

WRITINGS OF JOHN BUNYAN - VOLUME 1

by John Bunyan

A collection of theological writings, sermons, and essays by John Bunyan (Volume 1), compiled for study and devotional reading.

100 Chapters

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00.00. Bunyan, John - Library

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01.00. A Book for Boys and Girls

A Book for Boys and Girls

Or,

Temporal Things Spritualized. by John Bunyan, Licensed and entered according to order.

London: Printed for, and sold by, R. Tookey, at his Printing House in St. Christopher's Court, in Threadneedle Street, behind the Royal Exchange, 1701.

Advertisement by the Editor.

Some degree of mystery hangs over these Divine Emblems for children, and many years' diligent researches have not enabled me completely to solve it. That they were written by Bunyan, there cannot be the slightest doubt.

'Manner and matter, too, are all his own.'[1] But no book, under the title of Divine Emblems, is mentioned in any catalogue or advertisements of Bunyan's works, published during his life; nor in those more complete lists printed by his personal friends, immediately after his death. In all these lists, as well as in many advertisement, both before, and shortly after Mr. Bunyan's death, a little book for children is constantly introduced, which, judging from the title, must have been similar to, if not the same as, these Emblems; but the Editor has not been able to discover a copy of the first edition, although every inquiry has been made for it, both in the United Kingdom and America. It was advertised in 1688, as Country Rhymes for Children, upon seventy-four things.[2] It is also advertised, in the same year, as A Book for Boys and Girls, or Country Rhymes for Children, price 6d.[3] In 1692, it is included in Charles Doe's catalogue table of all Mr. Bunyan's books, appended to The Struggler for their preservation, No. 36; Meditations on seventy-four things, published in 1685, and not reprinted during the author's life. In Charles Doe's second catalogue of all Mr. Bunyan's books, appended to the first edition of the Heavenly Footman, March 1698, it is No. 37. A Book for Boys and Girls, or Country Rhymes for Children, in verse, on seventy-four things. This catalogue describes every work, word for word, as it is in the several title pages. In 1707 it had reached a third edition, and was 'ornamented with cuts';[4] and the title is altered to A Book for Boys and Girls, or Temporal Things Spritualized, with cuts. In 1720, it was advertised, 'price, bound, 6d.'[5] In Keach's Glorious Lover, it is advertised by Marshall, in 12mo. price 1s. In 1724, it assumed its present title, and from that time was repeatedly advertised as Divine Emblems, or Temporal Things Spritualized, fitted for the use of boys and girls, adorned with cuts. By indefatigable exertions, my excellent friend and brother collector of old English bibles, James Dix, Esq., Bristol, has just discovered and presented to me the second edition of this very rare little volume, in fine preservation, from which it appears, that in 1701, the title page was altered from Country Rhymes and Meditations, to A Book for Boys and Girls, or Temporal Things Spritualized. It has no cuts, but, with that exception, it contains exactly the same subjects as the subsequent editions published under the more popular title of Divine Emblems. The only difficulty that remains is to discover seventy-four meditations in the forty-nine Emblems. This may be readily done, if the

subjects of meditation are drawn out. Thus, the first emblem contains meditations on two things, the Barren Fig-tree, and God's Vineyard. So the second has a meditation on the Lark and the Fowler, and another on the comparison between the Fowler and Satan. Upon this plan, the volume contains exactly seventy-four meditations.

Under the title of Divine Emblems, it has passed through a multitude of editions, and many thousand copies have been circulated. It was patronized in those early efforts of the Religious Tract Society, which have been so abundantly blessed in introducing wholesome food to the young, instead of the absurd romances which formerly poisoned the infant and youthful mind.

Among these numerous editions, two deserve special notice. The first of these was published in 1757, 'on a curious paper, and good letter, with new cuts.' It has a singular preface, signed J. D., addressed 'to the great Boys, in folio, and the little ones in coats.' The first eight pages are occupied with a dissertation on the origin of language, perhaps arising from a line in the dialogue between a sinner and spider, 'My name entailed is to my creation.' In this preface, he learnedly attempts to prove that language was the gift of God by revelation, and not a gradual acquirement of man as his wants multiplied. The other remarkable edition was published about 1790.[6] It is, both the text and cuts, printed from copperplate engravings, very handsomely executed. This is an honour conferred upon very few authors;[7] nor was it ever conferred upon one more worthy the highest veneration of man than is the immortal allegorist. The number of editions which have been printed of these little engaging poems, is a proof of the high estimation in which they have been held for nearly one hundred and seventy years; and the great rarity of the early copies shows the eager interest with which they have been read by children until utterly destroyed. The cuts were at first exceedingly coarse and rude, but were much improved in the more modern copies. Those to Mason's edition are handsome. The engraver has dressed all his actors in the costume of the time of George the Third; the women with hooped petticoats and high head dresses; clergymen with five or six tier wigs; men with cocked hats and queues; and female servants with mob caps. That to Emblem Fifteen, upon the sacraments, is peculiarly droll; the artist, forgetting that the author was a Baptist, represents a baby brought to the font to be christened! and two persons kneeling before the body of our Lord!

