which pleaseth the Lord: This chusing being both a marke, and means of mans communion with the Father, Isa. 56. 4. Where and who is he that would not be a chuser, might the choice tend to his real and seeming contentment? With what greedy graspings would some possess mountains of gold, silver, pearles, and precious stones, and worlds of wealth? With what enraged, bloody, and implacable cruelty would some bathe their hands and glad their hearts in the last groanings, and effusion of the most warme and inmost hearts blood of their enemies? How would some ingrosse kingdom after kingdom, yea one world after another? How would some plunge themselves into a bottomlesse Ocean of voluptuous delights, and play and swimme therein like Leviathan in the sea? How would some glut their insatiable appetites, feeding themselves upon the extracted quintessence of all reall and imaginacie dainties, might each have free liberty of choice? Chusers you may be, chusers I desire you to be, not of such dunghill droffe, not of such barbarous revenge, not of such fading crownes, not of such frothy delights, not of such corruptible cates; But with David of the way of truth, Psal. 119. 30. Or of Gods precepts, Verse 135. Of that which is good, Isa. 7. 15. Of that good part which Marie chose, Luc. 10. 42. And of that which pleaseth God. 1. Obedience pleaseth God, 1 Sam. 15. 22.
2. Sorrow for sinne pleaseth God, Psal. 51. 17. 3. A holy life, that pleaseth God. 4. Saving faith pleaseth God, Heb. 11. 6. 5. To do good and communicate please God, Heb. 13. 16. 6. And to frame our thoughts, words, and deeds to God's will, pleaseth God, Col. 1. 10. These things choose therefore, and I'll warrant you your choice shall not repent you. Enoch was not taken to heaven, because he was rich, royally descended, the seventh from Adam, because he was learned, had a comly and strong body; but because he pleased God, Heb. 11. 5. Choose therefore with Enoch, the pious Profelite, and godly Eunuch, the thing which pleaseth God; this choice being a signe of man's communion with God, and a meanes whereby a man is joyned to God; that so with these we may have fellowship with the Father.

Chap. XIII.

The ninth Means and Duty, To take hold of God's Covenant.

Have we fellowship with the Father? Declare it. Do we want it? Feel it; by taking hold of God's Covenant, this being a marke and meanes of man's communion with the Father, Isa. 56. 4. Jer. 50. 5. The foundation of which Covenant is Christ Jesus only, Isa. 42. 6. He only being the peace-maker, or Prince of peace. 2. The only Angell of the Covenant, Mal. 3. 1. 3. The Mediatour of the New Testament. 4. The Father only being well pleased in him. 5. By him only man comes to God. And, 6. In regard that he only ratified and confirmed it with his owne Blood, Heb. 7. 22. 8. 6. 9. 15. Secondly, the frame is by way of contract in which are comprised, 1. Certaine Articles and Conditions on both parts. 1. The principall Party covenanting is God, who covenants to be our God, and the God of our seed, Gen. 17. 7. 1. To save us and ours, to give us righteousness, and eternall life in Christ. 2. The other is the godly man, who for his part promiseth to be the Lords people.
people, Isa. 24.15. And therefore binds himselfe to believe, and rest upon the promise of God. 2. Signes, and seals, binding each party to the agreement or covenant made on God's part. He hath given us his Word, Hand-writing, oath, (Heb. 6. 17.) as Seals. On our part, the ancient people of God have bound themselves by writing, Nehem. 9. 8. Scale, ibid. Imprecation, 10. 29. And Oath, ibid. Circumcision, Gen. 17. 13. &c. And the people of God now, perhaps by writing, perhaps by seal, perhaps by vow, surely by word, Baptisme, and the receiving of the Lords Supper. 3. Writings, containing the conditions on both sides, seil. the Word of God, the Old and New Testament called the Covenant, Ex. 24. 2. Book of the Covenant, 24. 28. Words of the Covenant, Deut. 9. 11. 29. 1. Tables of the Covenant, Rom. 9. 4. The Covenants, because they shew what God will do to his people, and what we are to performe according to the tenour of the Covenant. This Covenant (or compact) made betwixt God and man, 1. Touching reconciliation and life everlasting, is, 1. Legal, of workes, which is a league made touching salvation upon condition of perfect obedience set downe in the Morall Law, wherein eternall life is promised to such as perfectly fulfill the same, and eternall death threatened to such as transgress the same. 2. Evangelical, of grace, which is an agreement concerning men to be freely saved through faith in Christ. This Covenant God made with the justified Jews before Christ, to whom he was a child borne, and a Sonne given, Isa. 9. 6. And the believing Jews, and Gentiles since; for although the Prophet Jeremy speakes of an old, and a new Covenant; yet himselfe shewes, that this old and new covenant for substance are one and the same, Verse 33. of Chapter 31. I will put my Law in their inward parts,—will be their God, and they shall be my people. I will forgive their iniquity, 34. Which is the substance of the old and new Covenant. The old in shadowes prefigured Christ to come: The New apparently shewes that Christ is come. The Apostle S. Paul (1 Cor. 10. 2, 3. faith, the ancient Jews and we eate the same spirituall meat, and drinke the same
same spiritual drink. Their Sacraments were more in number than ours, differed in rites and measure of signification from ours, yet the same Author, end, and signified thing, &c. S. John speaking of love, calls it a new commandement, and an old, ib. 2. 7, 8. Old, in regard of the substance, new, it being newly approved and renewed by Christ, ib. 15. 12. So this Covenant of grace was the same when it was old to the sanctified Jews, in regard of substance, as it is to us, to whom it is new; only it differs in this, that now it is published more clearly, not in such dark shadows, and more persons are renewed, more graces are bestowed.

Gods Covenant made with the justified Jews, and us Gentiles, or the old and new Covenant

1. Differ in the Circumstances, Adjuncts, Accessories, Oiconomy, Administration, and Dispensation.
2. Agree in the Substance:

1. Principall efficient cause, Jer. 31. 31.
2. Moving cause, Luc. 1. 54. 55. 72. 78.
3. Meritorious cause, Gen. 3. 15. Ephes. 2. 12.
4. Materiall cause, 2 Cor. 5. 19. Reconciliation, &c.
5. Instrumental, 1. Of Gods grace, 2 Cor. 20. 32

1. Of Gods grace, Gal. 20. 32
2. Of reconciliation, 2 Cor. 5. 19.
3. Offaith, Gal. 3. 8.

Particularly, in the

1. Formall cause, or mutuall promise, Gods, which is free, & mans, which is due, Ro 3. 22
2. Finall cause, to stirre up and confirme the hope of immortality, Heb. 11. 8, 9, 10.
3. Effect, justification and regeneration, 1 Cor. 1. 30. & 6. 11.
5. Inward seale, &c. the holy Spirit, 2 Cor. 1. 22. Eph. 1. 13.

This
This Covenant we for our parts must *make*, Psal. 50. 5. Or enter into, Deut. 29. 12. *Keep*, Psal. 103. 18. Or stand to the words thereof, so as to perform or accomplish, 2 Reg. 22. 3. That we may 1. please God, this being a thing pleasing the Lord, Isa. 56. 4. 2. Shew that we have communion with God, this being a signe of mans society with the Lord, *ibid.* 3. And demonstrate that we desire the same, this being a meanes of mans communion with God.

This Covenant is laid hold upon and kept.

1. Outwardly.

1. By hearing the Word of God (that Book of the Covenant containing the conditions and articles of the Covenant) with an open, Psal. 40. 6. Wakened, Isa. 50. 4. And hearing ear, Marke 4. 9. Such as joynes to hearing attention, to a desire to be changed, to a care to believe, and conscience to obey.

2. By receiving aright the Sacraments which are signes of holy things, which are holy tokens, visible signes of invisible graces, where we see one thing, believe another, which are seales of the promises of God in Christ, whose use is to strengthen us in the promises of salvation, which God hath not onely made to us in word, but confirmed them by writing, and left we should doubt, set to his seales according to the manner of men; that nothing should lacke that might increase and strengthen us. *Signes* they are not onely figuring, admonishing, and signifying what is promised; but also exhibiting that which is promised to the faithfull; yea, sealing, and confirming the exhibiting of them. These are called by Master Calvin, Gen. 17. 18. *Testimonies, Seales, and Pledges of Spiritual Graces, and benefits which spring thereof*: the Gates of Heaven, &c. They are Signes to present, Seales to confirm, and Instruments to convey Christ and all his benefits to them that do believe in him:

In the right use of these Ordinances the partakers have assurance of their being in the Covenant of grace. Saint Paul speaking of Circumcision which was a signe of the Covenant, Gen. 17. 11. Cais it the seale of the righteousness of the faith, &c Rom. 4. 11.

2. Inwardly, we take hold upon and keepe Covenant with God.

1. *By Faith,* believing the Promises. This *shews us the Lord, Heb.* **11. 27.** *Brings us to God, Verse 6.* Begets to God, *John* **1. 12.** *This justifieth, Rom.* **5. 1.** *Persuades of God's peace,* and assures us of joy, **5. 2.** *This purifieth the heart,* *Acts* **15. 9.** *Overcometh the Devil, 1 Pet.* **5. 9.** *And the World, 1 John* **5. 4, 5.** *This is that which stays us in grace,* **2 Cor.** **1. 20.** *Which is our scale, John* **3. 33.** *Which we set to, that God is true; and therefore a means whereby we take hold of, and keep this Covenant inwardly.*

2. *By obeying the precepts of God; this is that which allyeth, and affianceth man to Christ, Ma.* **12. 50.** *Crownes with eternall bliss, Math.** **7. 21.** *Vpholds man, and supports the world, 2 Corinth.* **10. 6.** *Surmounteth farre sacrifices, 1 Sam.** **15. 22.** *This is the substance of mans covenant with God, Neh.** **10. 29.**

What intoxicated madness, or giddy vertigiousness hath possessed your hearts and heads? What shall I tearme you? *Cerdoniani, Cainsite, Marcionists, Apellitas, Severiani, Manichees, Archites, Patricij? You I meane who fence, and hedge out the regenerate from without the Old Testament, so farre forth as you may or can: For, prove unto you that God doth afflict his Children for their sinnes, that sorrow for sinne is necessary to the regenerate (points which you deny) the former by *Davids suffering for his sinne with Bathsheba;* the latter by his watering his couch with his teares: you reply, they were under the Law, in the time of the Old Testament. *You I meane,* who crie out against the Morall Law, as once the *Babylonians did against Jerusalem,* downe with it, downe with it even to the ground: away with the law, it belongs not to the regenerate man. It binds not the conscience of him that is in Christ: You equivocating *Preterians, Antinomists,*
Antinomists, I doe not say you are Marcionists, Manichees, or the like in all particulars; but in this you walke cheeke by joale, hand in hand with those forenamed heretikes. They condemned the morall law, to doe you. They denied the resurrection of the body, and I much suspect that this is one of those other deeper doctrines, you were promised to be indoctrinated in. Had you knowne how learnedly, and orthodoxyally Tertullian scourged your great Grandfather Marcion, shewing the law to be fulfilled and built up in Christ, not abo-
lished by Christ. b That we are freed from the burden of the law, not obedience. c That the law, and Prophets were till John. So that they ceased by fulfilling not by destruction. Had you knowne the mind of Saint Augustine, that terrible hammer of heretikes, who tells you, that the ceremonial law is wholly vanished as a shadow, because the body is exhibited; abolished as atipe, because the truth Christ Iesus is come. The Judaical law is abrogated, so farre as peculiar to Jewish policie. But as the Covenant of Grace made betwixt God and man in Christ Iesus, was ever since the fall one and the same, in the days of Adam, Abraham, and of Christ and his Apostles, although the administration thereof was diverse according to the different estate of Gods children. So the Morall law of God was ever the rule of obedience for all duties of love to God and man, and shall so continue with the Gospel to the end of the world.

Augs. qu. 69 Patrist. & noui. test. pag. 745. Nov dissoluit atiquid, sed confirmavit — unummodera cesso in di-
cenda sunt abs. Contra Admantum Manicheus. discipulum contra. saulum Manicheum Lib. 6. pag. 231. Non con-
cupisces precptum ejj. agendi vita. Circumcidentem masculum octavo die precptum est significande vitae. Ep. 49 ad Deograt.

Had you consulted with Saint Chrysostome, who faith, *Therefore the justice & law of God is truth for ever. i.e. There is not removing and change of the law for here we have the law. Do we destroy the law by faith: God forbid, but we establishe the law. Had you bene acquainted with the doctrine of the Church of England, which faith, The law is immutable, an ordinance of God in no time or age to be altered, or of any persons of any nations or age to be disobeyed. Homily 1. of Idol. pag. 20.

Prohemu extra-
ctionem patris legi-
& propheticis in-
vocis in Christo,
quom destruc-
tionem. Lib. 1. Contra
Marcionem, pag.
166.
Magia extranea,
quom destruens
substantiam legi
& propheticam,
Ibid. pag. 238.
Onersa legis usuf
ad liminem,non
remeda: operau-
inga retiea sunt,
non disciplinarum.
De oratione. pag.
738.
C Johos ventu-
eni legi, & pro-
phetarum ordo ex-
sude cessaret, per
administrationem non
per destructionem.
Lib. 4. Contra
Marcionem. pag.
273.

* Deiigitur inutili-
tia & lex veritas
est in omnem,
Tom. 1. Hom. in
118. P. 95. pag. 1035.
Leges nisi et tran-
siti, & transita
sitio eternam hic
hominum legem.
Legem destruamus
per fidem? Absi;
seguemus legem.
Tom. 4. Hom. in
Heb. 6. pag. 148.
20. Had you considered how our Saviour Christ confirms the Morall law, shewing that he came not to destroy it, Mat. 5.17. pronouncing its perpetuity to continue till the heavens be no more, ver.18. and denouncing a dreadful judgement against such as shall teach men to break one of the least of those commandments, ver.19. and expounding strictly the 6. ver.22. the 7. ver. 28. the 3. ver. 34. Had you taken advise of the Apostle Saint Paul, who tells us, that the law is holy, just, and good, Rom.7.12. that he served the law of God after the inward man, ver.25. That the Commandments of the second Table are fulfilled in this: Thou shalt love thy neighbour as thy selfe, 13.9.10. That Children must obey their Parents, because it is right; which he shewes thus, Honour, &c. Ephes.6.1.2. Saint James if you had asked his advice, would have told you, that if you fulfill the royall law of liberty, &c. 2.8. Or Saint John, he would have taught you: That hereby we know that we know him, if we keepe his Commandements, 1. John 2.5. that sinne is the transgression of the law, 3.4. that we love God, if we keepe his Commandements, 5.3. Had you bene well advised, that obedience to Gods law, is a prime part of this Covenant on mans part. If you would not have yeelded any being to the Ceremoniall and Judiciall law, as Sir Walter Raleigh doth, who faith, the former liveth in the things it foreshewes; for the shadow is not destroyed, but perfected, when the substance is represented to us: the latter in substance, and equity; yet would you have said with him, the Morall law liveth still, is not taken away saving in the ability of condemning; for therein are we commanded to love God, and love charity one to another, which for ever shall be required. You would have acknowledged, that although there is no force in the law for our justification; yet it is of great use for edification, and sanctification. That it doth not cease to teach, exhort, and pricke forward the faithfull under the Gospell to that which is good. That although Christ accomplished, and abolished the Ceremoniall, so he accomplished, but abolished not the Morall law. That although the law is abrogated in regard of justification, malediction and rigour, God accepting the
the sincere will for the deed: yet the use of the law is established for the leading a godly and christian life. That although Christians are not under the law as a rigorous exactor, and horrible avenger: yet they are under the law as a righteous commander, and holy conductor to lead in the way of holiness. In a word: That the ten Commandements contain the expresse forme of God's eternall will, the substance of all duties of piety to God in the first Table, of charity to man in the second: all which God required from the beginning before Moses: in the time of the law by Moses; after Moses by the Prophets; now to the end by Christ, and his Apostles; although darkness in Ceremonies is dispelled, sense of prophecy is fulfilled, and hand-writing against us cancelled: And not so headily and rashly, upon the mere warrant of your one of a thousand have abrogated the Morall law, as not binding the conscience of the regenerate, the Lord at this day no leffe then in ancient times exacting as well at the hands of regenerate, as unregenerate, that they perform obedience to the law. But leaving such intoxicated dreamers to solace themselves in their imaginary golden dreaming fancies of no law, no repentance, no sorrow for sinne, no affliction for sinne. For wakened they will not be I fear out of their fooles Paradise. I returne to my propounded use, and will use a few Motives to stirre you up to take hold of God's Covenant.

Had you rather enjoy God's gracious favours, or feel his start, and heavy judgements? I suppose I may take it for granted, you all infinitely desire the comfortable fruition of God's benigne and bounteous favours concerning this life naturall, and that other spiritual farre more excellent; and that transcendently unspeakeable, & unparalleled, which is eternall: Neither would you willingly, feelingly, touch, or really taste of the tart and bitter punishments, the severe, and smarting penalties of the Lord. Keeping covenant with God gives right, and interest to all God's favours & blessings, Lev. 26.9. Isa. 54.10. 56. 5. the contrary makes liable to all his curses, Lev. 26.15. Deut. 29.21. Consider therefore what you have to do.

Motive 1.
Whether is it better, doe you thinke, to walke in the steeps of pious Patriarchs, or prophane Pagans; of Gods people, or Sathan's slaves; of Saints, or sinners? I thinke I may answer for you all, and say: Whom should we follow if not the Saints? To whom should we be agreeable or like, if not to them? With whom should we have a connecting congruity, save with such who are Gods chosen, and peculiar people? Take hold therefore of Gods Covenant; for by entering into, and keeping covenant with God we imitate the best; by the contrarie the vilest men, even villanous miscreants, heires of perdition.

Peradventure you can alledge causes sufficient why you may not, or will not take hold of Gods Covenant: Must them up; give them what force you can; let us view them in their best, and see what validitie they have.

1. Will you not take hold of Gods covenant, because you must then part with sin of all sorts, even with your darling corruptions, iniquity breaking covenant with God; and they are so sweete to your soule, that nothing else can afford a more pleasant relish then they; neither is any thing so advantageous as are they. If this be thy plea O man, thou art to be pitied; the more a foole, or mad man glads himselfe in tumbling in the myre, the more swinish, and slothy is he, and his estate more lamentable. Be it thy sinnes are sweet, yet deadly poyson. Be it they make thee merry; so doth a certaine herbe, the eater (as it is reported) who eating dyeth. Be it they seeme profitable, yet are they fruitelesse, Ephes. 5.

11. 2. Is it because Gods Commandements are grievous, which then thou must obey? Who faith so O man, besides Sathan, thy cursed flesh, and wicked men? Christ otherwise, Matth. 11. 30. My yoke is easie, and my burden light. Saint John otherwise, 1. John 5. 3. His commandements are not grievous.

3. Is it because Gods commandements cannot be kept? True; no beleever, or regenerate man by the assistance of Gods
Gods grace is able to observe all and every commandement of God, in every part, at all times, in thought, word, and deed perfectly as God in his law requireth of him (as Papifts say:) yet the true Christian is said to keepe the law of the Lord.  1. Imputativcly in Christ, the commandement is reputed done, when it is forgiven, which is left undone.  2. In respect of his will, he having a desire which is accepted.  3. In regard of endeavour striving to frame his life according to the Commandements of God.  4. Comparativcly in respect of others.  5. In regard of integrity of heart to one commandement, as to another, to all, and everyone, at all times, as faith Mr. Bernard. Besides, although they cannot fulfill any of them; yet they are careful to follow all of them: though they cannot keepe them thoroughly; yet they desire and endeavour to keepe them truly. Although they cannot attaine to the perfection of obedience, yet they strive for some proportion and measure of obedience. And so they keepe the law of God. First, by imputation, 2. Cor.5.21. Secondly, by inchoation, Rom.15.14. Thirdly, by acceptation, 2. Cor.8.12. God accepting the desire for the deed, the will for the worke, the purpose for the performance, and part for the whole.

4. Is it because you can enter covenant elsewherelse for your advancement, and preferment? If so, where, and with whom? If you thinke with the world, you are pitifullly deceaved, and mistaken: It's but vanity, threfore seeing that it is not, shewing that it hath not, some passing away. It is but vanity, therefore light, unprofitable, deceitfull, and transitory. If with sinne; how are you deluded? it oppreffeth, it damneth. If with Satan, do you deale wisely? What good can he give you, who hath none himselfe? What favours will he bestow, who seekes your utter ruine, and destruction? Relinquish therefore, and extirpate such diabolicall charmes: enter into covenant you cannot with any more honourable then our God: more powerfull to defend you then the Lord of Lords; more rich to reward you, mercifull to bless, wise to direct you; and more just to performe all his promises. Those who keepe covenant with our God, shall be graciously
The Societie

protected, comfortably directed, plentifully rewarded, triumphantly crowned, and immortally glorified.

Never did any man gain by breaking, nor lose by keeping covenant with God: Oft did the ancient Israelites breake covenant with God; but their guerdon was not grateful, *Indg.* 2.20. *2.King.* 18.1,12. and no marvaile; for not to keepe covenant with God is disobedience, to breake it wilfully is rebellion, *Psal.* 78.10. breach of covenant with man is a great offence, *Rom.* 1.31. therefore with God a grand impiety. *Abraham* left his native countrey, and fathers house, he went with an intent to sacrifice his sonne upon mount Moriah. *Moses* left the courtly pleasures of Egypt. *Matthew* forsooke the receipt of Custome to follow Christ: they refused not Gods desigment because of those many perilous obstructions, and dangerous difficulties they were to encounter with, and they were no loosers. It is no losse to leave a fathers house, for a kingdom: carnall kindred, to be father of the faithful: the pleasures of a corrupt idolatrous court, to guide Gods people: the gathering of folke, or taxe, to gather Saints into Gods Kingdom.

There is nothing better then to be in league with God: *Had* you such a comely proportion, starre-like beauty, matchlesse validity, undaunted valour, nimble agility, perfect sanity which is not attainable by nature: *Could* you dive into deeper profundities, and discourse more profoundly of matters Ethicall, Politicall, Physicall, and Metaphysicall then all Philosophers that ever breathed: *Had* you worldly honours, wealth, and delight even to content, which is not possible; yet all those are but as drosse in respect of being in Covenant with God: For by vertue hereof 1. *The Lord is our God,* not onely by creation, and conservation as he is to all: But by election, redemption, covenant, possession, affection, and adoption. 2. *And we are his people,* not onely by vocation, and profession; but his peculiar people, holy nation, his people by election, conversion, persuasion, and practice. By vertue of which it is, that the Lord is our strength, shield, salvation,
of the Saints.

salvation, righteousness, King, Father, Redeemer, hope, helpe, fortress, and Deliverer: **Hence it is, that we have interest in earthly favours, remission of sins, imputation of righteousness, and donation of God's Spirit:** **Hence it is that we shall have a joyful resurrection, immortal glory, and consummation of bliss:** **Hence comes our spiritual power and authority; honour, and dignity; sonneship, and adoption, Isa. 56. 5. Hence comes our right and title to the use of the creatures, happy guard of Angels, beatificall, blissefull promises, and that unparaleld matchlesse crowne of immortality. And to conclude, **Hence it is that we have fellowship with the Father.** Ioyne we therefore our selves in covenant with the Lord. 1. Inwardly, by faith and persuasion. 2. Outwardly, by vocation and profession: 3. Both wayes joyntly; by persuasion, profession, and practice of piety and true godlinesse; that wanting, we may obtaine: having, we may declare that **truly our fellowship is with the Father.**

**CHAP. XV.**

The tenth Meanes and Duty is, Cleaving to God.