GEO. OFFOR.

01.000. To the Reader

TO THE READER.

COURTEOUS READER, The title page will show, if there thou look,

Who are the proper subjects of this book.

They're boys and girls of all sorts and degrees,

From those of age to children on the knees.

Thus comprehensive am I in my notions,

They tempt me to it by their childish motions.

We now have boys with beards, and girls that be

Big^[8]as old women, wanting gravity.

Then do not blame me, 'cause I thus describe them.

Flatter I may not, lest thereby I bribe them

To have a better judgment of themselves,

Than wise men have of babies on their shelves.^[9]

Their antic tricks, fantastic modes, and way,

Show they, like very boys and girls, do play

With all the frantic fopperies of this age,

And that in open view, as on a stage;

Our bearded men do act like beardless boys;

Our women please themselves with childish toys.

Our ministers, long time, by word and pen,

Dealt with them, counting them not boys, but men.

Thunderbolts they shot at them and their toys,

But hit them not, 'cause they were girls and boys.

The better charg'd, the wider still they shot,

Or else so high, these dwarfs they touched not.

Instead of men, they found them girls and boys,

Addict to nothing as to childish toys.
Wherefore, good reader, that I save them may,
I now with them the very dotterel^[10] play;
And since at gravity they make a tush,
My very beard I cast behind a bush;
And like a fool stand fing'ring of their toys,
And all to show them they are girls and boys.
Nor do I blush, although I think some may
Call me a baby, 'cause I with them play.
I do't to show them how each fingle-fangle
On which they doting are, their souls entangle,
As with a web, a trap, a gin, or snare;
And will destroy them, have they not a care.
Paul seemed to play the fool, that he might gain
Those that were fools indeed, if not in grain;^[11]
And did it by their things, that they might know
Their emptiness, and might be brought unto
What would them save from sin and vanity,
A noble act, and full of honesty.
Yet he nor I would like them be in vice,
While by their playthings I would them entice,
To mount their thoughts from what are childish toys,
To heaven, for that's prepared for girls and boys.
Nor do I so confine myself to these,
As to shun graver things; I seek to please
Those more compos'd with better things than toys;
Though thus I would be catching girls and boys.
Wherefore, if men have now a mind to look,
Perhaps their graver fancies may be took

With what is here, though but in homely rhymes:
But he who pleases all must rise betimes.
Some, I persuade me, will be finding fault,
Concluding, here I trip, and there I halt:
No doubt some could those grovelling notions raise
By fine-spun terms, that challenge might the bays.
But should all men be forc'd to lay aside
Their brains that cannot regulate the tide
By this or that man's fancy, we should have
The wise unto the fool become a slave.
What though my text seems mean, my morals be
Grave, as if fetch'd from a sublimer tree.
And if some better handle^[12] can a fly,
Than some a text, why should we then deny
Their making proof, or good experiment,
Of smallest things, great mischiefs to prevent?
Wise Solomon did fools to piss-ants^[13] send,
To learn true wisdom, and their lies to mend.
Yea, God by swallows, cuckoos, and the ass,^[14]
Shows they are fools who let that season pass,
Which he put in their hand, that to obtain
Which is both present and eternal gain.
I think the wiser sort my rhymes may slight,
But what care I, the foolish will delight
To read them, and the foolish God has chose,
And doth by foolish things their minds compose,
And settle upon that which is divine;
Great things, by little ones, are made to shine.
I could, were I so pleas'd, use higher strains:

And for applause on tenters^[15] stretch my brains.

But what needs that? the arrow, out of sight,

Does not the sleeper, nor the watchman fright;

To shoot too high doth but make children gaze,

'Tis that which hits the man doth him amaze.

And for the inconsiderableness

Of things, by which I do my mind express,

May I by them bring some good thing to pass,

As Samson, with the jawbone of an ass;

Or as brave Shamgar, with his ox's goad

(Both being things not manly, nor for war in mode),

I have my end, though I myself expose

To scorn; God will have glory in the close.

J.B.

01.01. UPON THE BARREN FIG-TREE IN GOD'S VINEYARD

A BOOK FOR BOYS AND GIRLS, &c.

DIVINE EMBLEMS, OR TEMPORAL THINGS SPIRITUALIZED, &c.

I.

UPON THE BARREN FIG-TREE IN GOD'S VINEYARD

What, barren here! in this so good a soil?