Have we fellowshipp with the Father? Cleave we then unto the Lord: The prodigall servant cleaved to his Master, Luke 15:15. The conjugal knot makes leave father, &c. and cleave to his wife, Mat. 19. 5. The friendly society twixt Jonathan and David knits the soule of Jonathan to David, 1 Sam. 18. 1. Where there is firme communion, there ever is a cleaving togethers. Those therefore who have fellowship with the Father multicleave to him as a wife unto her husband, as a servant unto his Master, as a friend unto a friend, as a girdle to a mans loines, for so faith the Lord, Jer. 13. 11. For as a girdle cleaveth unto the loines of a man, so have I caused to cleave unto me the whole house of Israel, &c. Draw we therefore near to the Lord, walke with him, continue in the Lord, depend upon him, sticke fast to him; or in a word, cleave we to the Lord. 10. Universally, in all things, Deut. 11.
11.22. 2. Totally, in soul and body both, Isa. 22.5. 3. Spiritually and sincerely, Acts 11.23. 4. Unseparably, and continually, Isa. 23.8. We cleave unto the Lord,

1. Inwardly.
   1. By faith. Heb. 11.6. He that draweth near to God must, &c.
   2. By fear. Deut. 10.20. Fear the, — to cleave unto him.
   3. By love, Isa. 23.11, 12. Love unites it self as much as may be to the thing loved, it makes a man desire and seek above all things this fellowship, when wanting. 1. In those means he hath appointed to communicate himself unto us.
   2. Doth communicate it self to God in things, in which he will be loved of us. And, 3. It will make us accomplish the will of God. Cleave we therefore thus unto the Lord: For, why should we not? 1. Trust in him, who is both true, and faithfull, mighty, and able to helpe. 2. Fear him, who is both just, and terrible also, able to destroy both soul, and body. 3. And love him which is so mercifull, gracious, bountifull, and liberall.

2. We are to cleave unto the Lord outwardly, and not only in our soules, but our bodies both, in the right and sanctified use of the Word, Sacraments, and Prayer; Thus let us cleave unto the Lord, and manifest we the same,

1. By cleaving to that which is good, Rom. 12.9.
3. By walking in his wayes, Deut. 11.22.
4. By keeping his commandements diligently, ibid.
5. By walking after the Lord, Deut. 13.4.
6. By hearkening unto his voice, ibid.

Thus if we do, the Lord will uphold us in all distresse; and against all assaults of enemies, inward, and outward, with his right hand. i. His great might and power, Psal. 63.8. What then can hurt us? Or who can harme us? True it is that many who cleave closest to God are soonest taken away and destroyed, as in time of fierce trials, and open persecutions. Yet, f. God
of the Saints.

1. God doth not destroy them; but God's enemies, wicked persecutors. 2. They die not in God's displeasure, but in his favour; their death is no shame, but an honour to them. 3. By the loss of a temporary life, they obtain life eternal. Instead of a miserable life, a life most happy. 4. Outward blessings, as deliverance from bodily death, and dangers, are promised and performed conditionally, as they shall stand best with God's glory, the good of his Church, and salvation of his Saints.

Thus to do is good for us, *Psal. 73. 28.* It is good for me to draw near to God. It is good indeed to give, and joyne our selves most straitly to God so gracious and mercifull. It is good nearly to knit our selves, and closely to cleave to God: This cleaving being a means to obtaine, if we want: And to continue, if we have fellowship with the Father.

**Chap. XVI.**

The eleventh Meanes and Duty is, to serve God.

Lastly, have we or desire we fellowship with the Father? We ought to serve him: *David* acknowledgeth himself servant to *Jonathan*, although they were linked in such an intimate society, *1 Sam. 20. 7, 8.* *Hushai* exempteth not himselfe from serving so good a Sovereine, who admitted him into the fellowship of a friendly favourite, *2 Sam. 15. 34.* Wives, although their husbands companions, yoke-fellows; yet being but the left side of the yoke, fellow helpers, not fellow heads, owe a kind of service to them, *2 Pet. 3. 1.* Likewise you wives, &c. as servants; i.e. with all feare, even to bad husbands, as well as to good. Yea all such, who have fellowship with the Father, have the denomination of servants. *Jacob my servant, Isa. 44. 1.* *Job my servant, Job 1. 8.* *Moses my servant, Num. 12. 7.* And the pious Profelite who joyned himselfe to the Lord, is said to serve him,—to be his servant, *Isa. 56. 6.*

1. There
There is a service of man to man, and this is,
1. National. 1. By the law of nature, which is liberall.
2. By the law of Armes, which is compulsive.
2. Domesticall. Which is, 1. For a time. 2. Perpetual, as slaves for ever; these are civill services of man to man; who is said to serve man,

1. When he applies himselfe to do him all the good he can, Gal. 4. 14.
2. When he submits himselfe to such who are Lords over him, Exod. 21. 6.

2. There is a religious service, where man serves God;
1. Generally, yeeding to, and endeavouring to performe all the worship due to God, Is. 24. 15.

1. Religionely serving him in his publique worship, Math. 4. 10.
2. In his common vocation, as he is a Christian, doing the revealed will of God in the generall calling of Christianity, Heb. 12. 28.
3. In his particular function, Rom. 10. 9.

So then to serve God is to do all things in the publique worship of God, in our common vocations, and particular callings according to the will of God, therein earnestly desiring to glorifie God. They therefore are much deceived, who think a daily repeating over the Lords Prayer, ten Commandements, and the Belief, or such like, constant keeping of Church-times, &c. is a sufficient serving of God; to serve the Lord, being a doing of his will, and this is frequently urged, and often inculcated in sacred Writ, Psal. 20. 11. 100. 2. Luc. 1. 75. This service is the end why we were redeemed, Luc. 1. 74, 75. Of all Gods mercies, Rom. 1. 12. And although our Saviour delivered us from bondage, yet not from service; when a man comes out of the bondage of sinne, he must take another yoke, Math. 11. 28. But we are free; we have Christian liberty, Gal. 5. 1. Ans. True, we are free from the execution of perfect obedience, from the curse of the Law, not from the obedience of the Law, piety, and righteousness.
righteousness. Hear Irenaeus speake, who faith, Christ hath only freed us from the slaverie, not from the obedience of the Law. The Precepts given to Moses were twofold, natural and servile: servile are abrogated by the comming of Christ: natural have remained in their former, and are fulfilled by the Gospell. Tea (faith he) the Law, Auxit, & dilatavit, hath augmented and enlarged them. The Lord declared all the Law and the prophets to depend upon these Precepts. And Christ himself hath not esteemed another greater then this Precept, but hath renewed this to his Disciples, commanding them to love God from their whole hearts, and others as themselves. True it is, that we have liberty, and are freed from the curse of the Law, Rom. 8. 1. Gal. 3. 13. Secondly, from the rigour of the Law, which said, do this, and live; this liberty also the justified Jews before Christ had. Thirdly, from observation of the Ceremoniall Law, Col. 2. 16. 20. Thus the ancient Jews before Christ were not. Oh that our Pretty Antinomists had but braines to conceive, and grace to embrace the truth; then would they not so disquiet the conscience of many unsettled Christians, and scandalize the Gospell under pretence of lawless liberty. i. Although seduced Papists, ignorant Gospelers, civil honest men, vaine-glorious Pharisees, prophane people, and lawlesse Libertines, like the ancient Samaritans, who knew not the manner of the God of Israel, therefore served the Lord, and their owne gods also, 2 Reg. 17. 26. So those fore-named, because ignorant of the right service of God. 1. The Papaline serves God in his images, pilgrimages, and abundance of Popish traditions. 2. The ignorant in his good meaning. 3. The civil man in his honest outward conversation. 4. The tomb-like Pharisee in his golden and gracelesse Jewes. 5. The prophane in his diabolicall conceit, that where sinne doth abound, grace will much more abound. 6. The lawlesse Libertine in his licentious freedom; he being bound to no Law, he doing all he doth in love, by way of thankfulness: therefore by consequent, 1. If he doth not that which we are commanded he doth not sinne; if he doth that which we are forbidden, he doth not offend. 2. If he
doth that which God commands us he doth more then his duty, because more then he is bound unto, and so doth therefore merit at the hands of God.

Yet all you who either have or desire fellowship with the Father; Do you serve God as he hath commanded, without diminution, or addition: Serve him therefore, 1. Sincerely. 2. Timely. 3. Continually. 4. In all things. Of which see pag. 92. &c.

5. We are to serve the Lord with gladness, Psal. 100. 2. The Lord desires to be served with a voluntary willingnesse, and chearfull alacrity, Exod. 35. 5. 1 Cor. 9. 17, 18. 2 Cor. 5. 7. A sorne-like service pleaseth God, not a slavish: exacted service is seldom sure, it is rather done upon us, then by us; and the more chearfull, and voluntary, the more acceptable is our service to God. Serve therefore the Lord with gladness in love; yet so that our love may keepe itselfe to the Word and will of God: for things done without a word from God, are not done of love, which is a fulfilling of the Law, Gal. 5. 14.

6. Serve we the Lord with feare.

1. Let none object and say, the object of feare is evill; man feares that which will hurt him, which is evill. The Greeke word signifies seare and flight: intimating that we seare such things we flee from, and avoid. For although the object of seare properly is evill, yet accidentally that which is good also; Man seares good, not the thing, because it is good; but least he be deprived thereof, and lose the same: thus a man oft seares his life, least he lose it. Secondly, we seare that which is good, least it procure some appearing evill; thus we also seare God, least he punish us; the punishment as from God is good, but unto us it seemeth to be evill.

2. Let no man say: the searefull are excluded heaven, Rev, 21. 8. And Gods people are forbidden to seare, Gen. 15. 1. Luc. 12. 32. 1. 34. For these places are to be understood of carnall seare; when man seares man, or worldly wants too much; or God, onely in regard of punishment. *That seare in which nothing is seared save punishment, is no service of God.

3. Let
3. Let no cavilling wrangler say, there is no fear in love, for perfect love casteth out fear, 1 John 4. 18. We are to love God: therefore not to fear him. Love casteth out fear: but what fear? Not all but servile, or tormenting fear, not sonne-like, or filiall fear, this going hand in hand with perfect love. Therefore doth a loyal sonne fear to offend his father, because he loves him. Wives are to fear their husbands, Eph. 5. 33. Children are to fear their parents, Lev. 19. 3. Subjects are to fear their Magistrates, Rom. 13. 7. No man hence will conclude they therefore neither may nor can love their husbands, parents, and Magistrates: this fear being an awful reverence: such inferiorious shew to Superiors for the Lords sake, making them careful to obey, and loath to offend them. Tertullian rebukes Marcion thus: Thou fool, which sayst he is not to be feared whom thou callest Lord: this name being a name of power; yea, of such as is to be feared: But how wilt thou love, except thou fearest not to love? Truly, neither is he thy father, towards whom love for piety, and fear for power doth not agree. Neither is he thy legitimate Lord, if thou dost not love him for his gentleness, and feare him in regard of Discipline. The same Tertullian checks the aforesaid hereticke thus: Thou which dost not fear God because he is good, why dost thou not brake out into all sensuality? The principall fruits of life to my knowledge in all which fear not God. And againe he faith that nothing doth destroy fear, save disobedience. And againe the same Tertullian faith, the fear of man is the honour of God. True it is, that child-like fear may well stand with love, and certainty of salvation; this fear enduring for ever, Psal. 19. 9. This being commanded unto, and the commendation of good men, Job 1. 1. Acts 10. 2. I know there is difference betwixt filiall and servile fear; filiall endures for ever, the other is violent, therefore is not permanent: servile fears evil of punishment, the other evil of sinne: filiall is only in the Elect, servile may be in good and bad; being in the good as a needle to draw after it filiall as a threed: as a needle alone, so servile alone availeth not: yet by going before draweth after it filiall as the threed.
The property of this feare is to make us in our hearts stand in awe of God; and to feare, hate, and eschew the offence of God, Prov. 8. 13. Exod. 20. 20. It being the greatest evil for the creature to offend the Creatour. We may and must therefore serve the Lord with feare: for that mans hope is mainly confident, who refuseth to feare God in his conversation faith * Mr. Burton.

7. In newnesse of spirit, Rom. 7. 6. That is by living such a life which becomes them whom the Spirit hath renewed.

8. Inrightness and holiness, Lue. 74, 75. I. By just and upright dealing betwene man and man, in holiness. I. performing all such duties as immediately concern God, and his worship.

Should I say no more, my Doctrine in hand (me thinkes) is inducement sufficient to persuade you thus to serve God: for if you have fellowship with the Father, then it's a necessary duty. Serve him also you must, if you desire this communio: it being a means to obtaine fellowship with the Father. Notwithstanding, because there be many bad masters in this world, which wooe and intice all, allure and draw too many to forsake the Lord, and to serve them; I will in few words shew that of all the services in the world, this of the Lords is farre the best.

1. Mans owne flesh is oft his master, which he carefully doth serve. 1. By too much pampering of it. 2. By an over carking and caring for the things of the body. And, 3. By fulfilling the lusts of the flesh. Saint Paul was of another mind; he kept under his body, and made it serve him, 1 Cor. 9. 27. And forbids us to make provision for the flesh, &c. Rom. 13, 14. As for this service; it is no whit for a mans advantage; Their end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things, Phil. 3. 19.

2. Man serves man: First, having a more firme dependance upon man then God, regarding more the authority of man, then of God; Thus Papists serve man; with whom it matters not what God faith, so be they have the Popes approbation;
of the Saints.

approbation: and many other do so with whom the word of man is more authenticall then the Word of God. Secondly, reposing more confident affiance in the skill of man, Asa-like, 2.Chron. 16.12. or power and valour, Isa.31. 1. The contrary we see in David, Psal. 20.7. Thirdly having mens persons in admiration, Inde 16. Thus parasitcall Prophets, like Ahabs 400. and soothing companions by flattering ostentation, have men in admiration for their person, riches, honour, nobility, &c. without respect of the fear of God, or true virtue; honouring them only because they be rich, or noble (by the way great men have this miferie, they are most admired, least admonished) Thus who in his right wits would serve man, considering: 1. How helpless he is, Isa. 2.21. Cease from man whose breath is in his nostrils; for wherein is he to be accounted of: these Masters cannot redeem a brother, nor give a ransom to God for him, Psal. 49.6.7. 2. How execrable, Isa.31.1. Jer.17.5. 3. How base and contemptible it is for man so to submit to man, made of the same materials, workman, manner, and in that respect his equal, turning to dust, and rottenesse as well as he.

5. Many men serve the world, viz. the ambitious by his inordinate desire of honour, and striving for preferment, serves honour, and an ambitious humour. The Covetous, by his love of riches, and obeying the avaritious desires thereof, serves Mammon: the voluptuous person, by being too much addicted to carnall delights, serves pleasure. These have a Master and a Service; But such which makes them much to be pitied, not at all to be envied: for alas; First, they serve vanity, as Solomon concludes, who had a greater experiment of them all then any other, Eccl. 1.2: the service of vanity must needs be vaine. Secondly, neither is it onely vaine, but hardly tormenting, Eccl.1.14. 2.80. Vexation of spirit. How doth this service abound with excruciating cares, tormenting dif contents, ignoble jealousies, disquieting feares, base flatteries, refleffe contrivements, and an innumbred swarme of such like anxious perplexities. Thirdly, neither is here all: this Master is a deceitfull confuner, not much unlike Jacobs Mas
after Laban, giving a bleary’d Leah for a promised Rahel: her best servitours often faile of their expectations: or if not so; they prove like Sodomes apples, not worth the gathering; or a wormeaten nut, not worth the cracking, filling the breakers mouth with filth, and rottenesse. Fourthly, but there is a worse matter in this service then all this. If any man love the world, the love of the Father is not in him, 1. John 2. 15, and no man can serve both God, and Mammon, Matth. 6.

4. There is another Master which too many men serve; his name is sin, John 8. 34. whosoever committs sin is the servant of sin. Whosoever of his own accord readily obeyeth the desires, and motions of sinne is the servant of sinne. Of such servants Saint Peter speakes, 2. Pet. 2. 19. serving their lusts. 1. Obeying the wicked motions thereof, consenting to them, or practising them, Titus 3. 3. S. Paul forbids us of this service, Rom. 6. 6. and acknowledged that once we were servants to this evill Master, Rom. 6. 17. 19. 20. This is a service strongly bewitching men with amiable enchantments, having abundance of obsequious servants. But doe they know whom and what they serve? I presume no; for did they, they could not but abandon with loathing detestation a Master. 1. So base, and vile, then which nothing more fastidious, or excrementitious. 2. So abounding with such multiplicity of various impieties, then which no service more tedious and troublesome, wherein a man serves, not two, but a multitude of Masters, serving sinne in the lusts thereof, Rom. 6. 12. 3. So cruell, then which none more tyrannicall, and bloody; paying its best observants with as bad wages as may be; eternall death, Rom. 6. 23. 1. Sam. 1. 15. These are services, but not like ours, although worldlings now as in Job’s time, say or thinke, What is the Almighty, that we should serve him; and in Malachi 3. 17. it is in vaine to serve God: Yet we know this service to be of all other.

1. Most honourable: For, 1. Our Master is not some Kings greatest favourite, nor yet some potent Prince, nor yet a terrene Monarch, swaying the Soveraigne Scepter for his time
time of the whole world; But a Lord of Lords, and King of Kings, whose is the kingdom, the power, and glory; then which no Master more honourable. 2. Our fellow-servants are all the holy ones of God, as Abraham; and those pious Patriarchs, such as Moses and Eliah, and those Divine Prophets: such as David, and those other godly Governors: the heavenly company of glorious Angels, Rev. 19. 10. Yea, our blessed Saviour, our fellow-servant, Phil. 2. 7. Then which no fellow-servants more honourable.

2. Most gaineful: these servants gaine Christ, Phil. 3. 8. Pardon of sinnes, Gods favour, his blessed Spirit; yea, temporal favours, if commodious for them, shall moreover and above be added to them, Mat. 6. 33. If they have not riches, it is because they are not good for them. If they want health, it is because it is not good for them. If their life is cut short, they are taken away from the evil to come. Yea moreover, as this service gains all things, 1 Cor. 3. 21 &c. And as a good friend loves at all times, Prov. 17. 7. So this service brings in gainses at all seasons, in sicknes, and health, prosperity, and adversity, Rom. 8. 28. Yea, in life, and death, Phil. 1. 22. Another man dies, his gainses die with him, Psal. 49.

17. His treasure was laid up on earth, therefore leaving this world he parts with his treasure: the servant of God dies, his gaines follow him, Rev. 14. 13. His treasure was laid up in heaven, departing hence therefore he followes his treasure, goes to his gaines. Perhaps he forgoes a material building, and layes downe an earthly tabernacle; but he finds a building given of God, not made with hands, eternall in the heavens, 2 Cor. 5. 1. He leaves behind him some worldly substance; but gets in heaven a better and enduring substance, Heb. 10. 34. Peradventure he may part with some corruptible inheritance, to take possession of an inheritance incorruptible, reserved in heaven, 1 Pet. 1. 4. Where he hath so much, that he is ever satisfied; and so much to come, that he is never glutted: where there is infinite abundance of all things, and yet infinite more to come.

3. Most delightfull: David had an honourable service, ascending
ascending from keeping theepe to be sonne in law to a King. Jacob a gainefull, growing from a lone man, and a staffe into a populous family, and certaine droves; but neither had much delight in his service. But as there is honour and profit in this service, so there is plenitude of delight, and consolation. For, 1. Our Master is no churlish Nabal, to whom a man could not speake, 1 Sam. 25. 17. No unkind Laban, but a God most mercifull and pitifull; gracious and favourable; patient and long suffering. He termes his servants friends, Isa. 41. 8. Yea, sonses, Exod. 4. 23. He lays upon us no burdenfome yoke, but fuch which is eafe and light, Math. 11. 23. Not grievous, 1 Thb. 5. 3. But the rejoycing of our hearts, Psal. 119. 111. I need not go from my Point in hand to fetch this threefold cord which is not easily broken. Those who truly serve the Lord, have fellowship with the Father, then which what more honourable, gainfull, or delightfull? Good servants 1. obey their Masters precepts. 2. Spend the chife of their time in their Masters business. 3. Delight to please them. 4. Have no intimate society with their Masters professed enemies. 5. Cannot endure to see or heare them abused. 6. And feare to offend them. Be we fuch good servants. 1. Obeying the will and Word of God. 2. Spending the day of our time in his service, walking Enoch-like with God, Gen. 5. 24. 3. Joy in pleasing our fo good and gracious Master. 4. Avoiding intimate familiarity with his enemies. 5. Not enduring to heare or see him dishonoured. 6. And fearing to offend him. Thus let us serve him; this serving being a duty we owe, if we have, or means to obtaine if we want fellowship with the Father.
OF THE SOCIETIE
OF THE SAINTS,
the fourth Booke.

NOW I come to the fourth and last part of
the true goodfellowship, consisting betwixt
the Head and members: And with his Sonne
Jesus Christ. This part of the true goodfellowship is not the least, although the last. For
by fellowship with Christ, we have fellowship with the Saints, and without Christ Jesus there is no fellowship for man with God. I will now forbear to speake of these three titles, his Sonne, Jesus, Christ. It only sufficeth for the present to tell you that Christ is Gods Sonne. 1. By Nature. According to his Divine nature he and he onely is the Sonne of God, being begotten of the same substance of the Father by an everlasting generation, Math. 17. 5. 2. By Grace of personall union, the manhood of Christ being unseparably united to the person of the Sonne of God, Luke 1. 35. The Saints are Gods Sonnes by Adoption, Rom. 8. 17. Yea, all professours without practice are Gods Sonnes, although by profession onely, Gen. 6. 12. The creatures may be termed Gods Sonnes commonly. Saints are Gods Sonnes specially. But Christ is Gods Sonne singularly.
Chap. I.

The Saints have fellowship with Christ.