The sight of this doth make God's heart recoil

From giving thee his blessing; barren tree,

Bear fruit, or else thine end will cursed be!

Art thou not planted by the water-side?

Know'st not thy Lord by fruit is glorified?

The sentence is, Cut down the barren tree:

Bear fruit, or else thine end will cursed be.

Hast thou been digg'd about and dunged too,

Will neither patience nor yet dressing do?

The executioner is come, O tree,

Bear fruit, or else thine end will cursed be!

He that about thy roots takes pains to dig,

Would, if on thee were found but one good fig,

Preserve thee from the axe: but, barren tree,

Bear fruit, or else thy end will cursed be!

The utmost end of patience is at hand,

'Tis much if thou much longer here doth stand.

O cumber-ground, thou art a barren tree.

Bear fruit, or else thine end will cursed be!

Thy standing nor thy name will help at all;

When fruitful trees are spared, thou must fall.

The axe is laid unto thy roots, O tree!

Bear fruit, or else thine end will cursed be.

01.02. UPON THE LARK AND THE FOWLER.

II.

UPON THE LARK AND THE FOWLER.

Thou simple bird, what makes thou here to play?

Look, there's the fowler, pr'ythee come away.

Do'st not behold the net? Look there, 'tis spread,

Venture a little further, thou art dead.

Is there not room enough in all the field

For thee to play in, but thou needs must yield

To the deceitful glitt'ring of a glass,

Plac'd betwixt nets, to bring thy death to pass?

Bird, if thou art so much for dazzling light,

Look, there's the sun above thee; dart upright;

Thy nature is to soar up to the sky,

Why wilt thou come down to the nets and die?

Take no heed to the fowler's tempting call;

This whistle, he enchanteth birds withal.

Or if thou see'st a live bird in his net,

Believe she's there, 'cause hence she cannot get.

Look how he tempteth thee with is decoy,

That he may rob thee of thy life, thy joy.

Come, pr'ythee bird, I pr'ythee come away,

Why should this net thee take, when 'scape thou may?

Hadst thou not wings, or were thy feathers pull'd,

Or wast thou blind, or fast asleep wer't lull'd,

The case would somewhat alter, but for thee,

Thy eyes are ope, and thou hast wings to flee.

Remember that thy song is in thy rise,
Not in thy fall; earth's not thy paradise.
Keep up aloft, then, let thy circuits be
Above, where birds from fowler's nets are free.
Comparison. This fowler is an emblem of the devil,
His nets and whistle, figures of all evil.
His glass an emblem is of sinful pleasure,
And his decoy of who counts sin a treasure.
This simple lark's a shadow of a saint,
Under allurings, ready now to faint.
This admonisher a true teacher is,
Whose works to show the soul the snare and bliss,
And how it may this fowler's net escape,
And not commit upon itself this rape.

01.03. UPON THE VINE-TREE.

III.

UPON THE VINE-TREE.

What is the vine, more than another tree?

Nay most, than it, more tall, more comely be.

What workman thence will take a beam or pin,

To make ought which may be delighted in?

Its excellency in its fruit doth lie:

A fruitless vine, it is not worth a fly.

Comparison.

What are professors more than other men?

Nothing at all. Nay, there's not one in ten,

Either for wealth, or wit, that may compare,

In many things, with some that carnal are.

Good are they, if they mortify their sin,

But without that, they are not worth a pin.

01.04. MEDITATIONS UPON AN EGG.

IV.

MEDITATIONS UPON AN EGG.

1. The egg's no chick by falling from the hen;

Nor man a Christian, till he's born again.

The egg's at first contained in the shell;

Men, afore grace, in sins and darkness dwell.

The egg, when laid, by warmth is made a chicken,

And Christ, by grace, those dead in sin doth quicken.

The egg, when first a chick, the shell's its prison;

So's flesh to the soul, who yet with Christ is risen.

The shell doth crack, the chick doth chirp and peep,

The flesh decays, as men do pray and weep.

The shell doth break, the chick's at liberty,

The flesh falls off, the soul mounts up on high

But both do not enjoy the self-same plight;

The soul is safe, the chick now fears the kite.

2. But chicks from rotten eggs do not proceed,

Nor is a hypocrite a saint indeed.

The rotten egg, though underneath the hen,

If crack'd, stinks, and is loathsome unto men.

Nor doth her warmth make what is rotten sound;

What's rotten, rotten will at last be found.

The hypocrite, sin has him in possession,

He is a rotten egg under profession.

3.