All true believers, Saints, or faithfull Christians have societie, fellowship or communion with Jesus Christ the Sonne of God.

[With his Son Jesus Christ] Joh. 15. 1, 2, 3, 4. I am the true vine, ye are the branches, 17. 23. 26. 21. I in them, &c. Eph. 3. 17. That Christ may dwell in your hearts by faith. Gal. 2. 20. I live, yet not I, but Christ lives in me.

All those who are Christ his fellowes have fellowship with Jesus Christ the Sonne of God.

But all true believers, Saints, or faithfull Christians are Christ his fellowes (for Christ hath taken them into fellowship of himselfe, and his merits, Psal. 45. 7.) Therefore all true believers, Saints, &c. Have fellowship with Jesus Christ the Sonne of God.

That they are Christ his fellowes, I prove thus.

Those who are fellow-servants of the same Master, brethren of the same father; fellow-members of the same body, &c. are fellowes.

But all true believers, Saints, or faithfull Christians are,

1. Fellow-servants with Christ of the same Master, Phil. 2. 7.
2. Fellow-brethren of the same Father, Math. 12. 50.
3. Fellow-members of the same body, Eph. 4. 13, 15, 16.
4. Fellow-souldiers against Sathan, 2 Tim. 2. 3, 4.
5. Fellow-sufferers, Rom. 8. 17.
7. Fellow-Kings, Priests, and Prophets. Rev. 1. 5.
8. Fellow-heires of the same Kingdome, Rom. 8. 17.

Fellowes they are; not by nature, it is of grace: not by desert, it is of free gift or donation: not by excellency or equality, it is onely by estimation.

Those
2. Those who are linked and conglutinated in the firmest connexion of the Matrimoniall knot and conjugall yoke, have fellowship each with other.

But Christ Jesus and all true believers, Saints, or faithfull Christians are linked and conglutinated in the firmest connexion of the Matrimoniall knot, and conjugall yoke: therefore have fellowship each with other.

The first Proposition is cleare: I prove the second or minor thus.

Those who are bride, and bridegroome; husband and wife, are linked and conglutinated in the firmest connexion of the Matrimoniall knot, and Conjugal yoke.

But Christ Jesus is the Bridegroome or Husband; all true believers, Saints, &c. are the bride. Therefore Christ and Christians are linked and conglutinated, &c.

That Christ is the Husband to true believers, I thus prove.

He who doth wooe, contract himselfe unto, consummate the match made with, and performe all duties of a husband to all true believers, Saints, or faithfull Christians is their husband.

But Christ Jesus doth all these to all true believers. As for example.

1. He wooeth, beseeching us by his Ministers, 2 Cor. 5. 20.

2. He contracts himselfe unto the Church by a firm and free promise of marriage with his Church with the consent of his Father.

3. He will consummate the marryage at the end of the world, Rev. 19. 7.

4. He promiseth all duties of a husband to all true believers; For instance.

Husbands ought entirely to love their wives, Col. 3. 19. Eph. 5. 22. Love them they ought; for they are good things, Prov. 18. 22. For they are their companions, Mal. 2. 14. And their owne flesh, Eph. 5. 28. Christ Jesus loved his Church with such entire and ardent love, that he gave him-
felse for his Church. But because I will not lay upon conjugal duties; in briefe I say; that no husband ever; nay if the excellency of all the most melting affectionate felfe, and other chiefe vertues could be drawne out of all mankind that have beene, are, or fhaibe, and infused into some Angelical body; yet could not this imagined excellent husband love with fhuch a sincere, and perpetuall love, cleave fo closely and com-
pactedly unto; give fhuch honor, or due benevolence unto, con-
solate with fhuch ravifhing comforts, graunt more willingly the honest and reasonable requifts, gouerne, guide, and direct more prudently a wife lovely beyond imagination, as Christ Iesus doth the Church, or true believers, Saints, or faithfull Christians his Spoufe;

That all true believers are the Spoufe of Chrifl is perspicu-
cufly transparent, Rev. 19.7, 8. 21. 9. 22. 27. Iohn 3. 29. And in this that they owe the felfefame duties to Christ Iesus which wives do owe to their husbands, fc. Subjection, reverence, obedience,&c.

Therefore all true believers have fellowship with Iesus Chrifl,&c.

All thofe which are ingrafted and inoculated into Iesus Chrifl, have fellowshippe with Iesus Chrifl the Sonne of God.

But all true believers, Saints, or faithfull Christians are ingrafted or inoculated into Iesus Chrifl. Therefore all true believers, &c. have fellowship with Iesus Chrifl, the &c.

The latter Proposition I prove out of lob. 15. 1, 2.

1. There is a husbandman, who is the Father, juftly cal-
led the husbandman: for,

1. He hath a rightfull interest unto, and an absolute Sove-
raigne authority over his spiritual vine, vineyard, and branches; his is the right, not by Law, but by nature; not from any superiour, but from himfelfe, and he may do with it what he will.

2. In regard of affection, the affection that he beares to this vine, vineyard, and branches is transcendent; he loves them tenderly, and delights in them wonderfully.

3. In
3. In regard of his actions: for,
   1. He doth plant, i.e. joyne the elect taken out of the
      rotten stocke of old Adam unto Christ and his Church
      by the spirit. Psal. 92.13. Rom 6.5.
   2. He doth water with the true doctrine of his Word,
      the holy spirit and saving graces, Ezek 36.15.
   3. He doth expect as earnestly fruit from his vineyard,
      as the husbandman doth from his, Is. 5.2.
   4. He doth prune and purge out blindness by the
      word of Knowledge, error by the Word of Confutation,
      desperation, by the word of Consolation, &c. and he
      preserves, &c. and on the contrary he rejects the fruitless
      branches, that so they may wither, and be burned, John
      15.2.4.6.

2. There is also a Vine, and there are branches abiding in
   that vine, John 15.4. Christ is a vine giving life of grace to all
   his members, as a vine gives juyce and life to all its branches;
   he ministreth to Christians the fappe of his grace, and spirit,
   whereby they live, grow, and bring forth good workes; even as a
   vine doth minister to the branches moisture, fappe, and juyce,
   whereby they live, flourish, and beare fruit. In
   this vine the roote is Christ, his God-head the stemme, his
   Manhood, the fappe, his graces, the branches, true believers,
   and the grapes good workes. Neither is this contradicted,
   where the Church is called a vine, Psal. 80.9.14. Is. 5.1.2.3.
   A vine it is whose sense is Gods protection, whose preachers
   are its watchmen, their doctrines and exhortations as a
   winepress to wring out good duties as sweet juyce; and
   whose grapes are good workes as pleasant fruites. Nor
   where Christ is called a branch as he oftentimes is, Jer. 33.
   15. Zach. 3.8. 6.12. for when Christ is a branch, his Church
   is the vine, himselfe the Head or chief branch, his Saints in-
   ferior twigs, his graces fappe, blofome, bud, and grapes.
   When the Church is a vine, Christ wholy is the roote, and
   stock; true believers the branches, whose obedience is the
   fruits, or pleasant grapes; which way forever they are ingraft-
   ted into Christ. Therefore have fellowship with Jesus Christ
   the Sonne of God.

D d 3

Those
Those who being knit together by the spirit, are laid as living stones upon Christ the foundation, or head corner stone to be an habitation of God, have fellowship with Iesus Christ the Sonne of God; because they are stones of that building whereof he is the foundation.

But all true beleevers are built together, or laid upon Christ Iesus the foundation, &c. Ephes. 2.20, 21, 22. 1. Pet. 2.5, 6, 7. Therefore Christ Iesus is:

1. That stone in Daniel 2.43, cut out of the mountaines without hands; being not set up by man, but sent by God. 2. A stone of offence, 1. Pet. 2.8. to unbeleevers, and misbeleevers, they perishing by refusing to be laid upon this stone. 3. A precious stone, 1. Pet. 2.6. hee being of exceeding great value, more worth then millions of worlds. 4. A living stone, 1. Pet. 2.4. preserving the faithfull in the life of grace to the life of glory. 5. A stone with seaven eyes, Zach. 4.10. in regard Gods providence watcheth graciously over all such who are built upon this stone. 6. Yea the foundation of his Church, and chosen, 1. Cor. 3.10, 11. Other foundation can no man lay, then that is layd, which is Iesus Christ, Ephes. 2.20.

Iesus Christ himselfe being the chiefe corner stone, 1. Pet. 2.6.

True it is, that the decree of Gods election grounded upon his everlasting love is a foundation, 2. Tim. 2.19. because the godly are stayed upon this, as a house upon the foundation. 2. Christian doctrine is a foundation also, Heb. 6.1. It being a meanes to build men upon Christ the foundation. 3. Christian princes, and Magistrates are thus stiled, Psal. 82.5. because the quiet of the Church doth rest upon them, as a house on the foundation. 4. The Apostles, and Prophets, Ephes. 2.20. Not onely Peter (those who make Peter the foundation whereon the Church is built. 1. Falsifie the Text, which is, not Upon thee Peter, but Upon this Rocke. 2. Deale reprochfully with Christ, lifting Peter into the roome of his Master. 3. Injuriously with the Church, building it upon so weake a rocke which so often failed) but the Apostles and Prophets all of them as well as he are foundations (viz. second, and sub-
(subordinate) because by their doctrine they lay the elect upon Christ the true foundation: which is the true foundation of the Church in regard of his person, and office. 1. He being the corner stone, or firme foundation whereon his Church is built. 2. He supporting, and bearing it vp, as a foundation, against the gates of hell, that they cannot prevale against it.

As Christ is the foundation, so Gods faithfull Minifters are the builders, 1. Cor. 3.10. laying the Elect upon Christ, as builders doe one stone upon another, and all upon the foundation.

And the Saints are the stones. 1. Called lively, 1. Pet. 2.5. because they are quickened with the life of God by the doctrine of the gospell. 2. Stones made up into a的精神all house, Ephes. 2.20, 21, 22. because they are founded on Christ the head stone. They are therefore called Gods building, 1. Cor. 3.9. their soules being as the walls, the Word of God the Morter, cementing, and the hammer to fit, and fashion them for this building. Therefore all the Saints have near society with Christ Iesus, being stones of the same building.

All members of a body have fellowship with the head of that body, whereof they are members. All true believers, Saints, or faithfull Christians are members of that body, whereof Christ Iesus is the head; Therefore they have fellowship with him.

The head is the seat of reason, memory, imagination, and senses; It gives life and motion to the members: From the head, the body by joynts and bands hath nourishment ministred, is knit together, and increaseth, Col. 2.19. Therefore head, and members have society one with another.

All true believers are members, &c. Christ the head, &c. Ephes. 4.12. edifying the body of Christ. 15. head even Christ, 5.13. Christ is the head of the Church, 30. for we are members of his body, of his flesh, and of his bones, 1.22. gave himselfe to bee head over all things to the Church, ver. 23. which is his body.

There-
Therefore all true believers, Saints, or faithful Christians have fellowship with Christ Jesus.

All those sweet melodious resemblances twixt Christ and Christians recorded in sacred writ necessarily conclude that there is a society, betwixt Christ and true Christians; yea such, then which none more lovely, none more firm, none more infeperable; it being knit and tyed with the strong, and lasting ligaments of all societies.

1. Christ is the Shepheard, the Church is a Fold, and Christians are Sheepe, *John* 10.14,15,16.
2. Christ is the Vine, the Church is the Vineyard, and Christians are Branches, *John* 15.5.
3. Christ is the Captaine, the Church is the Field, and Christians are Souldiers, *2.Tim.*2.2.
4. Christ is the Pliftian, the Church is his Shop, and Christians are Patients, *Luk.*5.31,32. *Rev.*2.
5. Christ is our elder Brother, the Church our Mother, and Christians are Brethren, *Heb.*2.11.
6. Christ is a Henn, the Church a Neft, and Christians are Chickens, *Matth.*23.37.
7. Christ is a Fisher, the Church is a Sea, and Christians are Fishes, *Mar.*1.17.
8. Christ is a Feast maker, the Church a Banqueting house, Christians are Ghefts, *Prov.*9.1.2. *Matth.*22.1.
9. Christ is a Teacher, the Church a Schoole, Christians are Schollers.
10. Christ is a King, the Church is a Kingdom, Christians are Subjects.
11. Christ is a Bridegroome, the Church is a Wedding house, Christians the Bride.
12. Christ is the Foundation, the Church is the Building, and Christians are Stones.
13. Christ is the Head, the Church is a Body, and Christians are Members.

**CHAP.**
Use 2. Reprehending those who harme the Saints.

How dare you, O you sonses of Belial, harme, or hurt, disgracefully deride, or persecute with hand, heart, or tongue these who have fellowship with Christ? Whose Word is potent, that by it he created the universal world: by it he cast out Devils; stilled the raging waves of the impetuous sea, healed incurable diseases, vanquished Satan, and consumeth Antichrist, 2Thes. 2.8. With Christ I say: of whom what shall I say? He being wonderfull, Isa. 9.5. In his conception, in his birth, in his speech, in his miracles, in his life, in his sufferings, in his death, in his rising, and in his actions. He fed multitudes with little; he wrought strange miracles; he overcame death, Satan, and hell; he shall come to judge both quicke, and dead: yea, he is a mighty God; and do you not dread to lade with taunting quips, villainous reproches, all hellish language and usage, such who have fellowship with him? Yea such who are, 1. The redeemed of this Redeemer. 2. The holy ones of this Sanctifier. 3. The clients of this preserver. 4. The soldiers of this Captaine. 5. The servants of this Lord. 6. The subjects of this King. 7. The brethren and sisters of this Brother. 8. The sheepe of this Shephered. 9. The Bride of this husband. 10. The members of this head?

These are Christ his sheepe for whom he laid downe his life, John 10.15.

These are branches abiding in Christ, who shall have whatsoever they aske, John 15.7.

These are Christ's soldiers quenching the sierie darts of the Devill, Eph. 6.16. And overcomming the world, 1Joh. 5.5.

These are Christ his patients which he heales with his owne bloud, 1Joh. 1.7.

These are Christ's subjects whom he rewards with kingdoms.
These are Christ's beloved Spouse, which he loved to entirely, as to give himselfe for them, Eph. 5. 25. And do you not dread to offend them?

These are they for whom Christ prayed so earnestly to his Father to keepe them, to sanctifie them, &c. And presume you to curse them?

These are they for whose sake he took upon him the forme of a servant, endured so much wearineffe, and labour, hunger, and thirst, buffetings, and scourgings, despight full sp Titings, contumelious crowning with thornsIn his treacherie, the soldiers barbarous inhumanity, the false witnesses bearing of the perjur'd accusers, the frequent soliciting accusations of the Jews, the unjust condemnation of Pilate, the cruelty of his executioners, the cursed death of the Cross, the sweaty agony of Blood, the heavy Passion upon the Cross, the temptations of Satana, God's wrath, and the torments of hell: And will you wrong them? Tho'm I say whom he hath bought at so deare a rate?

These are Christ's Spouse, Jewels, peculiar People, Kings, Priests, Prophets; and are they the off-scouring of all things in your sight?

Do you not tremble to wish evil unto, much more to speake evil of, most of all to wrong actually those who are the pasture sheepe of such a Shepheard, branches of such a vine; soldiers of such a Captaine; the wife of such a husband, and members of Christ his body?

We who have fellowship with Christ Jesus know that it is our portion to be hated of all men for Christ's sake: to be by-words to fooles, as was Job, Chap. 30. 7. Songs to drunkards, as was David, Psal. 69. 12. To be falsely accused, railed upon: Christ our Head and Husband hath drunk deep of this Cup to us, and we are content to pledge him, we knowing this to be our lot, and for our profit: We being more bright by such your filing, more purified by such tryings, more odorous by being pounded: we are the Loard's vine, growing more fruitful by pruning, his palms flourishing in oft when under pressures: and his tillage whose hearts
are more mollified, and softened, more apted for the seed of heavenly truth, and saving graces; made more fruitful, and less weedy by such your plowing: We therefore with patience, contentment, and gladness suffer all your hellish indignities, even when you plow upon our backes, and make long furrowes: our bettering by your scourings comes not from you, aiming at nothing less, being helpers forward of our afflictions when our Father was but a little displeased with us, Zach. i. 15. But from our Fathers love and bounty, making all things worke together for our good, Rom. 8. 28. You shall therefore smart for grieving us; you being our Fathers rods, shalbe plagued with indignation, after by you he hath corrected us. Witness the hard-hearted Egyptians, Ahab, Izebel, the three Herods, the first butchering the harmless Innocents, the second beheading John the Baptist, and the third Saint James. Witness cruel Nero, bloody Domitian, John de Roma, Minervius, stinking Gardiner; witness the forty two children mocking the Prophet, Ismael scoffing at Isaac, cursing Shimei, railing Rabshakeh, and others: And do you thinke to escape who harme and hurt with your utmost abilities these sheepe which are of Christ's fold; such members who have Christ their head; yea, such who so many wayes have such intimate and inseparable society with Iesus Christ, that what is done to these, is done to him, Mark. 25. 40. And he who persecuteth them, persecuteth him, AEs 9. 4.

**Chap. III.**

**Use 2. Dismawing from hurting the Saints.**

Presume not O you sonnes of men to harme, or hurt those who have fellowship with Iesus Christ: Be it they are generally hated of all sorts and conditions: Be it that most mens mouthes are open against them, loading them with all manner of reprochfull nick-names: yet do not you therefore imagine that you are privilegd to inveigh against them: But consider in coole bloud advisedly,
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not with the world tothefameexcefleofriot, r'Pet. 4.4.
Becaufc their workesare righteous, and worldlings wicked,
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Even fo might I reafon and fay, who are they which are fo
enraged againft the moft upright- hearted Profeflburs? The
chiefc and principal are fwinifti Drunkards, cut-throat
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the generall I dare fay of Puritannicall Chriftians (what Pari-

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fatted.—No Christian is there except for being a Christian, or if otherwise, then he is no Christian) which of them is a drunkard, a swearer, a liar? Which of them is a defrauder? Which of them is as many of yours? (O thou world) which yearly fill the prisons, make worke for the hang-man? Which of them live prophanely and wickedly?

4. How neare and deare they are to Christ Iesu. Such they are which are,

1. Given by the Lord Iehovah, to his beloved Sonne Christ Iesu, John 6. 37. As branches to be grafted into him; as Brides to be married to him; stones to be built upon him; as members to be nourished by him.

2. For whom Christ Iesu (Gal. 2. 20.) gave himselfe, —for me, —for me, Eph. 5. 2.

3. To whom Christ is given, Isa. 9. 6. Eph. 1. 22. Gave himselfe to the Church.

4. Such who give themselves to Christ as living sacrifices, Rom. 12. 1. As sheepe to be fed, schollers to be taught, subjects to be ruled.

5. Such, whose union with Christ Iesu is the nearest and surest in the world, Cant. 2. 16. My beloved is mine, and I am his; nearer then the body and branches of a tree, members of a natural body, boards, or stones of the same building; then of man and wife; for they are but one flesh, whereas Christ and these are one flesh, Eph. 5. 30. And one spirit, 1 Cor. 6. 17.

1. Then reason and conclude thus. 1. Are those who are the principall laborious instruments to irritate and incense tumultuous turbulent spirits to pursue with deadly hatred and all implacable, and impetuous despightfulnesss sincere-hearted Nathaniels, informing them (although falsely) that such Scripture-men, Bible-bearers, Sermon-hunters, &c. are all notorious hypocrites, and vile dissemblers; and are all such which enragedly exclame against the sincerest worshippers of God. 1. Either sattisf ignorant losstels, speaking against those things which they know not, as currish dogges barke against the Moone, and at those they know not. 2. Or simple meaning
meaning men, misled by certaine usuall, yet untrue and Diabolicall maxumes commonly applauded and credited, &c. no men are so bad as Professours; they are all of them naught.

2. Yea, doth this malignant or misled company pursue with all contumelious disgracefull reproches and maledicti-ons the unblameable carriages of good men, for no other cause, but because their workes are righteous, and their owne wicked; for piety and profession sake, because they will not sweare and swagger, cogge and couten, quaff and carouse, drink and be damned with them.

3. Yea, are those maligned people a company of men abhorring all manner of oaths, greater, and lesser? all lying, merry, officious, and pernicious, flanderous back-bitings; prophane jestings, quarrellous contentions, quaffing, carousing and drunken healthings, oppression, filthy, and all unjust gettings, wanton ribauldry? &c. Insomuch that Judges, and Justicers, Gaoles, and lurers are not employed about the disordered carriages of these people. Do they labour diligently in their callings? Frequent Sermons? Sanctifie Sabbaths? Relieve the distressed? Instruct their families? &c. All which are necessary and excellent duties, if performed after a right manner, and to right ends: which they do for any thing the world knowes, God having reserved the art of reading mens thoughts unto himselfe.

4. Yea, do many of the deboist Belials so approve of such people, that upon their beds of sickness, when they receive the sentence of death in themselves, they thinke themselves bettered by their company. They with, and with often that themselves had lived like them, and bind themselves by protestations, and promises to walke in their steps, if the Lord will spare them but this time.

5. Yea, are they so indeer'd to Christ Jesus? that,

1. He is theirs. 1. By an everlasting covenant, Ezek. 32.
40. 2. By a firme and inseparable contract, Hosea. 2. 19. 3. By vow.
of the Saints.

vow. 4. By promise. 5. By oath, Eph. 16. 8. 6. By donation, given for them, and to them as a Head or Husband, Advocate, Peacemaker, Prince, Priest, and Prophet.

1. Creatures, as he is their Creator.
2. Redeemed, as he is their Redeemer.
3. Holy ones, as he is their Sanctifier.
4. Soldiers, as he is their Captain.
5. Servants, as he is their Lord.
6. Subjects, as he is their King.

2. They are his,

7. Sheep, as he is their Shepherd.
8. Body, as he is their Head.
9. Pupils, or clients, as he is their Preserver.
10. Daughter, as he is their Father.
11. Sister, as he is their Brother.
12. Bride, as he is their Husband.

3. That Christ receives of those that be his Saints, 1. their sins with the punishments, 2 Cor. 5. 21. 2. Their afflictions and miseries, suffering with them, Acts 9.

4. And they receive of Christ Jesus, 1. Right of Adoption. 2. Right of Justification, 1 Cor. 1. 30. Right of salvation, Col. 1. 12, 13. And the Lord to be their portion, Psal. 16. 5. 73. 26. Mr. Burton faith: He partakes of our flesh, we of his Spirit: He of our nature, we of his grace: He of our infirmities, we of his perfections: He of our poverty, we of his riches: He of our sins, we of his righteousness.

5. Yea, are they joined, and compacted, not only to the visible Church by certaine bands which are visible and dissoluble, as namely the profession of Christ, his Doctrine, Participation of the Sacraments, &c. But also compacted, and knit to the Lord Jesus by other ties, and ligaments, which are internal, invisible, and dissoluble, to wit, the band of their eternal election in Christ, whereby God the Father adopteth them, and the band of the Spirit of Christ, and so of faith in him. And shall 1 upon the malicious inslingation of, or to give contentment
contentment to such a viperine pestiferous company, deride, disgrace, or any manner of way molest for piety, take those which (although being men they have their frailties) live as holy as is possible for mortall men; they being also so neare to the Lord Iesus? I will not doe it. Doe I dread to foile, or demolish the glittering Palaces of Princes, and Peeres? And shall I presume once to endeavour to ruinate or contaminate the Lords owne Temple, founded and built upon Christ Iesus? Am I afraid to harme, or hurt the sheepe, servants, children, brethren, comfortes, or members of mortall Princes, whose breath is in their nostrils, who must turne to dust, and come to judgement as well as I? and shall I adventure to defame, and perplexe the sheepe, servants, children, brethren, spouse, and members of the Lord Iesus? O you my feet, move not you the least motion against them: and you my hands, offer not the least injurious violence against them: and you my eyes, do not cast a malicious glaunce upon their prosperous estate, nor coy or contemptuous looke upon their persons: and you my ears, do not admit any false and forged calumniation against their spotlesse innocency: And thou my tongue, doe not tongue-smite, and traduce their pious profession: and thou my head, doe not invent intangling snares to inveigle their charitable and credulous simplicity: and thou my heart, doe not thou hatch or harbour the least sinister conceipt against their upright upright conversations. Be it they are blacke in regard of sufferings, and afflictions outwardly; in regard of their often frailties, and infirmities inwardly: yet are they amiable, and lovely in respect of their good order and government, practice of piety, and outward obedience to Gods Lawes outwardly; of Christs righteousnesse and sanctification begun inwardly. Be it they are deformed in their owne eyes, and the eyes of Atheists, Hypocrites, &c. Yet are they lovely in the eyes of the Bridegrome Christ, Cantic. 1. 7. And the Bridegrooms friends, Cantic. 5. 9. 17. Be it they are not gracious with all, yet they are with some. Be it they are vile in the eyes of the wicked; yet they are not in the eyes of the good
of the Saints.

good. Be it they are vile in the eyes of men, yet not in the eyes of God, for they have fellowship with his Son Jesus Christ.

Chap. III.

Use 3. Of Persuasion.

Be persuaded, O ye holy ones, to cleave more closely unto, and fasten your selves more firmly in fellowship with Christ Jesus: No man growing better is ashamed; even the knowledge of Jesus Christ hath its growth and progress. And ye, yea you, who as yet are barking black-mouth’d Belial’s, barking like dogges against those you know not; accompanying one another inconsiderately in those clamours; yea all you of the fiercer and milder temper of ungodly ones, be you all intreated to agglutinate your selves into this society with Christ Jesus the Sonne of God. We who are washed, sanctif’d, and justified in the name of the Lord Jesus, compassionate your wretched condition: once some of us were such as you now are: formerly we wrought the will of the wicked, and walked in the lusts of the flesh, as you now doe. Yours we were: Christians are made, not borne: so saith Tertullian. We being converted, earnestly desire, wish, and pray for your conversion; which being true, will alter both the condition, and conversation of you: and we do heartily wish that all who know us were both almost and altogether such as we are, except our frailties and afflictions. We would meet you more then halfe way to joyne our selves in intimate society with you, and give you the right hand of fellowship; could you be intreated to have no fellowship with the fruitlesse workes of darknesse, and to have fellowship with Gods Sonne Jesus Christ. I therefore an Ambassadour for Christ, as though God did beseech you by me; I pray you in Christ’s stead be reconciled to God, and be joined in fellowship with his Sonne Jesus Christ.

Me thinkes if you are but pliant or flexible, I should allure Ff you
you to this unconceiveable conjunction; I supposing your former thwart detractions, unjust depravations, and unadvised deteotions of, and your not thirsting after, and endeavouring to associate your selves to this most lovely society, to accrew from the misleading calumniations of malignant spirits, and your owne ignorant unacquaintedneffe of the radiant resplendency, and refulgent royalty of this more then Angelicall conjunction. That I may therefore induce and draw you to a love and liking of, inflame and set on fire your never satisfied appetites after this incomparable and ineffable incorporation. I will propose sixe following Propositions to your considerations.

First, this fellowship with Christ Iesus, or the union betwixt Christ and Christians is the sweetest, and most odorous, Cantic. 2. 16. My beloved is mine, and I am his: He feedeth among the Lillies. 1. Christ Iesus is among those persons and places where his graces grow, which graces make those in whom they dwell Lilly-like. 1. In regard of their dignity and excellency compared with unbelievers. 2. In regard of their spirituall beauty; Christ's purity, and Christians piety compared with carnall Hypocrites, Epicures, and Atheists. 3. In regard of their sweet favour or smell, compared with lewd livers. Christ Iesus the Head of this Society, Cant. 2. 7. And all the body of this conjunction, 2. 2. are Lilly-like both in favour and smell; therefore most beautifull, lovely, and pleasant.

Myrrhe, Aloes, and Cassia are sweet incense and perfuming powders affoarding pleasurefull delectation; all the garments of all this goodfellowship smell of Myrrhe, Aloes, and Cassia, Psal. 45. 8.

1. Christ Iesus the head of this society is a bunch, or bundle of myrrhe, or pleasant nosegay, continually refreshing those which are joyned to him with his delectable sweetnesse, Cantic. 1. 13. Yea, his excellent sweetnesse to every Christian soule is like Calampus and Campbire, which be sweet and delightfull things, Cantic. 1. 14. 4. 14. Yea, all things in him are rich, and shining, beautifull and precious;
his hands being as rings of gold set with the Chrysolite, Cant. 5. 14. yea his words are sweet, and delectable, his lips being like lilies dropping downe pure mirrh, 5. 13. And in regard of his spiritual faireness, comlineffe, and beautifull sweetnesse, he is called the rose of Sharon, Cant. 2. 1.

2. All this society is a garden inclosed, whose plants are an Orchard of Pomegranats: i.e. the faithfull members of Christ as plants beare all sweet delectable fruits, as Camphire, Spikenard, and Saffron, &c. 4. 12, 13. Yea to whom the singing of birds is come: i.e. the time which followeth effectual vocation, when the sharpe winter of an unregenerate estate being over, the soule is refreshed with most comfortable graces, Cant. 2. 12. yea so delightfull, that Christ Iesus faith of them, and to them, 7. 6. how faire and how pleasant art thou O love, for delights? And can there be a sweeter, or more lovely society then this?

Secondly, this is the most honourable, and glorious communion, that is,

1. The builder of it is most glorious, for he is a King of glory, Psal. 24. 7. and Lord of glory, 1. Cor. 2. 8.

2. The foundations of it as glorious as may be, Isa. 54. 11. Saphires, Rev. 21. 19. Jasper, Saphir, Chalcedony, Emerald, Sardonix, Sardius, Chrysolite, Beryl, Topaze, Chrysophrasius, Jacinth, Amethyst. The decree of Election is one foundation, 2. Tim. 2. 10. The summe of Christian doctrine is another foundation, Heb. 6. 1. The doctrine of the Apostles, and Prophets, Ephes. 2. 20. Christ is the foundation of foundations, 1. Cor. 3. 11. of this society, glorious therefore are the foundations.

3. The gates are glorious, Isa. 54. 12. Carbuncles, Rev 21. 22. twelve gates, twelve pearles: the Mineystery of the Word, and faith make entrance for Christ to come into the hearts of the Elect, and for them to flocke freely into the Lords assemblie.

4. The walls are glorious, Isa. 26. 1. Salvation will God appoint for walls, 60. 8. call thy walls salvation, Zach. 1. 5. I faith the Lord) will be a wall of fire round about, and will be the glory in the midst of her.
5. The persons are all of them exceeding glorious, which will clearly appeare, if we seriously consider and take notice:

1. What glorious ornaments they are invested withall, the many rich, and costly, sweet, and comfortable graces of Christ Iesus called their garments, Psal. 45.8. Because 1. the nakedness of their souls is hereby covered, 2. they are comforted, and kept warme, 3. defended from the fiery darts of sinne and Sathan: 4. decked, beautified, and adorned.

2. What glorious names and titles they have. Not only is the Church of God nominated, the city of God, the mountain of God's holiness, Psal. 48.1. the joy of the whole earth; the city of the great King, the city of the Lord of hosts; the city of our God, the perfection of beauty, Psal. 50.2. and the holy mountain, Zach. 8.7. But also all the persons of this society are Christ's brethren, sisters, and mothers, Marc. 2. 33. Kings, and Priests, Rev. 1. 6. a chosen generation, a royal priesthood, a holy nation, a peculiar people, 1. Pet. 2. 9. the daughter and queen of Christ, Psal. 45. 9, 10. Saints, jewels, the Dove, and Spouse of Christ.

3. What glorious privileges they have, viz.

1. They are guarded from the dominion of sinne, Satan, death and damnation by the good spirit, grace, and mercy, power and presence, word, truth, promise, and providence of God, and by the power of his sons death.

2. The Lord is a hearer of their prayers, Dent. 4. 8. which have free access into the Court of heaven.

3. They are cleansed from their sinnes by the blood of Christ, 1. John 1. 7. he having washed them from their sinnes in his own blood, Rev. 1. 5.

4. They have the saving knowledge of God, and his Son Christ Iesus, 1. John 2. 20. which is life eternall, Job. 17. 3. and a true cause of glorifying.

5. They have the holy Ghost given them, Rom. 5. 5. whereby they cry Abba father, Rom. 8. 15. which beareth witness with their spirits, that they are the children of God, whereby
by they are ascertained, that God dwells in them, and they in him, 1. John 4.13.

6. They are in league, and amity with all the creatures, the numberless kinds whereof are all serviceable to, and ready preft to profit, and protect them, from the most contemptible vermine to the glorious Angels, which glorious creatures encamp round about them, Psal. 34.

7. They are invincible, being able to do all things through Christ which strengtheneth them, Phil. 4.13. So that tribulation, distress, persecution, famine, nakedness, peril, sword, nor death, nor life, nor angels are able to separate them from the love of God in Christ our Lord, Rom. 8. for in all these they are more then conquerors through him that loved them: Yea by Christ Jesus the world is crucified to them, and they unto the world, Gal. 6.14. By their faith, and new birth they overcome the world, 1. John 5.4. they mortifie the flesh, with the affections, and lusts thereof, and valiantly resist the divell, and victoriously vanquish the furious assaults, and fiery darts of Satan.

8. They are assured from the most true, and faithfull word of the unchangeable Jehovah who cannot lie; that plenty and penury, solace, and sorrow, yea finnes and sufferings, their owne, and others, yea all things else work together for their good, they loving God, and being the called according to God's purpose, Rom. 8.28.

Thirdly, this is the nearest, and surest conjunction in the world; for the nearenest you have heard how Christ is theirs, and they are his: for the inseperable firmenesse, we see our Saviour affirming that they cannot perish, and that no man can plucke them out of his hand, John 10.27. He dwells in them and they in him, so that the gates of hell cannot prevail against them, Mat. 16.18. ye a 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 is able to separate them from the love of God which in Christ Jesus, Rom. 8.38.39.

This is the richest company in the world: Many rich and wealthy
wealthy companies there are in the world; The East-Indian trading through many, and long during hazards for costly spices; the West-Indian hazarding for gold and precious stones, some one way, some another: But all the factories in the world, if they were but one conjoinde company, is not comparable for wealth and riches to this society; for whose sake Christ became poore to make them rich, 2. Cor. 8. 9. poore, not by violent robbery, or compulsive enforcement; not by profuse prodigality, or superfluous wasting; not by fraudulent guile, or craftie deceit: not by due desert; he was neither driven by force, nor drawne by due desert to make himselfe poore; but of his owne accord, free favour, and good will he became poore. First, in respect of his outward estate, which was very poore; for his parentage was poore, Luke 2. 7. his education poore, Luke 2. 5. his maintenance poore, Luke 9. 58. and his attendance poore, Matt. 4. 18. Secondly, in respect of his estimation in the world amongst men, Mark. 6. 2. is not this the Carpenter the Sonne of Mary, &c. John 6. 42. is not this the Sonne of Iofeph, whose father and mother we know, John 7. 18. have any of the rulers or Pharifees beleeved on him? Thus he became poore, to make those who have fellowship with him rich. 1. Both in earthly things, for through Christ they have a religious right to worldly wealth, and substance, being owners, whereas others have onely a civill; and 2. As also in heavenly things, by the same right and interest.

Which heavenly spiritual riches consist:

1. In the abundance of found and saving knowledge, 1. Cor. 1. 5. being enriched in every thing by him in all utterance and in all knowledge.

2. In the full assurance of Gods favour, grace, and mercy, Col. 2. 2. their hearts — being knit together in love unto all riches of the full assurance of understanding, Ephes. 2. 4. 7.

3. In the fruition of Christ his merits, and benefits, who of God is made to them wisdom, righteousness, sanctification, and redemption, 1. Cor. 1. 30.

4. In the plentifull possession of saving graces, so that they are behind in no gift, 1. Cor. 1. 7. but abound in every thing, in faith,
faith, and utterance, and knowledge, 2. Pet. 1. 5. Adding to their faith, virtue, to virtue, knowledge, to knowledge, temperance, &c.

1. These are rich in the fear of God; the fear of the Lord being their treasure, Isa. 33. 6. and this is treasure indeed; the true fear of God being a badge and character of a perfect and upright man, Job 1. 8. having a protecting guard of glorious Angels, Psal. 34. 7. and a large, and ample promise of the fruition of all good things, Psal. 34. 9. 10.

2. These are rich in heavenly wisdom consisting in true godliiness, and this is unparalleled wealth; length of days being in her right hand, and in her left hand riches and honour, Prov. 3. 16.

3. These are rich in saving knowledge, they having an union from the holy one and know all things, 1. Job. 2. 20. which knowledge is riches of such a nature, that it is the true cause of spiritual glorying, Jer. 9. 24. yea it is life eternal, Job. 17. 3. yea doubtlesse all things are to be counted but loffe for the excellency of the knowledge of Christ, Phil. 3. 8.

4. They are rich in faith, Lam. 2. 5. rich in faith; then which what greater riches? bringing to God, Heb. 11. 5. getting to God, John 1. 12. justifying, Rom. 5. 1. sanctifying, Acts 15. 9. overcoming the world, 1. Job. 5. 4. and the devil, 1. Pet. 5. 9. making prayer powerful, James 5. 17. and the enjoyer to continue in grace, 2. Cor. 1. 20.

5. They are rich in hope, Rom. 15. 13. they abounding in hope through the power of the holy Ghost. Then which what better wealth? 1. It being an helmet of salvation, wherein with the vitall parts of a christian soul are protected from receiving any deadly wound in this their sharpe warfare, Ephes. 6. 17. 2. This being an anchor of the soule, sure, and stedfast, Heb. 6. 19. wherewith the Saints sustain themselves in all the boisterous storms of this turbulent, and unquiet sea of misery. By this they rejoice, Rom. 5. 2. By this they are kept from apostasie, and many unkindly fears. By this they are purified, 1. John 3. 3. By this they have plenty of patience and consolation.

6. The
6. They are rich in liberality, 2. Cor. 8. 2. the riches of their liberality, &c. i.e. good workes, 1. Tim. 6. 18. then which what wealth more advantageous? By this they laying up in store a good foundation, 1. Tim. 6. 17, 18. This being a principall preservative against the contagious Gangrene Covetousness, the root of all evil. This being a plentiful seed, which will procure a superabundant harvest, 2. Cor. 9. 6. This having a gracious promise of a rich reward, Psal. 41. 1. And this being one of those good workes which accompany these to receive their reward when all the world forfakes them, Rev. 14. 17.

7. But what need more particular instances?

1. Can any be more rich then they, which are rich to God? but so are these, Luke 12. 21.

2. Is any more wealthy then such who partake of the unspeakeable riches of Christ; whose reproach, and sufferings is greater riches then the treasure of Egypt, Heb. 11. 26. but so are these, Ephes. 3. 8.

3. Who more abounding in substantiall treasure, then those who lay up for themselves in heaven treasures, where neither moth, nor rust doth corrupt, and where theeves doe not break through nor faile, Matth. 6. 19, 20. But such are they, Heb. 10. 34. having in heaven a better and an enduringsubstance.

4. Who may compare with those in wealth, and riches who have a kingdom where they shall receive, and enjoy a crowne of righteousness, 2. Tim. 4. 8. a crowne of life, 1. Tim. 1. 12. where they shall be heirs of promise, Heb. 6. 17. of an eternall inheritance, 9. 15. of salvation, 1. 14. of Gods Kingdom, 1. Pet. 2. 5. of the grace of life, 1. Pet. 3. 7. of blessing, 3. 9. yea of an inheritance which is incorruptible, undefiled, not fading away reserved in the heavens, 1. Pet. 1. 4. But such are these, Luke 12. 32.

5. This is the most joyfull, and gladsome society that is; none but these have any true, mirthfull glee, or mirthfull gladness. True it is, ambitious Hamans rejoyce in their honorable advancements; Covetous earthwormes in their plentiful
full increase; belly-god Epicures in their dainty dishes, and excessive devouring gourmandising; sluggards in their sleep; loiterers in their idleness; lightfull persons in other mens miseries, &c. But these and such like rejoynings are either worldly, the increasing of corne, wine, and oyle, Psal. 4. 7. Or wanton, Eccl. 11. 9. Rejoyce O young man, but know, &c. Or most wicked, Is. 22. 13. Behold joy and gladness. Jer. 11. 15. When thou didst evil then thou rejoysedst. These joyes are sensual, Amos 6. 4, 5, 6. Channelling, &c. Drinking wine in bowles, &c. Not grieving for the afflictions of Joseph. Or sinful, 1 Cor. 5. 6. Your glorying is not good. Or shamefull, Rom. 1. 32. Having pleasure in those that do wickedly. These and such like are but evil joyes, like a hurtfull hooke, covered over with a faire baite, or like a poysonous herbe, with a beautifull colour. Of such mirth spake Solomon when he said, laughter is madness, &c. Of such our Saviour spake when he said; Woe be to you that laugh now, for you shall mourn and weep, Luke 6. 25. And of such spake S. Paul, saying, your rejoicing is not good. 2. In this society there is great joy, Luc. 2. 10. abounding, 2 Cor. 8. 2. exceeding, Lam. 1. 2. unspakeable, 1 Pet. 1. 5. Iob. 6. 22. unconceiveable, 1 Cor. 2. and everlasting, Is. 60. 15. 9. 1. This joy hath for its object and matter Gods commandements, Psal. 112. 1. Gods favour, Psal. 4. 7. The Lord, Phil. 4. 4. And the hope of the glory of God, Rom. 5. 2. &c. 2. This joy for the measure is greater then all worldlings joy, being like that at a conquest, and in harvest, Is. 9. 3. Glorious and unspakeable, 1 Pet. 1. 8. Yea full, and perfect, Iob. 1. 4. First, in regard of its object, Father, Sonne, and Holy Ghost, &c. Secondly, In regard of worldlings joy, which is deceiveable and momentany. 3. As also in regard of the use, it being an universal consolation against all feares, griefes, and miseries. 3. The concomitants of this joy are righteousnesse, peace, love, a good conscience, &c. 4. And as it is hearty, chearefull, and unfained, like Maryes, whose spirit rejoysed in God her Saviour, Luke 1. 47. So it is constant and continuall, abiding in all conditions; so that afflictions for Christs sake cannot take it away. Acts 5.
They rejoiced, being counted worthy to suffer for Christ: Nor tribulations, Rom. 5.3. Rejoycing in tribulations: Nor the losing of goods, Heb. 10.34. Taking joyfully the spoiling of their goods: Nor sufferings, 1 Pet. 4.13. Rejoycing in Christ's sufferings: Nor temptations, 1 Pet. 4.12. Count it all joy when ye fall into diverse temptations.

This is the most peacefull society: As for the wicked, they have no peace, saith my God, Isa. 48.22. 57.21. 1. No peace? Not amongst themselves: Great is their unity, although it be in villany; with unanimous consent they once cried out against our Saviour, Crucifie him, &c. Against Saint Paul, Away with such a fellow, Acts 21. The Tabernacle of Edom, Israel, &c. once consulted with one consent to root out the name of Israel, Psal. 83.4, 5, 6. And yet no peace? True it is, they have one common cause, and quarrell; and therefore they conjoyne their forces together against God's peculiar ones, being all fouldiers under Sathan, and dogs of his kennell; even as dogs of different colours, disagreeing bignesse; dissenting kinds, and voice run with united forces, full crie, and open mouth concordantly after the poore hare; and yet at other times for bones, and scraps, yea out of their froward disposition, no occasion being offered, mangle, and rend each other with dogged spightfulness: Even so, although the sonses of Belial, yea all the kennell and rabblemant of Sathan's hellhounds pursue with bitter barkings, and inraged fury joyntly the harmless innocency of God's people; yet are they differed amongst themselves by difsonant disagreements, somtimes for trashie trifles, somtimes, no occasion being given, out of their dogish frowardness. So that they have no true peace amongst themselves, but a continued desire to devour each other.

2. No peace? Not with Sathan, whose they are, and whom they serve? No, not with Sathan: for although he makes many golden, and glittering promises; yet he doth but gull them, requiting all, yea his best, and most dutifull observants with eternall death.

3. No peace? What, not with themselves? No, not with
with themselves; They may have a quiet conscience for a time, whereby they go on in sinne, neither regarding the blessings nor the curses of the Law, Deut. 29. 19. Whereby they multiply sin without sense, Eph. 4. 18. 19. Whereby they resolve to go on in their wicked courses. This the Apostle calleth a seared conscience, 1 Tim. 4. 2. And a conscience, past feeling. But they are farre from peace of conscience; for when the Lord awakeneth these frozen, secure, and sleeping consciences, so that these enraged gnawing wormes begin to bite, yea so much that no wisdome can counsell them, no eloquence can perswade them, no power can overcome them, nor scepter affray them, when no physicke can cure, surgery salve, riches ransom, countenance bear out, or time weare away, or receive a new and fresh commision from the unchangeable Iehovah, to be eternall and unrecoverable executioners of Divine Justice. 

4. No peace? No, not with Gods creatures, base or glorious; these being ready prest to harms and hurt them, if the Lord command, or permit; God being against them, who can have peace with them, Rom. 8. 31.

5. No peace? Much lesse with the Lord; For as Iohn could have no peace with Iorah so long as the whoredomes, &c. 2 Reg. 9. 22. What peace can they have with God so long as their impieties are so many?