Some eggs bring cockatrices; and some men

Seem hatch'd and brooded in the viper's den.
Some eggs bring wild-fowls; and some men there be
As wild as are the wildest fowls that flee.
Some eggs bring spiders, and some men appear
More venom'd than the worst of spiders are.[16]
Some eggs bring piss-ants, and some seem to me
As much for trifles as the piss-ants be.
Thus divers eggs do produce divers shapes,
As like some men as monkeys are like apes.
But this is but an egg, were it a chick,
Here had been legs, and wings, and bones to pick.

01.05. OF FOWLS FLYING IN THE AIR.

V. OF FOWLS FLYING IN THE AIR.

Methinks I see a sight most excellent,

All sorts of birds fly in the firmament:

Some great, some small, all of a divers kind,

Mine eye affecting, pleasant to my mind.

Look how they tumble in the wholesome air,

Above the world of worldlings, and their care.

And as they divers are in bulk and hue,

So are they in their way of flying too.

So many birds, so many various things

Tumbling i' the element upon their wings.

Comparison.

These birds are emblems of those men that shall

Ere long possess the heavens, their all in all.

They are each of a diverse shape and kind,

To teach we of all nations there shall find.

They are some great, some little, as we see,

To show some great, some small, in glory be.[17]

Their flying diversely, as we behold,

Do show saints' joys will there be manifold;

Some glide, some mount, some flutter, and some do,

In a mix'd way of flying, glory too.

And all to show each saint, to his content,

Shall roll and tumble in that firmament.

01.06. UPON THE LORD'S PRAYER.

VI.

UPON THE LORD'S PRAYER. Our Father which in heaven art,

Thy name be always hallowed;

Thy kingdom come, thy will be done;

Thy heavenly path be followed

By us on earth as 'tis with thee,

We humbly pray;

And let our bread us given be,

From day to day.

Forgive our debts as we forgive

Those that to us indebted are:

Into temptation lead us not,[18]

But save us from the wicked snare.

The kingdom's thine, the power too,

We thee adore;

The glory also shall be thine

For evermore.

01.07. MEDITATIONS UPON PEEP OF DAY.

VII.

MEDITATIONS UPON PEEP OF DAY.

I oft, though it be peep of day, don't know

Whether 'tis night, whether 'tis day or no.

I fancy that I see a little light,

But cannot yet distinguish day from night;

I hope, I doubt, but steady yet I be not,

I am not at a point, the sun I see not.

Thus 'tis with such who grace but now^[19] possest,

They know not yet if they be cursed or blest.

01.08. UPON THE FLINT IN THE WATER.

VIII.

UPON THE FLINT IN THE WATER. This flint, time out of mind, has there abode,

Where crystal streams make their continual road.

Yet it abides a flint as much as 'twere

Before it touched the water, or came there

Its hard obdurateness is not abated,

'Tis not at all by water penetrated.

Though water hath a soft'ning virtue in't,

This stone it can't dissolve, for 'tis a flint.

Yea, though it in the water doth remain,

It doth its fiery nature still retain.

If you oppose it with its opposite,

At you, yea, in your face, its fire 'twill spit.

Comparison. This flint an emblem is of those that lie,

Like stones, under the Word, until they die.

Its crystal streams have not their nature changed,

They are not, from their lusts, by grace estranged.

01.09. UPON THE FISH IN THE WATER.

IX.

UPON THE FISH IN THE WATER.

1. The water is the fish's element;

Take her from thence, none can her death prevent;

And some have said, who have transgressors been,

As good not be, as to be kept from sin.

2. The water is the fish's element:

Leave her but there, and she is well content.

So's he, who in the path of life doth plod,

Take all, says he, let me but have my God.

3. The water is the fish's element,

Her sportings there to her are excellent;

So is God's service unto holy men,

They are not in their element till then.

01.10. UPON THE SWALLOW.

X.

UPON THE SWALLOW. This pretty bird, O! how she flies and sings,[20]

But could she do so if she had not wings?

Her wings bespeak my faith, her songs my peace;

When I believe and sing my doubtings cease.

01.11. UPON THE BEE.

XI.

UPON THE BEE. The bee goes out, and honey home doth bring,

And some who seek that honey find a sting.

Now would'st thou have the honey, and be free

From stinging, in the first place kill the bee.

Comparison. This bee an emblem truly is of sin,

Whose sweet, unto a many, death hath been.

Now would'st have sweet from sin and yet not die,

Do thou it, in the first place, mortify.

01.12. UPON A LOWERING MORNING.

XII.

UPON A LOWERING MORNING.

Well, with the day I see the clouds appear,
And mix the light with darkness everywhere;
This threatening is, to travellers that go
Long journeys, slabby rain they'll have, or snow.
Else, while I gaze, the sun doth with his beams
Belace the clouds, as 'twere with bloody streams;
This done, they suddenly do watery grow,
And weep, and pour their tears out where they go.

Comparison.