As out of this society there is no peace, so in this there is perfect peace, Isa. 26. 3. Peace they have with Father, Sonne, and Holy Ghost, Rom. 5. 1. With glorious Angels, these being their guard; with good men, Marc. 9. 50. Yea, oft with enemies, Prov. 16. 7. With heaven, earth, creatures, crosses, and their owne consciences. What though they have afflictions in the world, yet have they peace in Christ, Job. 16. 33. And be it they not onely have trouble without, but temptations within; yet are they free from the force, power, and poyson of them; which workes damnation in the wicked.
These things being so, me thinkes all of you should use your best and utmost endeavours to have part and interest in this goodfellowship, it being of all societies the sweetest, surest, most glorious, most rich, most joyfull and peacefull; so that we may say of this as the Psalmift doth of the City of God, Psal. 87. 3. Glorious things are spoken of thee, O blessed society. Yea, such glorious wealth, beauty, victories, prophesies, presence, promises, and performances, that (being advisedly apprehended) are of force to instigate and induce each soule enlivened by the Spirit of Grace to applaud with an holy admiration this blissefull association, and say; How amiable are thy Tabernacles, O Lord Christ Iesus. To desire with earnest ardency, wish for with unsatiable longings, and say, Psal. 84. 2. My soule longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God; and with the same sweet singing Psalmift magnifie the sumptuous magnificence of this assembly, saying, Blessed are they that dwell in this house, Verse 4. One day in these courts is better then a thousand. I had rather be a doorekeeper in this society, then to dwell in the tents of wickednesse, Ver. 10.

CHAP. V.

Use 4. Of Consolation to such who have fellowship with Christ.

All you who are stubborn, refractory, and inexorable bedlam Belials; who will not have this man raigne over you; who will not be inoculated and inserted into this society of such inefable glory, unspeakable beauty, and other inestimable transcendent excellencies: stand by, behold, and view with admiration the glory, and magnificence of this society; and as Titus when he had scene the remainder of the Sanctum Sanctorum, said, Now I well perceive that this is none other then the house of God, and the dwelling of the God of heaven; Neither was it for nought that the Jews stood so earnestly in the defence thereof: — For great is the glory of this Temple.
Temple. So when you have seen the splendid glory, and transcendent beatitudes of this unparallel'd society, do you speake out, and say, we well perceive that this connexion is no other then the communion with God, the dwelling of the God of heaven; neither is it for nought that such precise practising Protestants stand so earnestly in defence of it; for great is the glory of this conjunction. But do not presume to meddle with, or lay hold upon it, so as to apply it to your selves so long as you proceed in your exorbitant disorders. This holy thing is not to be given to dogs; these pearls are not to be cast before swine; neither must any Cananite enter into this fellowship with the Lord Jesus. But all you who already are annexed to, and you who desire with unchangeable longings, and laborious endeavours, to conglutinate your selves to the Lord Jesus, draw neare with attentive harkening. That I may edge and keene your obtuse and blunt endeavours to cleave more closely to, and pursue more eagerly this desireable society: that I may hearten and incourage you against the many oppositions you are to encounter with in this your warring pilgrimage: that I may make gladsome your soules and spirits, I have words of comfort and consolacion to speake unto you. We have fellowship with Gods Sonne Jesus Christ, and he is Wonderfull to save us, Counsellour to advise us, Mighty God to deliver us, Everlasting Father to care and provide for us, A Prince of peace to quiet our consciences, and Governour for our defence, Isa.9.6.

1. Be it you are infirme and weake; yet have you fellowship with Jesus Christ, such a Child, which will make you strong.

2. Be it you are servants; yet have you fellowship with Jesus Christ, a Sonne to make and keepe you free.

1. Are you confounded in conscience, beholding the grim and ghastly looks of your many bloody and crimson sinnes formerly acted or intended? Console your selves with this, you have fellowship with him who is wonderfull to quiet all.

2. Are you at your wits end, being void of counsell? Be-
hold how you have fellowship with Christ Jesus, a present Counsellour to advise and direct you.

3. Are you feeble, yea ready to despaire in regard of your inability and lack of strength to withstand the fierie darts, and fierce assaults of Sathan, that authour of evil; to undergo the many great and grievous pressures of disgracefull ignominious reproches, flanclerous calumniations, and other malicious usages you meet with in this world; animate your drooping and dismayd spirits with this; you have fellowship with Christ a Mighty God, so that you shalbe able to do all things through Christ which strengtheneth you.

4. Are you fearful of death, that dismall part of soules and bodies? Comfort your selves with this; you have fellowship with Christ, an everlasting Father, who hath provided to graciously for you, that your death is not a perishing, but a parting for a time; yea such, that although there be a painefull parting betwene your soules and bodies; yet there shalbe a most glad and joyfull meeting.


6. Are you dismayd with any evil? Consider how you have fellowship with him, who is Governour of all for your defence. Feare not therefore. What? Not God, not his judgements, not man, not sinne? I say not so.

1. Gods judgements and threatnings are to be feared, 2 Cor. 5. 11. Knowing therefore the terror of the Lord; such who feared Gods judgements were comforted, Isa. 66. 5. Yea the very Egyptians who feared the threats escaped them, Exod. 9. 20. They are to be feared therefore, although not so as to think to be overwhelmed by them; or that God doth not love us.

2. Man is to be feared, although not simply for himselfe, yet respectively and for conscience sake towards God, as Magistrates, Parents, husbands, &c.

3. The Lord himselfe is to be feared; yea this is such a grace, that it characters out a righteous man, Acts 10. 2. Who denieth evil, and doth good, Job 1. 8. Who delighteth
in God's Commandements, Psal. 112.1. Who succours the persecuted Saints, 1 Reg. 18. 3, 4. Who honoureth God, Mal. 3. 16. Is obedient to the Lord, Gen. 22. 12. And hath true faith, Heb. 11. 7.

1. Fear God's judgements, so as to avoid them.
2. Fear we sin, so as to flee from it.
3. Fear man for the Lord's sake, so that we may be careful to obey him, loath to offend him, Rom. 13. 7.
4. Fear we the Lord, so as to be loath to displease him by sinning, in respect of his great goodness and mercies, and for love we beare to righteousness, Ps. 130. 4.

But fear not the wicked's fear, Isa. 8. 12, 13. for their Idols and Devils with a distrustful fear, withdrawing the heart from God, and his promises.


Fear not such a fear which troubleth the conscience, so as to hinder the operation of salvation, and works of the Holy Ghost.

Fear not touching the pardon of your sinnes, for Christ hath satisfied for them.

Fear not death; for Christ hath plucked out its sting.

Fear not Satan; for Christ hath vanquished him.

Fear not condemnation; for there is none to them which are in Christ.

Fear not you little flock, you having fellowship with Jesus Christ, the Sonne of God: but be you comforted, and encouraged, you having interest in that society which affords such plenty of consolations, and comfortable blessings that I need not say, behold I have shewed you by clear demonstrations, and infallible proofs that this is the most beautiful, most honourable, most sure, most rich, most joyful, and the most peacefull society that is; what can I therefore say more for thee, O sweet communion? as Isaac said to Esau of Jacob, Behold I have given to him for servants all his brethren, with cornne and wine have I sustained him; and what shall I now do to
Neither shall you need to question (like Esau; Hast thou but one blessing O my Father? Ver. 38.) and say, hast thou but sixe blessings O lovely societie? there belonging to it such plentie of consolations, that could I live the age of Methuselah, had I a heart and head furnished with the wildome and ingenie of all learned men; should I spend all that time, and those onely supposed endowments in finding out; and had I the tongue of men and Angels to express the numberlesse transcendent excellencies of this communion; yet could I not be able to delineate the incomparable and blisful felicities thereof. Howbeit, give me leave to cheare and refresh your soules with some few of the many millions of gladsome rayes, which streme and flow from this Sunne of righteousness.

Are we in league and communion with Christ Jesus? Then he loves us with all those loves which are most ardent, and excelling; he loves us with the love, 1. Of a Master, for we are servants. 2. The love of a King, for we are his subjects. 3. The love of a brother: for we are his brethren, Heb. 2.11. and sisters, &c. By profession, and affection, Math. 12. 50. 4. The love of a friend; for we are his friends, Luke 12.4. 10n 3. 29. 15. 15. 5. The love of a childe, for wee are his mother, Mark 3. 75. Being neare and deare to him as mothers are to their children: bearing and conceiving Christ in our hearts as mothers do children in their wombes, Gal. 4. 19. 6. The love of a father, for we are his children. 7. The love of a husband, for we are his spouse. 8. The love of himselfe; for we are his members. Then which what love more free, more tender, so great and duriing? Then which what better honour? What greater Happiniess then to have such love of such a Saviour? Who loving us so entirely, will surely pardon our many sinnes. 2. Passe by our frailties and infirmities. 3. Shelter us against the wrath of God. 4. Defend us safe against the malicious attempts of Sathan. 5. Provide all necessarie good things. 6. And hereafter crowne us with immortal and unspeakable glory.

Have
Have we fellowship with Christ Jesus? Then we are surely justified. Justification being an action of the Father absolving a believing sinner from his sins, and from the whole curse due to his sins, and accounting him just in his sight, and accepting him to life everlasting, freely of his own mercy through the perfect obedience and sufferings of Christ imputed to his faith; unto the everlasting praise and glory of the mercy, justice, and truth of God, Rom. 3. 24, 25. Being justified freely of his grace, &c. Justification is the office of God only; and is not a thing which we render to him; but which we receive of him, not which we give to him, but which we take of him. This is a benefit of benefits, whereupon our salvation doth depend: for whoever shall be saved must be justified. All graces are present in him that is justified, yet they justifie not altogether. Now as the final cause of justification is God's glory and our own salvation: 2. The instrumental is faith within, and the Gospel without. 3. The efficient is God's free grace. 4. So the matter is Christ our Redeemer. 5. And the form is, the imputation of our sins to him, and his justice to us. As our sin being imputed to Christ made him become sinne for us: even so are we made the righteousness of God in him: that is by imputation of his righteousness: which righteousness of Christ imputed to us, is no more inherent in us to our justification, then our sin imputed to Christ was inherent in him to his condemnation. Therefore all God's Elect being joyned to Christ, and having an heavenly communion with him, being in themselves rebellious sinners, God's enemies, and firebrands of hell, by means of Christ Jesus with whom they have fellowship must needs be accepted of the Lord as perfectly righteous before him, being justified by faith in him, Rom. 3. 28. Not that faith doth justify in regard of itself, either because it is a grace; for although it is an excellent virtue, yet it is imperfect, and mixed with unbelief. 2. Nor in regard it is the worke of God in us, for then all graces might be means of justification as well as it. 3. Nor as it containes other graces in it, for then it should be the principall part of our justice: But in respect of the object thereof
thereof Christ Iesus, whom faith apprehends as he is set forth in the Word and Sacraments. We are justified by the act of faith relatively to the object Christ; not for the act of it. Faith justifieth, not by the act believing, but as the instrument in applying the object,—which is Christ, as the hand is said to heal only by applying the medicine; or to enrich by receiving a treasure; or to feed by putting meat into the mouth; as we say a child. It is Christ that is the Author and matter of our justification; it is Christ who applyeth the same untous; as for faith, it is but an instrument to apprehend, and a hand to receive Christ's benefits for ours: Or as Pareus briefly faith, Faith justifieth instrumentally, the blood of Christ meritoriously. faith doth not apprehend these by power from itself; but by virtue of the Lords covenant, so that Christ, and his merits are the believers, not simply because he believes; but because he believes upon precept and promise; the Lord promising to impute the righteousness of his Sonne to us for our righteousness if we believe. This faith layes hold upon Christ's painfull sufferings sufficient for all the sinnes of all men, and so freeth the believing sinner from the guilt, and punishment of sin, and from eternall damnation. It layes hold upon the perfect obedience of Christ in fulfilling the Law, hereby curing his owne actual disobedience of the Law; and applyeth the perfect holinesse of the humane nature of Christ, whereby he is accepted as perfectly righteous of God, and by this his original corruption is healed.

1. Are they happy whose sinnes are pardoned? as indeed they are; for when sinne is pardoned; such debts and trespasses are forgiven which we could never pay, nor any remit, save the omnipotent Iehovah, Isa. 43. 25. Nor any make satisfaction for and purge out, except the Lord Iesus, and that with his owne bloud, 1 Iob. 1. 7. When sinne is pardoned; such spots, and blemishes are forgiven which made us, and our best actions loathsome unto God, Isa. 1. 14. 15. And guilty of eternall damnation, Rom. 6. 23. Is remission of sins such a favour, that it hath for its efficient cause, God only, and his beloved Sonne Christ Iesus, Isa. 43. 25. Rom. 6. 25. Its moving
moving cause, the meere mercy, truth, and promise of God, 
Eph. 1. 7. Its meritorious cause, the death of Christ, 1 Pet. 1. 
18, 19. And its final, Gods glory, Jer. 33. 8, 9. And the sin-
ners salvation: then they must needs be happy whose sinnes 
are forgiven, Psal. 32. 1, 2. Rom. 4. 7, 8.

2. Are they happy who being sinners, are notwithstanding 
called righteous by the righteousness of Christ im-
pputed? as they must needs be; for by this righteousness of 
Christ we are made the righteousness of God, 2 Cor. 5. 21. 
The whole obedience of Christ with the merit thereof etern-
all life is made ours; as if we had done the one, and deserved 
the other; yea, by this we have store of supplies for all 
our wants. We are poor, Christ is our riches; we are naked; Christ is our garments; we are blind, Christ is our 
eye-salve, Rev. 3. 18. We are deformed, Christ is our beau-
ty, Rev. 19. 8.

3. Are they happy who being enemies to God by reason of 
sinne, are made friends to the Lord, they being reconciled to 
God by Christ, having their sinnes done away, and them-
selves arrayed with the perfect righteousness of Christ? as 
they needs must; for what greater misery then to be at en-
mity with the Lord? And what greater felicity then to be in 
league with God? Rom. 8. 31. For if God be for us, who can be 
against us?

4. Is peace with God a great favour? as it is; it costing 
the blood of Christ to make it, Col. 1. 20. It passing all un-
derstanding, Phil. 4. 7. And being a fore-runner of that 
perfect rest and joy the Elect have in heaven, 2 Pet. 3. 14.

5. Is it a great favour to be Gods adopted children? as it 
is in truth; the Lord hereby taking us into his owne family, 
and accepting us as his owne children; not because he wanted 
an heire, he living and reigning for ever; not for want of 
children, for he had a naturall Sonne; not because this Sonne 
was unfit to inherit, he being as fit as his Father: But of his 
meere grace and bounty, we being by nature children of 
wrath, disobedience, and the Devil. This being such a bless-
ing, that by vertue of this we are made Christs brethren,

H 2 heires,
heires, Gal. 3. 18. Heires of God, joynt-heires with Christ, Rom. 8. 17. Of Gods kingdome, Lam. 2. 5. By vertue of this we are Lords over all creatures, fave Angels; we have them to guard us, and all things working for our good. This is such a favour, then which God could not have bestowed upon us a greater. *It is more when Paul faith, we are heires and co-heires with Christ, then if he had affirmed that we should indeed enjoy for ever a thousand worlds, not onely heaven and earth, with all good things therein. If it was no small preferment for David to be fonne in law to Saul, 1 Sam. 18. 23. Then what preferment is it to be the Lords adopted children? *What may be compared to such dignitie? Is it not a more excellent prerogative to be the Sonne of the God of heaven, then Sonne of the most potent Monarch upon earth? There is nothing more high, or surmounting this benefit. This is such a favour, that a reverend Divine faith thus of it. *As farre as the spirit is above the fleshe; God above men; heaven above earth: eternity above time: so farre is the new creation above the old. This is such a blessing, that Saint John calls all to admire what manner of love the Father hath bestowed upon us, that we should be called the Sonnes of God, 1 Job. 3. 1.

6. Is hope of the glory of God an extraordinary benefit? as it is; for by this with patience we looke for the accomplishment of all good things. By this we undergoe afflictions with a contented mind. By this we being inwardly cheared and caused outwardly to confesse the fame to the glory of God, encouragement of the Saints, amazement of wicked ones, and strengthening of our selves to continue against all discouragements; and by this wee are saved, Romans 8. 24.

Then how unspeakably blest are those, who have union with Christ Iesus: for by meanes of this conjunction they are justified, Isa. 53. 11. By his knowledge shall my righteous servant justifie many, for he shall beare their iniquities. 2 Cor. 5. 21. And by vertue of this justification they enjoy all those ample priviledges, and excelling prerogatives.

1. The justified man hath remission of finnes, Rom. 4. 25.
Who is delivered for our offences, and was raised for our justification, 1 John 2. 1, 2. Rev. 1. 5.

2. The justified man hath Christ's righteousness imputed to him: so that the Lord doth freely account the righteousness of Christ to be his righteousness, it was imputed to him for righteousness, Ver. 5. His faith is counted for righteousness, Verse 6. Unto whom God imputeth righteousness, Rom. 5. 18. By the righteousness of one the free gift came up on all.

3. The justified person is reconciled to God by the death of his Son, Rom. 5. 10. God was in Christ reconciling the world, 2 Corinthians 5. 19.

4. The justified person hath peace with God, Rom. 5. 1. Being justified by faith we have peace with God, Ephes. 2. 17, 18.

5. The justified man hath the favour to be God's adopted Son, Galat. 3. 26. Ye are all the children of God by faith in Jesus Christ, Gal. 4. 4, 5, 6.

6. The justified man hath also hope of the glory of God, Rom. 5. 1, 2. Justified, — hope of the glory.

Have we fellowship with Christ Jesus: then we are and shalbe more sanctified, and that,

1. Inwardly, in having our minds, wills, and affections freed from the bondage of sinne, and Sathan; and enabled by little and little through the Spirit of Christ to desire, and approve that which is good, and walke in it.

2. Outwardly, in having the members of the body preserved from being meanes to execute sinne, and made the instruments of holiness, Rom. 6. 19. This twofold sanctification is begun here, perfected hereafter in heaven.

1. It is in nature after justification, but not in order and time.

2. It is not perfect in this life, as justification is.

3. It is the renovation of nature, whereas justification consists in

   1. Remission of sinnes.

   2. Imputation of Christ's righteousness.

4. It is an alteration of qualities from bad to good,
whereas justification is an absolution of a sinner from the
guilt of sinne and death.

Justification and sanctification differ no more but as the root
and the branch, the tree and the fruit.

This sanctification is by means of union with Christ; for
he having taken our nature, and sanctified it by his Spirit,
and we being made one with him do receive the selfsame
Spirit to sanctifie us, or make us holy; we being in Christ he
is made to us wisdom, righteousness, sanctification and redemp-
tion, 1 Cor. 1. 30.

1. By vertue of this union with Christ Iesus, his death
works in us (joyned to him) the death of all sinne, and pow-
er to destroy all sinne, or the lusts of the old man, untill they
be wholly taken away by death. Rom. 6. 6, 7. Our old man is
crucified with him, that the body of sinne might be destroyed,
that henceforth we should not serve sinne, &c. Thus cleansing
our members, as from the guilt of sinne, that it shall not be
imputed to us; so from the filthinesse of sinne, that it shall
not prevaile against us, Ezek. 36. 25.

2. His resurrection sends a quickening power into these
our members, making them rise from sinne to worke righte-
ousnesse, and to live in holinesse of life, making them active
to do the will of God in the workes of Christianity, and of
our particular callings: so that now those who have union
with Christ have a new heart, so. in qualities, being framed
anew after God in true holinesse, Ezek. 11. 19. They are a
new lump, i. Renewed from the leaven of sinne, and corrupti-
on, 1 Cor. 5. 7. And they are new creatures. i. Endued with new
qualities of righteousness and holinesse, 2 Cor. 5. 17. He
that is in Christ is a new creature, they having:

1. Their minds sanctified or enlightened with spirituall
wisdome and understanding, Col. 1. 8.

2. Their memories sanctified to keepe and remember
that which is good, and agreeable to Gods will, Psal.
119. 11.

3. Their wills so sanctified, that being by nature unable to
will any good thing pleasing God, they are changed by grace,
and freed in part from the bondage of sin, so that they will, and choose that which pleaseth God, and refuse evil, Rom. 7. 18, 19.

4. Their affections are sanctified, so that they,


2. Hate sin because it is a breach of God's Law, or because it is sin; especially their own corruptions, Rom. 7. 15. 24.

3. Sorrow and grieve for offending such a merciful Father by their sins, Psal. 38. 18. 2 Cor. 7. 10. 11. For the miseries of the Church, Rom. 12. 15. Lam. 3. 20. For the abounding of sin in others, Ezek. 9. 1. Psal. 119. 136.

4. Rejoice because their names are written in heaven, Luc. 10. 20. Rom. 5. 2. In being partakers of Christ's sufferings, Acts 5. 41. In temptations, Lam. 1. 2. And in the losse of all things for Christ, Heb. 10. 34.

5. Their members of their bodies sanctified, being made instruments of holiness; they formerly being means to execute sin. e.g.

1. Their eyes, which formerly like the eyes of fools were in the corners of the world, Prov. 17. 24. Gazing after unprofitable things, are now the eyes of wise men in their heads, Eccl. 2. 14. To espie that which is good to follow it, and that which is bad to eschew it; turned from beholding vanity, Job 31. 1. Opened to behold the wondrous things out of God's Law, Psal. 119. 18.

2. Their ears, which formerly were given to hear delightfully lascivious songs, idle tales, and worldly discourses, hearing God's Word so as not to know and understand it, Ier. 5. 21. Math. 13. 19. Are now become open, and hearing ears, so hearing, that they willingly assent in mind to the word of God, and good counsel, with a firm purpose to obey it, Job. 8. 47.

3. Their tongues, which formerly were exercised in ribauldry,
riauldry, lying,lawndering,swearing, and dishonouring the Lord many ways, are now exercised in Psalms, Hymnes, and Spiritual Songs, in giving Christian counself, in shewing forth the praises of the Lord, &c.

Thus all those who have fellowship with Christ by virtue of this union are sanctified. 1. Being freed from the tyranny of sinne into the liberty of holinesse, begun here, and daily to be increased. 2. Having a new quality of holiness created in their foules, whereby they can in some measure truly hate their owne sinnes with firme purpose to leave them, and love Gods Law with resolution to do it in some measure. And this is matter of comfort and encouragement to all engrafted members into Christ Jesus, considering that they are sanctified; and therefore,

1. Cleane in Christ, although not in themselves.
2. Cleane by imputation, although not by action.
3. Cleane by way of comparifon, although not simply.
4. Cleane by proportion, although not by perfection.
5. Cleane in part, although not wholly, and altogether.

Whencever in those bookes I have made mention of the Church not having spot or wrinkle; it is not so to be taken as if she were so now, but that she is prepared to be so when she shall appear glorious: for now by reason of certaine ignorances and infirmities of her members, the whole Church hath cause to say every day forgive us our trespasses. August. Retract. Lib. 2. Cap. 18.