Thus 'tis when gospel light doth usher in
To us both sense of grace and sense of sin;
Yea, when it makes sin red with Christ's blood,
Then we can weep till weeping does us good.

01.13. UPON OVER-MUCH NICENESS.

XIII.

UPON OVER-MUCH NICENESS.

'Tis much to see how over nice some are
About the body and household affair,
While what's of worth they slightly pass it by,
Not doing, or doing it slovenly.
Their house must be well furnished, be in print,[21]
Meanwhile their soul lies ley,[22] has no good in't.
Its outside also they must beautify,
When in it there's scarce common honesty.
Their bodies they must have tricked up and trim,
Their inside full of filth up to the brim.
Upon their clothes there must not be a spot,
But is their lives more than one common blot.
How nice, how coy are some about their diet,
That can their crying souls with hogs'-meat quiet.
All drest must to a hair be, else 'tis naught,
While of the living bread they have no thought.
Thus for their outside they are clean and nice,
While their poor inside stinks with sin and vice.

01.14. MEDITATIONS UPON A CANDLE.

XIV.

MEDITATIONS UPON A CANDLE.

Man's like a candle in a candlestick,
Made up of tallow and a little wick;
And as the candle when it is not lighted,
So is he who is in his sins benighted.
Nor can a man his soul with grace inspire,
More than can candles set themselves on fire.
Candles receive their light from what they are not;
Men grace from Him for whom at first they care not.
We manage candles when they take the fire;
God men, when he with grace doth them inspire.
And biggest candles give the better light,
As grace on biggest sinners shines most bright.
The candle shines to make another see,
A saint unto his neighbour light should be.
The blinking candle we do much despise,
Saints dim of light are high in no man's eyes.
Again, though it may seem to some a riddle,
We use to light our candles at the middle.[23]
True light doth at the candle's end appear,
And grace the heart first reaches by the ear.
But 'tis the wick the fire doth kindle on,
As 'tis the heart that grace first works upon.
Thus both do fasten upon what's the main,
And so their life and vigour do maintain.

The tallow makes the wick yield to the fire,
And sinful flesh doth make the soul desire
That grace may kindle on it, in it burn;
So evil makes the soul from evil turn.[24]
But candles in the wind are apt to flare,
And Christians, in a tempest, to despair.
The flame also with smoke attended is,
And in our holy lives there's much amiss.
Sometimes a thief will candle-light annoy,
And lusts do seek our graces to destroy.
What brackish is will make a candle sputter;
'Twixt sin and grace there's oft' a heavy clutter.
Sometimes the light burns dim, 'cause of the snuff,
Sometimes it is blown quite out with a puff;
But watchfulness preventeth both these evils,
Keeps candles light, and grace in spite of devils.
Nor let not snuffs nor puffs make us to doubt,
Our candles may be lighted, though puffed out.
The candle in the night doth all excel,
Nor sun, nor moon, nor stars, then shine so well.
So is the Christian in our hemisphere,
Whose light shows others how their course to steer.
When candles are put out, all's in confusion;
Where Christians are not, devils make intrusion.
Then happy are they who such candles have,
All others dwell in darkness and the grave.
But candles that do blink within the socket,
And saints, whose eyes are always in their pocket,
Are much alike; such candles make us fumble,

And at such saints good men and bad do stumble.[25]

Good candles don't offend, except sore eyes,

Nor hurt, unless it be the silly flies.

Thus none like burning candles in the night,

Nor ought[26] to holy living for delight.

But let us draw towards the candle's end:

The fire, you see, doth wick and tallow spend,

As grace man's life until his glass is run,

And so the candle and the man is done.

The man now lays him down upon his bed,

The wick yields up its fire, and so is dead.

The candle now extinct is, but the man

By grace mounts up to glory, there to stand.

01.15. UPON THE SACRAMENTS.

XV.

UPON THE SACRAMENTS.

Two sacraments I do believe there be,
Baptism and the Supper of the Lord;
Both mysteries divine, which do to me,
By God's appointment, benefit afford.
But shall they be my God, or shall I have
Of them so foul and impious a thought,
To think that from the curse they can me save?
Bread, wine, nor water, me no ransom bought.[27]

01.16. UPON THE SUN'S REFLECTION

XVI.

UPON THE SUN'S REFLECTION UPON THE CLOUDS IN A FAIR MORNING.

Look yonder, ah! methinks mine eyes do see

Clouds edged with silver, as fine garments be;

They look as if they saw that golden face

That makes black clouds most beautiful with grace.

Unto the saints' sweet incense, or their prayer,

These smoky curdled clouds I do compare.

For as these clouds seem edged, or laced with gold,

Their prayers return with blessings manifold.

01.17. UPON APPAREL

XVII.

UPON APPAREL.