What comfort is it to consider that they are justified, and so are pardoned; sanctified, and so are purged. (although there can be no pardoning where there is no purging, yet that sinne may be fully pardoned, which is not wholly purged, 1 Iob. 1. 9.) viz. 1. In time, although at once they cannot.
2. In part, although wholly they cannot. 3. By degrees, although altogether they cannot. 4. In death, although in life they cannot. 5. In, and by Christ, although in, and by themselves they cannot.

What consolation is it to such, when considering that although being once justified, they are not alwayes and altogether justified: viz. 1. In their owne apprehension, yet they
are in God's estimation, and by imputation. 2. In their own sight, yet they are in God's. 3. In regard of their own assurance, yet they are in regard of God's acceptance. 4. In regard of the instrumentall, and adjuvant causes. 5. Faith, repentance, prayer; nor yet of the outward means, Word, and Sacraments, &c. Yet they are in regard of the moving cause, God's grace; materially, Christ's merits; efficient, God himself; and finally, God's glory, and their own salvation. 5. In regard of new sins, requiring new pardon, and new repentance, and prayer; whereby they cannot possibly be altogether wanting; yet they are in regard of old sins already past, and repeated for.

What encouragement is it to such, considering that by means of this union with Christ Jesus they have the Spirit of sanctification, whereby they are reformed and sanctified, although not all at once (for as seed cast into the ground doth root, sprout, grow, increase, and bring forth fruit in time, and by degrees; and as a tree is not at full growth the same day it is planted; and as the issue in the womb is first conceived, then it feeleth, afterwards it hath the power of reason, though not the use; and at length is borne and brought up; and as we likewise are not learned at once, but first we conceive small matters, and then proceed to profounder: Even so our regeneration and sanctification is now begun; but must still grow in grace, go on from grace to grace, from virtue to virtue; until we be growne to a perfect man in Christ, and that is hereafter in heaven: yet by degrees; and although but begun here, yet perfectly in the life to come. Holy men affirm that those who are clean, are to be cleansed.

*Who in this life is so pure that he needs not to be more and more pure? Impure motions may be repressed by grace, but they cannot be cast out but in death. Vices are not dead, but suppressed in us. These lewishes may be brought under, but not rooted out. There can be no end in puritie.
Have we fellowship with Christ Jesus? Then we are a people set at liberty; or such a company, who through grace are made partakers of Christian liberty. 1 Pet. 2. 16. As free, — using your liberty. Gal. 5. 1. Stand fast in the liberty wherein Christ hath made us free. Ver. 13. Ye have been called unto liberty. 2 Cor. 3. 17. Where the Spirit of the Lord is, there is liberty. Liberty I say, or freedome.

1. Not from the yoke of lawfull authority, Civill, or Ecclesiasticall; this is an Anabaptistical, no Christian liberty. The regenerate Christian being bound in conscience to obey all lawfull authority in performing their lawfull precepts, or undergoing their inflicted penalties, Rom. 13. 5. We must be subject, — and also for conscience sake.

2. Not to sinne, or continue in sinne that grace may abound, Rom. 6. 1. This is a wicked licentiousnesse, no Christian liberty: the renewed Christian being bound in conscience to have no fellowship with the unfruitfull workes of darkness, &c. Eph. 5. 11.

3. Not from sinne, so farre forth as to receive an absolute perfection of inherent grace in this life, so as to be free from all sin, and to be as perfect as Christ is in heaven, as fantasical familists, and fanaticall fantasicks avow against the light of Scripture, and their owne conscience; for the most sanctified Christian who breathes in this sublunary world, is perfect only; 1. Comparatively in respect of others, viz. Weaklings, and wicked ones. 2. In regard of himselfe, he having received a greater measure of present profiting. Phil. 1. 5. Or else in regard of his upright sincerity, 2 Reg. 20. 3. He who saith he hath no sinne deceives himselfe, — and is a liar, faith Saint Iohn, 1 lob. 1. 8. 10. *They imitate the pride of the Valentinians who thinke themselves without sinne, calling themselves perfect, and the seeds of election, faith Irenaus.

Likewise
Likewise both in the worst there is some good, and in the best much exceeding naught, only God is without sinne, and only the man Christ is without sinne, because he is God and Christ, faith Tertulian.

We ought alwayes to confesse our selves sinners, for who so faith he is unspotted and without sinne, is either a proud person, or a fool: faith Cyprian.

And therefore say I, he who faith he is as perfect as Christ, and the glorified Saints in heaven, deceives himselfe, and is a lyar; except he speaks of likenesse in quality, and not in quantity; and so is the saying of M. Dod to be understood, which so often is urged: yea every upright Christian loves his neighbour as himselfe, Math. 22. 39. Is mercifull, as his Father is mercifull, &c. Hath the same graces of sanctity which were in Christ, Psal. 45. 7. viz. In regard of the quality, but not equality; we receiving of his fulnesse grace for grace, John 1. 15. Christ being annointed above his fellowes.

4. Liberty or freedome, not from the doctrine and obedience of the Morall Law; this is the liberty of equivocating Antinomists, railing Philomenes, and their fantastical fraternity: but no Christian liberty: every regenerate Christian being bound in conscience to obey the Morall Law of God.

Of this point heare the concordant confessiones of Christian Churches.

a Thus farre the Law of God is abrogated, insomuch as it doth not condemn us henceforth, neither doth work the wrath of God in us, &c. Notwithstanding we do not therefore disdaining reject the Law, we condemn all those things which heretiques old and new have taught against the Law, faith the Helvetian Church.

b We believe all the figures of the Law to be taken away by the comming of Christ, although the truth and substance of them doth continue to us in him, in whom they are all fulfilled, but the
Doctrine of the Law is both used in them to confirm our life, and also that we may be confirmed more in the promises Evangelical: faith the French Church.

c. Although the Law given of God by Moses in regard of the Rites and Ceremonies doth not bind Christians, neither is any, although a Christian loosed from the obedience of the commandments, which are called Morall: faith the English Church.

d. We do not think that we are so freed by liberty, as if we owe no obedience to the Law, for we have confessed the contrary before: faith the Scottish Church.

e. We believe that all the ceremonies and figures of the Law finally all the shadows to have ceased by the coming of Christ: but in the mean time the truth and substance of them doth remain to us in Christ: therefore we still use the testimonies of the Law that we may confirm our selves in the doctrine of the Gospel, and that we all may set in order our life honestly to the glory of God according to his will: faith the Belgick Church.

f. For the Law of God doth command that a Christian; &c. faith the Church of Strasburge.

g. It is needfull to teach men that they must not only obey the Law, but also how this obedience pleaseth, therefore this obedience pleaseth, &c. faith the Auguft. Confession.

h. We acknowledge the Law of God, whose abridgement is the Decalogue to command the best, most just, and perfect works, and man not only to be bound to obey the Morall precepts of the Decalogue; faith the Church of Wirtenberge.

i. Neither are those Precepts which are contained in the Apostolicall Writings, a new Law, but are of the old Law: faith the same.
In regard this will be erroneous, if not heretical, if not blasphemous by many mis-led people. Some of them stiffe-ly, and with a refractorie obstinatenesse affirming that the law of God binds the regenerate Christian no otherwise then as he is a creature; which is as if they should say, it binds Christians no more then beasts, birds, and fishes; for that which binds man onely as a creature, binds man no otherwise then it doth all creatures; according to the rule in Logick. Some againe of a middle temper distinguish the regenerate part from the unregenerate, and yeld that the law doth bind the unregenerate part to obedience, but not the regenerate: Give me leave therefore to stay a while in opening and clearing the truth, if not to recall and reestablish those wiffull in their unfound opinion, yet to stay and settle the weake, and wavering. They say the regenerate hath liberty by Christ, and that he ought to stand fast in that liberty where-in Christ hath set him free, and so say we because it is Scripture, Gal. 5.1. They say there is no condemnation to them which are in Christ, and so say we because it is Scripture, Rom. 8.1. They say that the law hath nothing to doe in the Conscience of the regenerate Christian, and that it doth not bind the Conscience of the regenerate to obedience; but this we denie, it being repugnant to sacred writ, and of evil consequenc. The falsehood of whose Schismaticall, and heretical opinion (Schismaticall I call it in regard of the rent, and breach it makes in the Church; heretical I call it, it being an error about a maine point of religion contrary to the cleare light of truth of holy Scripture soundly, and generally held by the Church of God, and being obstinately defended after conjunction, and lawfull admonition) will perspicuously appeare to all which will not wilfully close their eyes against the cleare light of divine truth. Having shewed what Conscience is; how this Conscience is bound, and that the law doth bind the Conscience, of the regenerate to obedience.

1. Conscience is an inward remembrance in our hearts, witnessing with us or against us, of all our thoughts, words,
and works. Conscience is a part of the understanding, which takes knowledge of, and bears witness of a man's thoughts, words, and works, excusing them when they be good, accusing them when they be bad, Rom. 2:15. The Greek word is derived of a verbe, which is compounded of a verbe, which signifies to see; and a Preposition which signifies together; so that Conscience doth know with another, is privy to the things of another, by the signification of the greeke, and latine word.

This is Conscience.

Concerning bonds, and binding, the Word of God mentioneth diverse sorts, and calleth:

1. Sinne by the name of bonds, Acts 8:23. because it binds, and holds the wicked fast in the bondage of Satan.

2. Afflictions for Christ by the name of bonds, Heb. 13:3. in which bonds, good Saint Paul was, Acts 26:29.

3. Gods favours the bonds of love, Hos. 11:4. the Lord by these binding his Saints unto him.

4. Gods lawes by the name of bonds, Psal. 2:3. because they fasten us to God, and bind us to our duties.

Conscience is bound by vowes, and oathes lawfully made, and superiour powers, not properly in regard of themselves; but improperly, or in reference to Gods law, commanding a man, although he sweare to his owne hurt, not to change, Psal. 15:4. Therefore the Princes of Israel durft not hurt the Gibeonites, because of their oath, Josh. 9:19. To pay that which a man hath vowed, Ecc. 5:4. To be subject to the higher powers, Rom. 13:1. And to obey our Pastours, and Teachers, Heb. 13:17.

But the Lord himselfe is the proper binder of Conscience, he being the onely Lord of Conscience, he onely having power to command Conscience, yea to save, or to destroy. He bindeth Conscience by his Word, giving it an absolute power in itselfe to bind Conscience, and because it is the Word of him who can save, or destroy, for keeping or breaking this his Word. This Word so binding is both Law and Gospel. The Gospell binds the Conscience, not of those who never heard
heard of Christ, \textit{Rom. 2. 12.} but of those which have the means offered to believe, and obey, \textit{Rom. 2. 16.} The Law binds the Conscience of all men, it being the law of nature, written in man's heart in man's Creation; and therefore of such who are regenerate Christians; not only as they are men, but sanctified men: Which I shew thus:

That which doth cause the Conscience of the regenerate Christian to excuse, being observed, and to accuse being transgressed, doth bind the Conscience of the regenerate Christian to obedience. [For to bind the Conscience, is to cause it in every action to accuse for sin, or excuse for well doing.] But the law of God doth cause the Conscience of the regenerate Christian to excuse being observed, and to accuse being transgressed.

Therefore the law of God doth bind the Conscience of the regenerate Christian to obedience.

That which hath power to say to the Conscience of the regenerate Christian, this ought to be done, that ought not to be done, hath power to, and doth bind the Conscience of the regenerate Christian to obedience (for to bind is to say this may, that may not be done.) But the law of God hath power, and doth say to the Conscience of the regenerate Christian, this may, that may not be done.

Therefore the law of God doth bind the Conscience of the regenerate Christian to obedience.

That which hath this privilege that the breach thereof is a sin, doth bind the Conscience of all, even of regenerate Christians to obedience: (for all even regenerate Christians are bound not to sin, \textit{1. Joh. 3. 4.})

But the law of God hath this privilege, that the breach thereof is sinne.

Therefore the law of God doth bind the Conscience of &c.

The breach of the ceremonial law once was sinne, now is not; because once it bound the conscience, now it doth not. The breach of the moral law is still sinne, therefore it doth still bind.
If the law of God doth not bind the Conscience of the regenerate to obedience; then if the regenerate Christian doth anything commanded in the Law, he doth more then his duty (for he is bound to doe his duty) and so by doing that doth either merit at the hands of God, or else is guilty of Will-worship, doing more then was enjoyned him, e.g. if a Christian under the Gospel was circumcised, did sacrifice bullockes, &c. he by thus doing did workes meritorious, and superogatory, or else was guilty of Will-worship; because he is not now bound to the doing of them.

But if the regenerate Christian could, and did do all things which the law enjоynes him, he is not guilty of Will-worship, neither doth he merit at the hands of God, Luke 17:10. Therefore, &c.

That authority, which the Apostles used to urge and press regenerate Christians to do their duties, doth bind their Consciences to obedience.

But the Apostles have used the authority of the law to urge, and press regenerate Christians to do their duties, Ephes. 6:12. 1st. 1st. 2:11.

Therefore the law doth bind the Conscience of regenerate Christians to obedience.

I having premised these things, abandoning the ungrounded, and unchristian liberty of Anabaptists, Epicures, Familists, and Anthonomists, I come to shew and delineate your glorious liberty, (you blisfull goodfellowes.)

As in all freedomes, the freed person is exempt from many burdensome bondages, and grievous yokes; and interested to have right, and part in many priviledges, and prerogatives; even so in this your spirituall, supernaturall, and heavenly liberty.

1. By means of your justification you have freedome.

1. From sinne, Romans 6:7,22. from sinne: i.e. the dominion, and regine of sinne, ver. 14. the guilt of sin, 8:33. and the condemnation, or punishment due unto it, Romans 8:1.

2. From the unsupportable yoke of the whole ceremoniall law, Colossians 2:16,17, &c.

3. From

4. From the morall law, viz. in regard of 1. the curse it denounced, there being no condemnation to them that are in Christ, Rom. 8. 1. 2. the justification it proposeth, Rom. 3. 28. and 3. the rigour of obedience it requireth, so that you are not under the law, Rom. 6. 14. or the rigorous exactation of the law: you are delivered from the law, 7. 6. or that perfect obedience the law in rigour requires to salvation.

2. By meanes of your sanctification, you have freedome from the power and dominion of sinne, although not perfectly, and wholy; yet in part, and in all the powers, and faculties of your soules, sense, and members. So that your minds have freedome from the power of darkness; your wills from the power of disobedience; your hearts from the power of deadnesse; your affections from the power of pollution, and corruption; and your bodies from that power of sinne, whereby they were made weapons of unrighteousnesse, Rom. 8. 2.

You are privileged by this your liberty.

1. To serve the Lord of glory in righteousness, and holiness, Luke 1. 74.

2. To use Gods creatures, these not being unclean of themselves, Rom. 14. 14. and being pure to the pure, Titus 1. 15.

3. To use, or not to use things indifferent, keeping our selves within the bounds of charity, and edification, Rom. 14. 19.

4. To come to God by Christ in prayer, Rom. 5. 2. Ephes. 3. 12.

5. And you shall have a full and perfect deliverance from the very corruption of sinne, and of the grave too; and from all misery, Rom. 8. 21. Ephes. 1. 14. and a free entrance into those heavenly habitations when you die, Heb. 10. 19. This is that liberty which Christ Jesus procured you by his precious merit, and the efficacie of his spirit.
This is a liberty of such extraordinary worthinesse, that men, and Angels are unable to conceive, or express the transcendent dignity of the same: Are natural, civil, and corporall liberties so much doted on, and desired that men will purchase them with long, and hard service, and bondage, yea with great summes of money, Acts 22. 28. and of such consequence, that they freed Paul from the whip, Acts 23. 29. exempt from divers, and sundry taxations, and give right to many large, and rich immunities: Then how lovely, and amiable, how honourable, and unconceavably excellent is this Christian liberty, twixt which and that is no comparison: For,

1. what is freedome from the tormenting stone, noysome plague, or destroying pestilence, in regard of freedome from sinne, of all sicknesses the most dangerous, because damnable if not cured: most infectious, polluting, and stayning soules: most odious to God, Angels, and good men: and most difficult to cure, onely Christs bloud being of force to heale this malady.

2. what is freedome from the Turkish slavish bondage, the Spanish miserably oppressing gallies, and hellish tormenting inquisition; and the Egyptian house of bondage in regard of freedome from the divell, of all enemies the most cruel, his bondage most uncomfortable, and his torments most dreadful being extreme painfull, and horribile, altogether helplesse, and hopelesse, caselesse, and endless.

3. what are the franchises of the most priviledged fraternities, cities, and incorporations; the liberties of friends, and Favourites, of Kings and mighty Monarchs in comparison of this liberty of true Christians, they being priviledged to have free access into the courts of heaven, to the throne of grace, to use Gods creatures, to call God father, to bee his friends, and favourites, and to passe from this vale of tears into those everlasting mansions of blissful felicities? Give me leave to suppose a poore forlorned contemned trumpet, borne of the most vile, and wretched parents in the whole world,
world, having nothing lovely, or desireable in her: butodious, and abominable in all respects, having a soule full of
darknesse, folly, and madness; a body altogether mis-shapen with blemishes and deformities; and tortured with all
kind of sicknesses and diseases, from the sole of the foot to the
crowne of the head: being to live all her time in the greatest
bondage that may be imagined, worse then the Turkish, Spa-
nish, or Egyptian thralldome: and at the end of her life to be
tormented with the most lingering and excruciating death,
did not the onely Sonne of the worlds supreme Monarch res-
cue and ransom her with the effusion of his owne hearts
bloud; who of his free favour and bounty towards this ab-
ject caitiffy without her desire, or desert condescended to cast
off his Princely robes and ornaments, and vouchsafed to court
and wooethis despised creature to joyne her selfe with him
in the nearest tie of the matrimoniall knot; and he for her fake
will confront, and confound all her enemies who so miserably
oppreffe her; heale all her maladies which so cruelly vexe
her, with his owne bloud; and give her instead of her shame-
full deformities, starre-like beauty; instead of her deformed
nakednesse, Princely apparell; instead of her aches, dolours,
tumours, and other dreadfull diseases, health and sanity; in-
stead of her extreame beggary, the riches of the whole
world; mirth instead of mourning; and instead of her bon-
dage to tyrants, diseases, and direfull death, liberty and fre-
dome from all enemies, to come boldly to the Kings Court,
and to solace her selfe in the enjoyment of all his honours,de-
lights, and profits, yea to be married to the Kings Sonne and
Heire, and to be interested in himselfe, and whatsoever is
his; would not all conclude, that the liberty of this imagi-
ned wretch was unparalleld and unspeakable? Behold more
then I have imagined verified in all you who have fellowship
with Christ Iesus: Once you were more forlorn then this
supposed creature, being children of disobedience, Eph. 2. 2.
And the-Devill, 1ob. 8. 44, Having nothing in you save sinne
and wickednesse; being dead in sinnes and trespasses, Eph. 2.1.
Slaves and bondmen to the Devill, 2 Tim. 2. 16. Wearying
your selves in his cruell and irksome service, to be repayed with eternall death, Rom. 6. 23. and everlasting torments: had not the onely Sonne of the worlds Creator taken pitie upon you, who of his free favour and bounty left that heavenly habitation, tooke upon him the forme of a servant, vanquished the Devill, death, and hell; delivered you from the dominion, and raigne of sinne, and the wrath of God due to your sinnes, and everlasting damnation, clothing your deformed soules with the rich and lovely robes of his owne righteousness, healed your sick soules with his owne bloud, and conjoynd you to himselfe in the fasting ligaments of the finest societies: by meanes whereof the creatures are your servants, the Angels are your guard, Gods Word is your guide, his Spirit your Comforter, his Sonne your Head, and Husband, and himselfe your Father: by meanes whereof your wants, and wealth are sanctified, your blemishes are covered, your sinnes are pardoned, your soules are comforted, and your selves shalbe crowned; or in a word, enjoy the priviledges and liberties of the Sonnes of God, being liberties which are glorious, Rom. 8. 21. And purchased onely by Christ Iesus, Gal. 5. 1. And will not this Christian liberty, and all its gracious and glorious priviledges, freeing from the justification of the morall Law; the curse and condemnation of the Law; the rigour of the Law; exacting perfect obedience, and condemning all imperfection; and from the observation of the Ceremoniall Law satisfy and content you, O you heedlesse and heady equivocating Antinomists; but you will incroach upon the forbidden fruit, and exempt your selves from being bound to obey the Morall Law?

2. Have these goodfellowe such liberty, and will you not, O you sonnes of men, enfranchise your selves into their society? You‘le ride, and runne; crave, and crouch; buy, and begge; toyle, and travaile for liberties of favoured Courtiers, of free Denisons of famous Corporations, and other like of lesse availe; and will you neglect this liberty so amiable, so great and glorious, so unspakable, and unparalleled?
3. Have you such liberty, you purchased possession, and peculiar people of Christ Iesu, and shall crossing calamities, unfavoury afflictions, or any disaterous occurrents you meet withall in this your pilgrimage, dead, and dampen your joyfull performances of Christian duties? Or should not rather this your liberty and freedome animate, and encourage you to wade over, and passe through comfortably, and courageously all distastfull lets, and difficult impediments objected, and set against you by the Devill, or his malicious complices?

**CHAP. VII.**

**Use 5. Of Exhortation. Exhorting to this Societie.**

Give me leave in the last place to make some use for our instruction. There being such communion, it concernes us all to trie whether we are partners in this society; and what our duty is, we being planted in this goodfellowship. As in the former, so in this part of true goodfellowship I will couple together the true trials, necessary duties, and infallible markes of those who have fellowship with Christ.

In handling which particulars I will keepe my selfe close to the sacred truth, it being the tryall of truth, and *the wedge wherewith all heresie is driven out: For as learned Tertullian once said: *I say mine is the truth, Marcion his: I affirm Marcions doctrine to be corrupted, Marcion mine. Even Wasps make combs, and Marcionites make Churches: even so now we say ours is truth, others theirs; we affirm their Doctrine to be adulterate, they ours; and as Wasps have combes; even so have Papists, Anabaptists, Familists, and Antinomists Churches. We say Christ is ours, and we have fellowship with him; Papists affirm that Christ is theirs, and that we are Heretickes: and the giddy Antinomists that Christ is theirs, and that we are legall walkers, bewitched Galathians, a generation of men full of blindness, and ignorance, for say they times were never more blind, darke, and ignorant, then now; which speech cannot be true in their owne concept.
except because there are so few of their fraternity. I do
be-
waile, but excuse no whit the finnes of our times; yet I dare
avow that finne abounded in former ages as much as now it
do.
In the days of upright Noah, Gen. 6.5. Of faithfull
Abraham, 13. 13. Of meek Moses, Exod. 36. 6. 7. Of the
14. Of the Zealous Prophets, Isr. 1. 2, 3. 4. Isr. 2. 10, 11.
Ezek. 16. 47, 48, 49. Of Hos. 4. 1, 2, 3. Joel 3. 13. Amos
2. 4, 6, 7. Micah 3. 8. 11. 7. 1, 2, 3. Zephan. 3. 1, 2. Zach.
Of Christ Jesus, 11. 21, 22, 23. 12. 34. 15. 3. 21, 12, 13.
22. 5, 6. 27. 22. 25. Of Steven, Acts 6. 9. Amongst the
Romanes 16. 17, 18. Corinthians 1. 3. 1. 7. 1. 6. 6. 8. 12. 11.
15. 12. 34. Galathians 3. 1. 3. 6. 12. Philippians 3. 18. Co-
lossians 2. 20. Thefalonians 1. 2. 14. 15. Hebrewes 5. 12. The
Asian Churches, Rev. 2. 3.