God gave us clothes to hide our nakedness,

And we by them do it expose to view.

Our pride and unclean minds to an excess,

By our apparel, we to others show.[28]

01.18. THE SINNER AND THE SPIDER.

XVIII. THE SINNER AND THE SPIDER.

Sinner.

What black, what ugly crawling thing art thou?

Spider.

I am a spider-----

Sinner. A spider, ay, also a filthy creature.

Spider. Not filthy as thyself in name or feature.

My name entailed is to my creation,

My features from the God of thy salvation.

Sinner.

I am a man, and in God's image made,

I have a soul shall neither die nor fade,

God has possessed me[29] with human reason,

Speak not against me lest thou speakest treason.

For if I am the image of my Maker,

Of slanders laid on me He is partaker.

Spider.

I know thou art a creature far above me,

Therefore I shun, I fear, and also love thee.

But though thy God hath made thee such a creature,

Thou hast against him often played the traitor.

Thy sin has fetched thee down: leave off to boast;

Nature thou hast defiled, God's image lost.

Yea, thou thyself a very beast hast made,

And art become like grass, which soon doth fade.

Thy soul, thy reason, yea, thy spotless state,

Sin has subjected to th' most dreadful fate.

But I retain my primitive condition,

I've all but what I lost by thy ambition.

Sinner.

Thou venom'd thing, I know not what to call thee,

The dregs of nature surely did befall thee,

Thou wast made of the dross and scum of all,

Man hates thee; doth, in scorn, thee spider call.

Spider. My venom's good for something, 'cause God made it,

Thy sin hath spoiled thy nature, doth degrade it.

Of human virtues, therefore, though I fear thee,

I will not, though I might, despise and jeer thee.

Thou say'st I am the very dregs of nature,

Thy sin's the spawn of devils, 'tis no creature.

Thou say'st man hates me 'cause I am a spider,

Poor man, thou at thy God art a derider;

My venom tendeth to my preservation,

Thy pleasing follies work out thy damnation.

Poor man, I keep the rules of my creation,

Thy sin has cast thee headlong from thy station.

I hurt nobody willingly, but thou

Art a self-murderer; thou know'st not how

To do what good is; no, thou lovest evil;

Thou fliest God's law, adherest to the devil.[30]

Sinner.

Ill-shaped creature, there's antipathy

'Twixt man and spiders, 'tis in vain to lie;

I hate thee, stand off, if thou dost come nigh me,

I'll crush thee with my foot; I do defy thee.

Spider.

They are ill-shaped, who warped are by sin,
Antipathy in thee hath long time been
To God; no marvel, then, if me, his creature,
Thou dost defy, pretending name and feature.
But why stand off? My presence shall not throng thee,
'Tis not my venom, but thy sin doth wrong thee.
Come, I will teach thee wisdom, do but hear me,
I was made for thy profit, do not fear me.
But if thy God thou wilt not hearken to,
What can the swallow, ant, or spider do?
Yet I will speak, I can but be rejected,
Sometimes great things by small means are effected.
Hark, then, though man is noble by creation,
He's lapsed now to such degeneration,
Is so besotted and so careless grown,
As not to grieve though he has overthrown
Himself, and brought to bondage everything
Created, from the spider to the king.
This we poor sensitives do feel and see;
For subject to the curse you made us be.
Tread not upon me, neither from me go;
'Tis man which has brought all the world to woe,
The law of my creation bids me teach thee;
I will not for thy pride to God impeach thee.
I spin, I weave, and all to let thee see,
Thy best performances but cobwebs be.
Thy glory now is brought to such an ebb,
It doth not much excel the spider's web;

My webs becoming snares and traps for flies,
Do set the wiles of hell before thine eyes;
Their tangling nature is to let thee see,
Thy sins too of a tangling nature be.
My den, or hole, for that 'tis bottomless,
Doth of damnation show the lastingness.
My lying quiet until the fly is catch'd,
Shows secretly hell hath thy ruin hatch'd.
In that I on her seize, when she is taken,
I show who gathers whom God hath forsaken.
The fly lies buzzing in my web to tell
Thee how the sinners roar and howl in hell.
Now, since I show thee all these mysteries,
How canst thou hate me, or me scandalize?
Sinner.
Well, well; I no more will be a derider,
I did not look for such things from a spider.
Spider.
Come, hold thy peace; what I have yet to say,
If heeded, help thee may another day.
Since I an ugly ven'mous creature be,
There is some semblance 'twixt vile man and me.
My wild and heedless runnings are like those
Whose ways to ruin do their souls expose.
Daylight is not my time, I work in th' night,
To show they are like me who hate the light.
The maid sweeps one web down, I make another,
To show how heedless ones convictions smother;
My web is no defence at all to me,

Nor will false hopes at judgment be to thee.