Descend we to Primitive times and there we shall find
grosse corruptions.

They are not Christians but covetous men, seeking gaines by
all manner of meanes, faith Ignatius of many Chrifiants in his
days.

Saint Cyprian complains of his time. In these days Phi-
nees is seldom seen who will goe through the unchaste: A Mo-
ses is rare, which will destroy the sacrilegious: A Samuel is
rare, which will bewaile the disobedient: A Job is rare, which
will sacrifice for the negligence of his children: An Aron is rare,
which will pronounce Divine comminations before Pharaoh: A
Noah is rare, which will provide an Ark for those to whom the
flood doth threaten: I speake weeping with the Apostle; the
Magistrates are enemies to the Cross, favouring earthly things,
whose God is their belly; who delight and glory in those things
which are dishonest to name, &c. And in another place he no-
minates diverse grosse, and grievous finnes in the Church,
whereof he complains.

a Socratiad, a-
al. 
Ignatius ad Tra-
lionos, pag. 9.
b Rarus hodie Phi-
nees, qui perpetua
impudicitas: Rarus
Moses, qui occidat
sacrilegos: Rarus
Samuel, qui infor-
dientes laetat: Ra-
rus Iob, qui pro fi-
lorum neglegentia
sacrificiis offerat:
Rarus Aron, qui
coram Pharaone
comminations Di-
vinas edict: Rarus
Noah, qui suos
immersus imminet
Arcanum unde
litus providet: Plemi
dico cum
Apostolo, inimicos
passus qui terrena
sancti: Magistram
quorim Deus venter est, qui in his, que dicere sese est, impudicem latantur, & gloriamur &c
Cyprian de lejun, & Tentat, About 245. Lib. De Legis, pag. 82, 83.
of the Saints.

After him St. Ambrose. *There are many, my brethren, among you, whose heart we know is in the fields, although we see their countenances in the Church: and by their presence we consider them in the multitude; but we find them by their conversation in the country: for they always think of the earth, talk of the earth, and favour earthly things.

After him Saint Augustine complains of his times often.

After him St. Chrysostome faith of his time: *Christians are now made such, or worse, as Heretickes, or Gentiles; as yet there is greater continence found amongst those, although they are in schisme, than amongst Christians.

Moderne Writers complaine of their times. Guatler faith: *Adulteries are scarce accounted fynes in these dayes, and are made matter of laughter with many. The Church of God it self which in all ought to be a pacifier of God, what is it else save a grieuer of God? What other thing almost is all the Assembly of Christians, then a sinke of vices? You shall more easily find guilty of all evils, then of not all: more easily of all greater crimes, then of lesse.

And learned Bradwardine speaking of his times, faith: *Almost all the world is gone after Pelagius into error. Sinnes are not, onely they seeme worse in this age, then in former times to some. 1. By means of want of wildeome in them which so think and speake. 2. Ignorance, or forgetfulness of fynes committed in former times. 3. By means of the light of these glorious noone-shine dayes compared with the darkness and mistasthe of former ages. And, 4. The watchfull observation of mens evil actions under the Gospel, to scandalize the same, and its Professours.

But to returne. Since, as the harlots pleaded hard, 1 Reg. 1. 3. The living is mine, the dead thine. So these and all other Demychristians, Antichristians, and false Christians cry out, Christ is ours but none of yours. It is good therfore

About 370.

* Sunt nominis inter vos, fratres, quorum dives vultus in Ecclesia videmus, cor timen in agri effe cognoscimus; et pro thông quidem eorum consideramus in plebis sed conversationem eorum invenerimus in rure de terrâ quum sempiterni cecitatis, de terrâ fratrum, que terræ in fine fiant. Amb de quadragesimo 59 de Iunio. & Elenchos nis.

* About 400.

Aug. 119. ad Ianuarianum.

d. Ant tales aut peores facili sunt Christiani quales sunt hereticorum Gentiles: adhuc antem & maior continetia apud illos inventur quasvis in schisme etiam inter quos apud Christianos.

Tom. 2. Hom. 40. super Mat. p. 839

About 500.

e. Adulteria boci vix peccati loco contencerit, & a plebem, cum risu excitam, solam Guatler in Hof. 7. Ver. 4.

Salvianus who lived 380. faith of his times.

Ifa Dei Ecclesiae quid omnibus esset debet placatris
to resort for determination to the sacred Scriptures, which (although they are falsely urged by Heretics, as Tertullian faith, De Carne Christi, pag. 25. Therefore the same learned man brings the Lord thus speaking. * How, and from whence do you come? What do you which are not mine in mine? By what right O Marcion dost thou cut my wood? By what license O Valentinus dost thou turn away my fountains? By what authority O Apelles dost thou turn away my land marks? The possession is mine; why do you O others at your pleasure sow and feed here?) are the rule to try truth from faldhood: *Scripture is of God; Nature is of God; Discipline is of God: Whatever is contrary to these, is not of God, said the same Tertullian. I appeale therefore to this Heavenly Oracle for resolution and direction, that hence both I and you may know truly who have fellowship with Christ; and what they ought to doe, who desire to have, or already enjoy communion with the Sonne of God.

**CHAP. VIII.**

The first Mark and Duty. Such must imitate Christ who have fellowship with him.

Whoever hath, or desireth to have fellowship with Jesus Christ, must be a strict imitator of Christ Jesus: 1 Joh. 1, 7. If we walk in the light as he, &c. 2, 6. He that saith he abideth in him, ought himselfe also to walk even as he walked. He must frame his life according to his example. And Saint Paul charged the Corinthians to be followers of him as he was of Christ, 1 Cor. 11, 1. This imitation of Christ hath its appointed limitation, how farre it extends: For in all things wee are not to imitate our Saviour.

1. His Divine and miraculous actions; such as were his commanding the tempestuous winds, tumultuous waves, and raging spirits: giving life to the dead, sight to the blind, health to the incurably sicke, with his word; forgiving
finnes, and giving heaven to the penitent petitioner upon the Cross by his Soveraigne authority, are not recorded to this end, that we should endeavour to do the like. 1. We having no warrant hereunto from precept, or practice, or promise. 2. Neither is there any possibility for us to expresse them. 3. An endeavour to follow our Saviour in these is impious; He putting difference by such wondrous workes twixt himselfe, and all other men.

2. His workes of Mediatour-ship, as he was God-man, or Man-god, making reconciliation and peace betwixt God, and Elect sinners, are not for our imitation. He alone is Mediatour both of redemption and intercession. 1 Tim. 2. 4. One Mediatour betweene God and man. Verse 5. There is one God, and one Mediatour which is Christ alone: For he only hath made peace for us, and doth perpetually main-taine it.

3. But the Christian mans imitation of Christ is and ought to be,

First, Active, following his godly and pious actions done, not as God, or Man-god, but as man made under the Law; which Morall actions are these, and the like.

1. Obedience, Phil. 2. 5. Let the same mind be in you which was also in Christ Iesus; — 7. Servant, &c. He obeyed his heavenly and earthly parents, Luc. 2. 57.

2. Innocency, Isa. 52. 9. No deceipt found in his mouth. Which of you convinceth me of sinne, said our Saviour, Iob. 8. 46. I find no fault in this man, said Pilate, Luke 23. 4. He hath done nothing amisse, said the pious thiefe, Luc. 23. 41. He a Lambe without spot and blemish, saith the Holy Ghost, 1 Pet. 1. 19. 20.

3. Humility, Math. 11. 29. Learne of me; for I am meek and lowly in spirit, Iob. 13. 12, 13, 14, 15.

4. Love, Rom. 5. 8. He recommended his love, in that when we were sinners he died for us: He forgave his merciless enemies: He made intercession for his bloody persecutors, Luc. 23. 34. And did good to all, I Iob. 3. 16. He, &c. And we ought, &c.

L I Imitation
Imitation in these and such like vertues, is,

1. Of great necessity to all those which have, or desire to have fellowship with Christ Jesus.

2. For all of this blissful communion being members of Christ Jesus, and led by his Spirit.

3. Gods image by this imitation being renewed, and augmented.

3. The want of this being a character of withered branches, who have no abiding in the vine Christ, John 13.

2. Of great importance, many commodious advantages accruing hence.

1. This surely preserving against falling from grace.

2. This causing to edifie the Saints, and helping to glorifie God.

3. This giving tranquillity of mind, a good conscience, joy in the Holy Ghost, and increase of graces.

Secondly, passive. Taking up his Croffe, and following him, Math. 16. 24. Phil. 2. 10. For whosoever doth not beare his Croffe, and go after Christ, cannot be his Disciple, Luc. 14. 27. Not that we are to imitate Christ in the Croffe, in regard,

1. Either of the quantity: so many sorrowfull reproches, buffetings, so much painefull agony.

2. Or of the quality; such condemnation, sweatings, death, &c.

3. Nor of the end; to pacifie Gods wrath, to redeem from vain conversations sinfull men, to heale sinners, to cleanse away sinnes, &c.

But in regard of the manner; enduring the Croffe for Christ his sake, as he our patterne suffered it for our fakes. e.g.

1. As he was obedient unto death, even the death of the Croffe, Phil. 2. 8. Submitting his will to his heavenly Fathers, Math. 26. 39. Even so we like that valiant Champion S. Paul, should be ready, not only to be bound, but to die for the name of the Lord Jesus, Acts 21. 23.
As he did, so we ought to undergo the Cross with contentment and patience. Isa. 53. 7. He was oppressed, he was afflicted, yet he opened not his mouth. 1 Pet. 2. 20. If when you do well & suffer for it, ye take it patiently, this is acceptable with God.

3. As he did, so should we offer up prayers, and supplications with strong crying, and tears unto him that is able to save from death, Heb. 5. 7. O my Father, if it be possible, — not as I will, but as thou wilt. Father forgive them. Acts 7. 59. They stoned Steven calling upon God, Lord Jesus— Lord lay not this sinne to their charge. 1 Sam. 5. 13. Is any afflicted? let him pray.

4. As he did depend upon God, Psal. 22. 8. He trusted in God that he would deliver him. So should we depend on God for deliverance. Psal. 34. 19. Out of all, &c.

5. As he did, so should we endure the Cross with constancy and continuance. Psal. 44. 17. All this yet, &c. Luke 9. 24. Shall lose it, &c.

Thus to take up the Cross, and follow Christ Jesus, is,
First, Of absolute necessity, if we consider,
1. That it is not a matter of courteffe, but commanded: not arbitrary, but strictly enjoyned, Luke 11. 23. Let him take up his Cross, &c.

2. That the condition of the Saints estate is to be as sheep among wolves, lillies among thornes, Math. 10. 16. To go through many afflictions into, &c. Acts 14. 22.

3. That the similitude of the Head and members requires so much, 10th. 15. 20. If they have persecuted me, they will also persecute you. Math. 10. 25. If they have called the Master of the house Beelzebub, how much more shall they call them of the household?

Secondly, of incomparable worth and valution: for,
1. Hereby the life of Jesus is made manifest in our mortall flesh, 2 Cor. 4. 10, 11.

2. If we suffer with him, we shall raigne with him, 2 Tim. 2. 12.

1. What and if many sonnes of Belial walke in quite contrary paths to these which are traced out by our unerring patterne;
patterne; being abominable, disobedient, and to every good worker reproube, Titus 1. 16. Full of Diabolicall subtiltie, Luciferian pride, delighting in the workes of the flesh, unrighteousnesse, and darknesse: wholly swerving from Christ's example: for is it to follow Christ? He was obedient to God in all things, they truly in nothing: He was innocent, and unblameable, they guilefull, and abominable: He was humble, they proud, &c. Light, and darkness, heaven, and hell have as great affinity and neareneffe, as these actions of theirs to those of Christ Jesus. Their filthy lyes, blasphemous oathes, uncharitable flanders, devillish pride, hatefull envies, and their abominable actions are the workes of the Devill, which Christ came to destroy, 1 Joh. 3. 8. They doing his workes are of their Father the Devill, John 8. 44.

2. What and if many idle-headed fantastique fashion-monsters swimme downe swiftly the current of the times disorders; hunting after strange fashions greedily and delightfully; and apishly follow at the heelles all newfangled inventions; little considering that this is one of the forbidden conformities to the world, Rom. 12. 2. No part of this conformity to Christ, having a dreadfull commination threatened against it from the most just, powerful, true, and unchangeable Jehovah, Zeph. 1. 8. You who are such; especially, if you be of those which out-strippe the common Christian in Profession: Do you thinke that this hunting after new-sanged toyes, and strange fashions is agreeable to that Divine Precept, 1 Joh. 2. 15. Love not the world, nor the things of the world? Or that, Rom. 12. 2. Fashion not your selves into this world? Or to this our heavenly patterne Christ Jesus? Was Christ a fashion follower?

But this, and that is the new fashion. And will you be damned because it is the fashion of the most to go the broad way?

But pride is a quality of the heart. True; yet Scripture and experience tels that it shewes it selfe in mens words, countenances, gesture, and apparell. That there is pride, is a truth.
truth. That there is pride in apparell, is as true. That these fantastique imitators are proud of their clothings, is (I scarce) as certain as either. That they offend the Divine Majesty, and make themselves liable to his dreadfull threatnings is as undeniable as the verity of sacred Writ, Zeph. r. 8. To which heavenly truth I will add a saying of that reverend man of God, M. Perkins, which is this. And proud men, and women that are puffed by reason of their attire, which is the badge of their shame; and never cease hunting after strange fashions, consider not that Christ was not crucified in gay attire, but naked, that he might beare the whole shame: and curse of the Law for us. These and such like, whatsoever they say in word, if we respect the tenour of their lives, are flat enemies of the Crosse of Christ, and tread his precious blood under their feet. And conclude with the words of a reverend Prelate; Sumptuary Lawes therefore (as he) are in these loose dayes most requisite to set bounds unto our backe and belly which are even mad with vanitie. Whole bookees might be written of our metamorphoses, both of diet, and apparell: And not to slatter you, we are the most infamous changelings that are in the world; prodigall, yea prodigious are the expences that our Nation is at, to make it selfe the by-word of other Nations.

3. What and if many ignorant, and unacquainted in the wayes of righteousness consider only the carriages and conversations of erring men, making their thwart, and crooked by-paths the rule and square of their imitation, deeming their condition safe enough, if they can warrant their wayes by the pratiifes of men, especially of Preachers; thinking themselves to be as good Saints as need be, if they can but say such Preachers who are learned men are usurers, or drun-kards, or swearers, &c. as well as we: they allow of this, and that (although so much abhorred of the preciser sort) and practice the same, and therefore we both may, and will. And will you be covetous cursers of Gods people because the Prophet Balaam was so? Will you be treacherous betrayers of the Sonne of God, and incarnate Devils, because the Apostle Judas was so? Will you be Apostaticall worldlings, because
Demas a Preacher was so? Is this to imitate Christ? To be as he was in this world? To be followers of Paul as he was of Christ?

But all examples are written for our learning. True: Yet not for our observation and imitation. But are not the examples of men to be imitated? I say not so. If pismires, if locusts, and such like creatures, much more is man for imitation: so be those examples are followed,

1. With choyce, selecting those of pious and godly men.
2. With judgement, imitating the holy ones of God.

First, In their ordinary, not extraordinary actions: so which were done either,
1. By singular commandement, as Abrahams offering his sonne, Gen. 22.
2. By extraordinary instinct, as Phinees, Num. 25. And Eliahs, 2 Reg. 1. 10.
3. Or by miracle, as Peters walking upon the water.
4. Or by custome of countrey, as fashions in apparell, Zeph. 1. 8.

Secondly, in their vertues onely; not in their vices. We must be followers of Saint Paul, so of other the Saints of God, as they were of Christ, 1 Cor. 11. 1.

Thirdly, with limitation: so as this imitation may stand with our callings, and Gods commandements. Yet all you who already are ingrafted into this unparaleld communion, and you which desire admittance into the same, do you imitate Christ Iefus punctually and precisely in those forenamed particulars, living godlily after the rule of Christ; suffering patiently after the example of Christ. Which if you do, you must of necessity resolve,

1. To abominate and abandon sinne: kill and crucifie the lusts of the flesh, and all carnall corruptions. 1. There being no agreement twixt light and darkness. 2. God not abiding Sathanas image upon his coin. 3. There being no possibilitie of serving such dissembling masters. 4. These all much disagreeing from our glorious patterne, they being the workes of
of the Saints.

of the Devil which he came to destroy.

2. To make progress in piety, and grow in grace. For,
   1. Babes in Christ must grow, 1 Pet. 2. 2. God's Spirit
cannot be idle, but causeth the just like the shining light to
shine more and more unto the perfect day, Prov. 4:18.

3. Christianity is a race wherein they must run, 1 Cor. 9:24.
   Wherein not to goe forward is to goe backward. And,
   4. Christ our pattern increased in wisdom, and stature, and

3. To endure confiscation of goods, like those, Hebrews 10:34.
   Desamoration of your credit, like those, 1 Cor. 4:9. 13. And
   the losse of life, like many thousand Martyrs for Christ's sake;
   He endured them all for us; we must suffer them all for him,
   Luke 14:26, 27. And do not reply like the fleshly Caperna-
mites, this is a hard saying, who can heare it? For to suffer the
spoyling of these not long lasting transitorie trafficy riches, to
have in heaven a better and an induring substance is no losse,
but extraordinary advantage. To be disgracefully derided, and
shamefully reproched by men blinded by the God of this
world, out of their wits, starke foole, and of a brutish nature
for the confession of Christ and his truth, and to have an ho-
nourable esteeme from the worlds Creator, the Elects Savi-
our, the Saints Sanctifier, the glorious Guarders of Gods
Jewels, and all Gods people, is not any disparagement, but
great renowne. To endure Martyrdom, or to suffer death
for the Faith of Christ, be it after the most ignominious, and
opprobrious manner, and with the most hellish, and horrible
tortures Sathans agents and himselfe can invent and inflict, is
pronounced a blessing by the Spirit of Truth, Revelation 14:13.

That I may perswade you to this imitation of Christ Jesus,
I will propound some few, sic. three inducements, or allure-
ments.

There is nothing more equal, just, or convenient, then for
Christians to imitate Christ. He is our unerring King, Mai-
ster, Head, and Husband; we his subjects, servants, mem-
bers, and spouse; and can any thing better become us then
imitation? He our Captain and Commander; we his
soldiers;
The Society

fooldiers; and is it not reasonable that we should follow him? [Joh. 10. 4. Such interest he hath in us that he may justly challenge that of us all, which Abimelech commanded his souldiers, [Judg. 9. 48. What you have seene me do, make haft, and do as I have done.

Other conformity is dangerous, and hurtfull. Be it to that cunning tempter, malicious accuser of the brethren, adversary, Devill, in any his workes.

Be it to sinne, the cause of Devils, hell, and all judgements, and the fore-runner of Damnation. Be it to those stigmaticall impes and agents of the Devill, who are of their Father Satan, and will do his workes. Be it to the world, it being enmity to God, and not to be beloved of the Saints, [Joh. 2. 15. And conformity to it being forbidden, [Rom. 12. 2. And I think most men will conclude that such conformity is dangerous, if not damnable. Be it to the Saints in such things wherein they have swerved from this heavenly patterne, and even this conformity is unallowable and abominable.

Nothing more commodious and gainesfull then to imitate Christ.

1. How can they go astray, who follow Christ which never did amisse?
2. How can they walke in darkness, who follow the true light? [Joh. 1. 8.
3. How can they be deceived, who follow Christ the truth?
4. How can they misle of heaven, who follow him which is the way? [Joh. 14. 8.
5. How can they wander, who follow Christ, the light to guide them, the way to conduct them, and the truth to direct them?
6. How can they displease God, who imitate his Sonne, in whom he is well pleased?
7. By this imitation we the members shall please our Head, we the subjects shall content our King, we the sheepe shall delight our shepheard.
8. By this conformity we are assured that we are predestinated, [Rom. 8. 29.
9. And
of the Saints.

9. And ascertained that we shall be glorified: for if we beare the image of the earthly, we shall beare the image of the heavenly, 1 Cor. 15.49.

10. Be we followers of Christ, who if we hunger, is our Celestiall bread; if we thirst, is the water of life. Be we as he was in this world; this imitation being a forcible means to obtaine; an infallible demonstration that we have; and a necessary duty which we owe for this lovely and desireable fellowship with Gods Sonne Iesus Christ.

CHAP. IX.

The second Marke and Duty. Such must have faith who have fellowship with Christ.

Desire we fellowship with Christ Iesus? We must have faith. Not the worldlings fancied faith, which he suckt from his mothers brest, believing ever since he was borne. Nor his painted fruitlesse faith, he believing as well as the best; yet abhorring, or not loving, or little or no whit regarding the Word preached, prayer, and other sanctified means, whereby faith is begotten and increased. He believing; yet living prophanely, or at the least onely civilly. Which is not a true faith: That faith which brings forth evil works, or no good works, is not a right, pure, and lively faith; but a dead divelish, counterfeit, and fained faith. They that continue in evil living, have not true faith. Lively faith is not without hope and trust in God, nor without the love of God, and of our neighbors; nor without the fear of God, nor without desire to heare Gods Word, and to follow the same, in eschewing evil, and doing gladly all good works.

But the faith of our Lord Iesus Christ, Iam. 2.7. The faith of the Elect, Titus 1.7. That faith of which Salvian speakes, saying, What is faith therfore? I think for a man faithfully to believe in Christ, i. to be faithful, i. to observe Gods Commandements faithfully. That faith,

1. Which is of a growing and thriving nature; from faith to faith, Rom.I.17.
2. That two-handed faith, which by confidence the one holdeth the Lord, and receiveth good; and by love the other imbraceth the brethren, and doth good, Gal. 5. 6.

3. That faith which yieldeth obedience to God's Commandments, even the most repugnant to flesh and blood: by this Abraham left his country, and offered Isaac, Heb. 11.