Sinner.

O spider, I have heard thee, and do wonder

A spider should thus lighten and thus thunder.

Spider. Do but hold still, and I will let thee see

Yet in my ways more mysteries there be.

Shall not I do thee good, if I thee tell,

I show to thee a four-fold way to hell;

For, since I set my web in sundry places,

I show men go to hell in divers traces.

One I set in the window, that I might

Show some go down to hell with gospel light.

One I set in a corner, as you see,

To show how some in secret snared be.

Gross webs great store I set in darksome places,

To show how many sin with brazen faces;

Another web I set aloft on high,

To show there's some professing men must die.

Thus in my ways God wisdom doth conceal,

And by my ways that wisdom doth reveal.

I hide myself when I for flies do wait,

So doth the devil when he lays his bait;

If I do fear the losing of my prey,

I stir me, and more snares upon her lay:

This way and that her wings and legs I tie,

That, sure as she is catch'd, so she must die.

But if I see she's like to get away,

Then with my venom I her journey stay.

All which my ways the devil imitates

To catch men, 'cause he their salvation hates.

Sinner.

O spider, thou delight'st me with thy skill!

I pr'ythee spit this venom at me still.

Spider.

I am a spider, yet I can possess

The palace of a king, where happiness

So much abounds. Nor when I do go thither,

Do they ask what, or whence I come, or whither

I make my hasty travels; no, not they;

They let me pass, and I go on my way.

I seize the palace,[31] do with hands take hold

Of doors, of locks, or bolts; yea, I am bold,

When in, to clamber up unto the throne,

And to possess it, as if 'twere mine own.

Nor is there any law forbidding me

Here to abide, or in this palace be.

Yea, if I please, I do the highest stories

Ascend, there sit, and so behold the glories

Myself is compassed with, as if I were

One of the chiefest courtiers that be there.

Here lords and ladies do come round about me,

With grave demeanour, nor do any flout me

For this, my brave adventure, no, not they;

They come, they go, but leave me there to stay.

Now, my reproacher, I do by all this

Show how thou may'st possess thyself of bliss:

Thou art worse than a spider, but take hold

On Christ the door, thou shalt not be controll'd.

By him do thou the heavenly palace enter;
None chide thee will for this thy brave adventure;
Approach thou then unto the very throne,
There speak thy mind, fear not, the day's thine own;
Nor saint, nor angel, will thee stop or stay,
But rather tumble blocks out of the way.
My venom stops not me; let not thy vice
Stop thee; possess thyself of paradise.
Go on, I say, although thou be a sinner,
Learn to be bold in faith, of me a spinner.
This is the way the glories to possess,
And to enjoy what no man can express.
Sometimes I find the palace door uplock'd,
And so my entrance thither has upblock'd.
But am I daunted? No, I here and there
Do feel and search; so if I anywhere,
At any chink or crevice, find my way,
I crowd, I press for passage, make no stay.
And so through difficulty I attain
The palace; yea, the throne where princes reign.
I crowd sometimes, as if I'd burst in sunder;
And art thou crushed with striving, do not wonder.
Some scarce get in, and yet indeed they enter;
Knock, for they nothing have, that nothing venture.
Nor will the King himself throw dirt on thee,
As thou hast cast reproaches upon me.
He will not hate thee, O thou foul backslider!
As thou didst me, because I am a spider.
Now, to conclude since I such doctrine bring,

Slight me no more, call me not ugly thing.

God wisdom hath unto the piss-ant given,

And spiders may teach men the way to heaven.

Sinner.

Well, my good spider, I my errors see,

I was a fool for railing upon thee.

Thy nature, venom, and thy fearful hue,

Both show that sinners are, and what they do.

Thy way and works do also darkly tell,

How some men go to heaven, and some to hell.

Thou art my monitor, I am a fool;

They learn may, that to spiders go to school.

01.19. MEDITATIONS UPON THE DAY

XIX.

MEDITATIONS UPON THE DAY BEFORE THE SUN-RISING. But all this while, where's he
whose golden rays

Drives night away and beautifies our days?

Where's he whose goodly face doth warm and heal,

And show us what the darksome nights conceal?

Where's he that thaws our ice, drives cold away?

Let's have him, or we care not for the day.

Thus 'tis with who partakers are of grace,

There's nought to them like their Redeemer's face.