4. That faith, which doth instrumentally justify, Rom. 5. 1. And sanctifie, Acts 15. 9.

This is the faith we must have, if we would have interest in this happy association.

1. By this faith we are built upon the foundation, and coupled to the Corner-Stone Christ.

2. By this faith we are married to our Husband.

3. By this faith we are ingrafted into the Vine, Christ Jesus, Eph. 2. 17. 4. 13. So that,

1. As by the mortar the stones cleave to the foundation, so by this faith which is like a strictive mortar we are cemented and united to Christ.

2. As by the nerves or sinewes the parts receive sense, motion, yea and life from the head, so by this faith we receive quickening and vitality from Christ, as the members from the Head, John 1. 36. Gal. 2. 20.

3. As by the true love-knot the husband and wife are made one flesh: so by this faith we have spiritual familiarity with Christ, as the wife with the husband, Rom. 5. 1. Heb. 11. 6. Faith is the hand of the soles which applyeth the sacrifice of Christ for sinne, it is the hand which puts on the robes of the righteousness of Christ our elder Brother upon us. Faith is the ligament or sinews which fasteneth and uniteth every faithfull member to the Head Christ Jesus. Faith is the life of our lives, and the strength of our soules.

1. This is that prevailing Champion which quencheth the fiery darts of Satan, Eph. 6. 16. Overcometh the world, 1 John 5. 4, 5. Prevaileth with God, and is overcome of nothing; not by carnall sense, not by humane reasons; not by bitter tortures, Heb. 11. 35, 36, 37.

2. This is the mother and fountain of all good gifts, the originall
original of justice, beginning of devotion, the head of sanctity, and foundation of Religion. Prayer is the proper work of faith, Rom. 10. 14. Confession to salvation is the speech of faith, Rom. 10. 10. Good works of all sorts are the fruits of faith. Faith gives life and being to every grace; forasmuch as every grace is radically in faith: because where faith is, Christ is. Holy faith is the foundation whereon all graces are built, the ground whereon they grow.

3. This is that necessary grace, that whosoever wants it, Hath no spiritual life with Christ; the just living by faith, Rom. 1. 17. And by the faith of the Sonne of God, Gal. 2. 20. Neither is he a true Christian, he wanting that whereby Christ dwells in the heart, Eph. 3. 17. Neither can he do any good thing without this, all being sinne, Rom. 14. 23. And unpleasing to God, Heb. 11. 6.

4. This is that which mounts and elevates a man into so high, and honourable, holy, and happy condition that he hath such heavenly priviledges, and transcendent prerogatives as to be Gods Sonne, Job. 1. 12. Christs, and his Fathers friend; to be a free Denison of heaven: as to come to Christ, to go to God, to hasten to heaven, to be inseparably inserted, and indissolubly compacted into this incorporation with Jesus Christ of incomparahble value, and ineffable excellencies. Is faith so preciously excellent?

1. Why, O you sonses of men, do you so much slight it, and neglect it?

1. As not to labour at all for it.

2. Or lesse then for temporary fading favours; you'll ride, and run farre and neare; toyle and travaile early and late, for health and sanity of your bodies; for increase and augmentation of your substance, for food to eate, and clothes to put on: but so carelesly, and negligently for this, that were your endeavours no more earnest for bodily health, death to dismissing would soone smite you: for food, and rayment; your tender backs and pampered bellies would quickly be shrow you: for worldly wealth, beggary so base would out of hand overtake you.
3. Or more regardlefly then for any thing of base esteem in regard of it: you take not cattell for your use at a venture, but after much searching and prying whether they be found and sufficient: you receive not gold carelefly, but after tryall, whether it is currant coine, and of sufficient weight: You take not silver hand over head, but you first see whether it is payable money; you turne and toffe, rub, and ring each suspected piece, leaft you take brasse for lawfull silver. And deale you thus with your faith? Do you examine whether you are in the faith? Do you try by the touch-stone of the Word, whether it is of the right kind, not that of Divels; not that of temporizers; not that of wicked ones, but that of the Elect, making them endeavour good, and shun sinne? I would you did.

2. Is faith thus excellent? Then you who wish well to your selves, prize, and use all sanctified meanes whereby it's gotten, kept, and increased. This is a pearle of price, the tryall whereof is better then gold, 1 Pet. 1. 7. The least degree whereof is better then a world of earthly contentments, benefiting the enjoyer, when all worldly vanities stand in no stead; not forsaking him till he hath received the end of his faith, the salvation of his soule, 1 Pet. 1. 9. This is a precious jewel in the esteeme of God, and godly men, in regard of the gaver, worker, object, meanes, and use, 2 Pet. 1. 1. By this we are united unto, we receive vitality from, and have familiarity with the Lord Iesu. Or in a word, this is an astringent tye joyning us into this union, so neare, true, and admirable; this fellowship so celestiall, and inseparable, which is with God's Sonne Iesus Christ.

Chap.
The third Mark and Duty. Such have Christ's Spirit abiding in them.

Have we, or desire we fellowship with Christ Jesus? We must have the Spirit of God inhabiting within us, Rom. 8. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his. If we have fellowship with Christ, we already have; if we desire communion with Christ, we must get to have the Spirit of God to dwell in us.

To like purpose is that, 1 Cor. 3. 16. Know you not that you are the Temple of God, and that the Holy Ghost dwelleth in you. As 1 Cor. 6. 19. And 2 Tim. 1. 14. By the Holy Ghost which dwelleth in you.

Of such absolute necessity is the having of Christ's Spirit abiding in us: That without it no saving faith, no sound hope, no true love, no happy peace, no solid joy, no new birth, no new life, no spiritual adoption, no regaininggrafting into Christ, no union or communion with him, these all being graces, works and fruits of God's Spirit. Those who have not the Spirit of Christ abiding in them are none of Christ's.

1. Scouldiers; therefore the Dragons, there being but two sides; and therefore shall be overcome, Rev. 12. 9.
2. Servants; therefore slaves to Sinne and Satan; therefore to be paid the wages of eternall death, Rom. 6. 23.
3. Subjects; therefore rebels and traitours against the king of heaven; therefore to be slain, Luc. 19. 27.
4. Sheepe; therefore Goates whose end is to be accursed, Math. 25. 41.
5. Branches abiding in him; therefore withered castaways to be burned, Iob 15. 6.
6. Acquaintance, friends, familiars, therefore strangers to heare that dolefull farewell, depart, I know you not, Math. 7. 25.
7. Brethren; therefore bastards, children of this world, and the Devil: therefore no inheritours.
8. Brides; therefore harlots, and strumpets; therefore divorced, and cast out.
9. Members of his mysticall body; therefore limbes of the Devil to be consumed.

Therefore if we have not the Spirit of God abiding in us, there is no possibility of fellowship with Jesus Christ, while so we continue.

The unspeakable motions and operations of God's Spirit manifest the truth of this abundantly.

1. Whence is our regeneration or new creation? From the Spirit, John 3.5. Born of the Spirit.
2. Whence is our justification? From the Spirit. 1 Corinthians 6.11. You are justified in the name of the Lord Jesus, and by the Spirit of our God.
4. Whence is our Christian love, whereby we love Christ for his owne sake, and Christians for his? From the Spirit, Romans 5.5. The love of God is shed abroad in our hearts by the Holy Ghost which is given us.
5. Whence is our obligation whereby we are ascertained that we are the Sonnes of God? From the Spirit, Romans 8.16. It beares witness with our spirits that we are the Sonnes of God. 2 Corinthians 1.22. Who hath sealed, &c.
7. Whence is our corroboratiou or spirittual strength? From the Spirit, Ephesians 3.16. Strengthened with might by his Spirit in the inner man.
8. Whence our supplication, or ability to pray? From the Spirit, Romans 8.15. Whereby, &c.
10. Whence our incorporation into, and inhabitation in Christ?
of the Saints.

Christ? From the Spirit, Eph. 2. 22. In whom you are built together for an habitation of God through the Spirit. Saint Chrysostome faith well: That Spirit doth make holy, sanctifie, bless, honour, govern, protect, comfort, and doth bring to the holy Church. All those therefore who have these special and heavenly prerogatives of regeneration, justification, &c. and communion with Christ Jesus, they have necessarily the Spirit of God abiding in them.

1. Ponder with advisement and deliberation how lamentably dreadfull their condition is, who have not the Spirit of God abiding in them: for although the conversation of many of them is plausible, and to admiration, in regard of their upright civil carriage, yet wanting the Spirit of God they are none of Christs, and therefore have no interest in this communion.

2. Commiserate the Maniacque folly, and brain-sicke bedlam madness of all such scorners which scoffe at this, as if there were no cohabitation of Gods Spirit in the hearts of godly men. These blinded beetles thinke none see, because themselves do not; are persuaded none have Gods Spirit, because they want it. The glorious Sun is in the firmament giving comfortable light to all seeing creatures, although born-blind. Moles never behold the least glimpse of its shining rayes. The blessed Spirit of God is dwelling and abiding in the holy ones of God, although such deriding scorners hoodwinkt by the Devill with the scales of blockish ignorance and damned infidelity are altogether unexperienced, and unacquainted in such Divine and heavenly enjoyments.

3. Looke O you sonses of men whether this Spirit of God abide in you or not: For not onely Fantasique Familistis, Anabaptisticall dreamers, and such like factious sects, and Sectaries; but many other children of Beliall, who in truth are as yet habitations for the uncleane spirit, and the seven other spirits more wicked to dwell in, Math. 12. 43, 44. Boast and glory of the happy fruition of Gods Spirit, like the faile Prophet Zedekiab, who notwithstanding was possesed with a lying spirit, 1 Reg. 22. 23, 24. Search therefore the Scriptures,
Scriptures, for they tell us of these things, and from them you may learn what spirit you are of. The Scriptures tell us,

1. That where God's Spirit abideth, there is the Spirit of Prayer, Rom. 8. 15. We have received the Spirit of adoption whereby we cry Abba Father. Verse 16. The Spirit maketh intercession for us.

2. Where God's Spirit abideth, there is a new birth, regeneration, a new creation, Joh. 3. 4. Borne of the Spirit.


4. Where God's Spirit is, there is knowledge of all things. sc. Necessary to salvation, 1 Joh. 2. 20.

5. Where the Spirit of God abideth, there must needs be sincerity or uprightness.

6. Where the Spirit of God abideth, there is a testification to a man's own spirit that he is the child of God, Rom. 8. 16. The Spirit beareth witness with our Spirits that we are the children of God: From which grounded Maxims, and undeniable Thebes drawn from the Word of truth, these following inferences must necessarily be concluded.

1. That the prayerless person, sc. such a one who prays not at all; or not so, with such graces which God's Spirit prescribes in the Word as necessary companions of pious prayer, viz. Knowledge, faith, sincerity, zeal, &c. in some measure.

2. That the unregenerate not converted man, who is the same he was ever, no changeling; having the same mind, will, affections, &c. And he who is changed from one evil to another as bad or worse; neither of these being truly converted, so as to become new creatures, 2 Cor. 5. 17. New men, Eph. 4. 24. To have new hearts, Ezek. 11. 19. And new lives; yea, all things new, 2 Cor. 5. 17. sc. wills, lives, affections, sc. love, hatred, &c. New eyes, Eph. 1. 18. Eares, Psal. 40. 6. And taste, Rom. 8. 5.

3. That the mere civil honest man although he walketh as inoffensively
inoffensively as did ever any Heathen Worthy, and as plausibly as those justiciary Pharisees, being no oppressflour, paying every man to the mint, and anniseed. Much lesse therefore the prophane Belial which wallows in all wickedness, wholly regardlesse of piety to God, and righteousness to man.

4. That the man ignorant and unacquainted in those truths which are necessary to be knowne: and the man, who although he hath plenty of knowledge floting in the braine, and flowing from the tongue, yet wants the necessary prætique knowledge: So that although he is able to discourse learnedly, and profoundly, yet doth he not believe that he knowes is to be believed; love that he knowes is to be loved; and do that he knowes is to be done, &c. in some measure.

5. That the flourishing Formalist, performing those many excellent, and præife-worthy duties he doth onely outwardly, for by-ends, without the pith, marrow, and substance of Christianity, uprightness of heart.

6. That the man wholly and altogether wanting the testimony of his owne conscience, grounded upon the testimony of Gods Spirit, that he is the child of God: and he who instead of the testification of Gods Spirit, which ever agreeeth to the Word, glads and contents himselfe with the wicked spirit of presumption, for his living willingly, constantly, and contentedly in those wicked wayes the Word of God condemnes to hellish torments; argues an absence of the testimony of Gods Spirit: for is it possible that Gods Spirit should peremptorily affirm in the Word, that no drunkard, covetous person, hypocrite, &c. shall inherit the kingdom of heaven; and yet testifie to the conscience of a drunkard, covetous person, hypocrite, &c. that he is Gods child, and shall go to heaven?

That none of these have the Spirit of Christ abiding in them; and therefore no fellowship with Jesus Christ, may safely, & must necessarily be inferred from the forenamed propositions.

First, all you of the former ranke which have the Spirit of

Nn prayer,
prayer, true conversion, holiness, saving knowledge, sincerity of heart, and a warrantable assurance in your owne consciences that you are the children of God, consequently have the Spirit of God abiding in you; and therefore fellowship with the Lord Jesus.

1. Be persuaded highly to praise and glorifie the Lord so loving, and liberall, who hath bestowed such an inestimable treasure upon you, as is the Spirit of the Lord; the Spirit of wisdom and understanding to teach you; the Spirit of counsel to counsell and advise you; the Spirit of might to protect and defend you; the Spirit of knowledge to instruct you, Isa. 11. 2. The Spirit of the Lord inabling you to pray, and making your prayers acceptable, Rom. 8. 26. Bringing you to liberty, 2 Cor. 3. 17. Helping your infirmities, enlightening your understandings, rectifying your judgements, reviving your spirits, stirring your affections, sanctifying all inward gifts, and seasoning the use of all outward things unto you; assuring you of all the rich treasures in Jesus Christ. This being the gift of gifts, the head, the height, the depth, the breadth, and length of all good things.

2. Not to grieve this Holy Spirit of God whereby you are sealed to the day of redemption, Eph. 4. 30. By doing anything contrary to the light which is set up in your consciences by the Word of God, and this Spirit; least if you vex him he turns to be your enemie, Isa. 63. 10.

3. Not to quench the Spirit, 1 Thes. 5. 19. Doe not therefore by your security and negligence lose the fruits and effects of the Spirit, nor abate the working of grace. (To lose wholly the saving graces of the Spirit, which a man once had, as if a man should extinguish fire wholly, is not possible, the Spirit abiding with such for ever, Isb. 14. 16. But to lose some fruits and effects of the Spirit, and to abate the working of grace, as if a man should slacke the heate, and lose the light of fire, doth oft befall the Saints, by means of their carelessnesse and security.

4. To walke after the Spirit, Rom. 8. 1. Which are in Christ walke after the Spirit. Gal. 5. 25. If you live in the Spi-
rit, walke in the Spirit. 1. By minding, liking, wishing, desiring, and affecting the things of the Spirit, Rom. 8. 5. And by endeavouring in the whole course of your lives and callings, to order your selves according to the will and Word of God; for that which is commanded in the Word, is enjoyed by the Spirit: and to leade a mans life according to the Word, is to walke after the Spirit.

Secondly, and you of the last sort, who have not the Spirit of Christ abiding in you; and therefore have no interest in this incorporation: forget not your miserable condition: and let me entice and allure you to remedie the same by endeavouring to get this Spirit, which is most of all and first of all to be sought, Luc. 11. 13. How—give his Spirit. And is obtained:

1. By fervent and faithfull prayer unto God, Luc. 11. 13.
2. By careful and conscientious hearing the Word of God, Gal. 3. 2. Received—faith preached? Acts 10. 44. While Peter—Holy Ghost fell,&c.
4. By pious and sincere obedience, Acts 5. 32.

Do you therefore renounce and abdicate those loathsome deeds of darkness wherein you have hitherto walked. Do not rest contented in your hollow, liveless, and spiritless performances of good actions and endeavour that by sincere and hearty prayer, hearing, repentance, and obedience you may have the Spirit of God abiding in you, that so you also may have fellowship with Gods Sonne Iesus Christ, which will give you, 1. More joy than children which barren women ask. 2. More comfort than health which sick folk desire. 3. More benefit than strength desired of the weake. 4. More profit than sight which the blind desire.
Such who have fellowship with Christ, be, must be his sheepe, branches, spouse, members, and stones built on him. Their duties from the particulars.

To these I might have joyned many other necessary duties: certaine tokens of such which enjoy; and available means for such to use, who desire to enjoy this happy community, and discoursed largely of them: But purposong now to end; I will onely nominate some, without any large dilating upon them.

1. Christ is the Shepheard, these are the sheepe.
2. Christ is the Vine, these are the branches.
3. Christ is the Husband, these are the spouse.
4. Christ is the Head, these are the members.
5. Christ is the Foundation, these are the stones.

Therefore such who partake of this Divine Society, as they owe of duty, so they testifie their incorporation into this connexion, and they which desire ingredience into this peerelss communion must seek the same, by endeavou-ring to parallell these resemblances so farre forth as sacred Writ doth enjoyne and warrant. e.g.

1. They are sheepe; therefore as sheepe are harmlesse, profitable in regard of fleece, fell, carkasse, and dung: very fruitful, and increaseable, notwithstanding many are killed, and many die: So these are innocent, suffering wrongs, but recompencing to none evil for evil: very commodious to all about them, Gen. 18. 10. And marvellous increaseable, although persecuted and abused. They are the sheepe of Christ; therefore they heare, they know, they believe, and follow him, Ioh. 10. 3, 4, 5. 26, 27.

2. They are branches of Christ the Vine, Ioh. 15. 1, 2, 3. Therefore, as, 1. They grow exceedingly more then other trees. 2. Have plenty of fappe within, when they seeme withered
3. Beare fruit which is sweet in itself, pleasant to the user, and profitable to the owner. 4. Yea such which are conjoyned, and well accord together both in the cluster, and in the wine. Even so these ought, and do grow in grace, from vertue to vertue. 

2 Pet. 1. 5, 6. 2. Are replenished with the sappe of saving graces, even in affliction, when they seeme withered away, and dried up. 3. Have fruits and graces, comfortable to themselves, profitable to others, and pleasing to God. 4. Yea, and are conjoyned in Christ the Vine, and also among themselves one with another.

3. These are the spouse of Christ; therefore they ought to love, reverence, and feare him, heare his voice, and receive his instructions, obeye his commandements, and be clad with his mariage garments, for the gifts and graces of his Spirit.

4. These are the members; therefore are knit to Christ the head, as his members by a lively faith, submitting themselves to him their head, and assuring themselves that he as their head will care for their safety and well-being.

5. These are the stones built upon him the foundation; therefore submit themselves to the hammer of the Word and the Lords Builders, to be fitted for the Lords building: they are therefore knit together by the Spirit, and laid upon Christ the Head-Stone to be an habitation of God; and are supported by Christ Jesus their Foundation against the gates of hell.
Chap. XII.

The Conclusion, shewing the drift of all.

By that which I have spoken at sundry times from this place concerning this subject of true goodfellowship, shewing from sacred Writ who and what goodfellowes are; wiping away many soule and filthy aspersions wherewith the world doth falsely blemish them; and declaring their duties and dignity.

First, I hope you see the error and injustice of this erroneous world, depriving Gods Saints of this their rightfull denomination; and conferring it upon the most stigmaticall sonses of Belial. Is he a goodfellow truly, and onely who hath fellowship with the Saints, the Lord of heaven and earth, and his Sonne Iesus Christ; And are they which strive to imitate the Saints, endeavour to please God, and labour to have interest in Christ Iesus, base companions, insociable persons, and unworthy the name of goodfellowes, because they preferre this excellent communion before the beastly and Diabolicall society with the fruitlesse workes, and unhappy workers of darknesse? And shall such which make open profession of the Devils service, are at open defiance with all manner of goodness, be stiled and esteemed goodfellowes, because with shamelesse foreheads, and flinty hearts they wallow in all manner of wickednesse, because they sweare and swagger, roare, and revel, scorn and scoffe at goodnesse, and good men, consume wastefully their patrimonies and possessions in pipes and pots, in Tavernes and Tap-houses, in drunkennesse, and other damnable courses? Yet this is the usuall and common dealing of the moft, although impious and ungodly; for what right have Sathan's imps and agents to this holy title of goodfellow?

Hear our Church speake, which faith: If we lacke Iesus Christ: that is to say, the Saviour of our soules and bodies, we shall not finde him in the market place, or in the Guilde Hall, much
much less in the Ale-house or Taverne amongst goodfellowes, as they call them, &c. Hom. of right use of the Church, Fol. 6.

Let drunken beasts and pot-companions; Let infatuated prodigals, and riotous spend-thrifts; Let swelling twaggers, who sport themselves at the godly simplicity of honest men, and all other of the same kind assume to themselves, and give to their companions their own proper titles: &c. fools, beasts, sons of Belial, &c. And not in- croach upon this title which is properly due to none but such who have fellowship with the Saints, the Father, and his Sonne Jesus Christ.

Secondly, I hope that you understand sufficiently by the foregoing discourses the admirable and unspeakable privileges of all goodfellowes, or true believers: being combined by the most strictive ties in fellowship with the Lord of glory, his blessed Sonne, and gracious Saints, and Servants. As also the wretched and miserable condition of all other associations, who have indeed a fellowship, but most abominable and base, with the fruitless works of darkness, Ephes. 5. 11. As also most dangerous, and dreadful, Prov. 13. 20. A companion of fools shall be destroyed.

Thirdly, I hope also that you of the wiser sort of those who as yet are without having any well-wishes unto your selves, are persuaded to flee amaine, seeking an hasty escape from all those unfruitful fellowships with the deeds, and doers of darkness; as Lot from Sodome to full of villany, so near destruction; and to hasting speedily, as the creatures into Noah's Arke, to be firmly knit, and inseparably incorporated into this society, abounding with such felicities, and contentments.

And I doubt not but that you which have already admittance into, and acquaintance in this good fellowship, by the former particulars are animated, and encouraged to cleave more closely unto, and to proceed more comfortably and courageously in the same; it abounding with such variety of excelling privileges, and transcendent prerogatives,

maugre...
maugre Sathan's subtil and hellish temptations, and the worlds despightfull usage, and injurious calumniations.

Of which hopes if I doe not faile, I have that I labour for: I having declared these things unto you, 1. That you also (which as yet are strangers from this heavenly communion) may have fellowship with us, which you need not either dread or shame; for truly our fellowship is with the Father, and his Sonne Iesu Christ. 2. And that you which are infranchisèd into this Society, may walke forward comfortably and courageously through the many crossing oppositions you meet withall in the holy path. Or to end with the Apo-

files words, that your joy

may be full.

FFNJS.
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