01.22. OF THE BOY AND BUTTERFLY.

XXII. OF THE BOY AND BUTTERFLY.

Behold how eager this our little boy
Is for this Butterfly, as if all joy,
All profits, honours, yea, and lasting pleasures,
Were wrapt up in her, or the richest treasures,
Found in her, would be bundled up together,
When all her all is lighter than a feather.
He halloos, runs, and cries out, Here, boys, here,
Nor doth he brambles or the nettles fear.
He stumbles at the mole-hills, up he gets,
And runs again, as one bereft of wits;
And all this labour and this large outcry,
Is only for a silly butterfly.
Comparison. This little boy an emblem is of those
Whose hearts are wholly at the world's dispose,
The butterfly doth represent to me,
The world's best things at best but fading be.
All are but painted nothings and false joys,
Like this poor butterfly to these our boys.
His running through nettles, thorns, and briars,
To gratify his boyish fond desires;
His tumbling over mole-hills to attain
His end, namely, his butterfly to gain;
Doth plainly show what hazards some men run.
To get what will be lost as soon as won.
Men seem in choice, than children far more wise,

Because they run not after butterflies;
When yet, alas! for what are empty toys,
They follow children, like to beardless boys.[32]

01.23. OF THE FLY AT THE CANDLE.

XXIII. OF THE FLY AT THE CANDLE.

What ails this fly thus desperately to enter

A combat with the candle? Will she venture

To clash at light? Away, thou silly fly;

Thus doing thou wilt burn thy wings and die.

But 'tis a folly her advice to give,

She'll kill the candle, or she will not live.

Slap, says she, at it; then she makes retreat,

So wheels about, and doth her blows repeat.

Nor doth the candle let her quite escape,

But gives some little check unto the ape:

Throws up her heels it doth, so down she falls,

Where she lies sprawling, and for succour calls.

When she recovers, up she gets again,

And at the candle comes with might and main,

But now behold, the candle takes the fly,

And holds her, till she doth by burning die.

Comparison. This candle is an emblem of that light

Our gospel gives in this our darksome night.

The fly a lively picture is of those

That hate and do this gospel light oppose.

At last the gospel doth become their snare,

Doth them with burning hands in pieces tear.[33]

01.24. ON THE RISING OF THE SUN.

XXIV. ON THE RISING OF THE SUN.

Look, look, brave Sol doth peep up from beneath,

Shows us his golden face, doth on us breathe;

He also doth compass us round with glories,

Whilst he ascends up to his highest stories.

Where he his banner over us displays,

And gives us light to see our works and ways.

Nor are we now, as at the peep of light,

To question, is it day, or is it night?

The night is gone, the shadows fled away,

And we now most sure are that it is day.

Our eyes behold it, and our hearts believe it;

Nor can the wit of man in this deceive it.

And thus it is when Jesus shows his face,

And doth assure us of his love and grace.

01.25. UPON THE PROMISING FRUITFULNESS

XXV.

UPON THE PROMISING FRUITFULNESS OF A TREE. A comely sight indeed it is to see

A world of blossoms on an apple-tree:

Yet far more comely would this tree appear,

If all its dainty blooms young apples were.

But how much more might one upon it see,

If all would hang there till they ripe should be.

But most of all in beauty 'twould abound,

If then none worm-eaten should there be found.

But we, alas! do commonly behold

Blooms fall apace, if mornings be but cold.

They too, which hang till they young apples are,

By blasting winds and vermin take despair,

Store that do hang, while almost ripe, we see

By blust'ring winds are shaken from the tree,

So that of many, only some there be,

That grow till they come to maturity.

Comparison. This tree a perfect emblem is of those

Which God doth plant, which in his garden grows,

Its blasted blooms are motions unto good,

Which chill affections do nip in the bud.

Those little apples which yet blasted are,

Show some good purposes, no good fruits bear.

Those spoiled by vermin are to let us see,

How good attempts by bad thoughts ruin'd be.

Those which the wind blows down, while they are green,

Show good works have by trials spoiled been.
Those that abide, while ripe upon the tree,
Show, in a good man, some ripe fruit will be.
Behold then how abortive some fruits are,
Which at the first most promising appear.
The frost, the wind, the worm, with time doth show,
There flows, from much appearance, works but few.

01.26. UPON THE THIEF

XXVI.

UPON THE THIEF. The thief, when he doth steal, thinks he doth gain;

Yet then the greatest loss he doth sustain.

Come, thief, tell me thy gains, but do not falter.

When summ'd, what comes it to more than the halter?

Perhaps, thou'lt say, The halter I defy;

So thou may'st say, yet by the halter die.

Thou'lt say, Then there's an end; no, pr'ythee, hold,

He was no friend of thine that thee so told.

Hear thou the Word of God, that will thee tell,

Without repentance thieves must go to hell.

But should it be as thy false prophet says,

Yet nought but loss doth come by thievish ways.

All honest men will flee thy company,

Thou liv'st a rogue, and so a rogue will die.

Innocent boldness thou hast none at all,

Thy inward thoughts do thee a villain call.

Sometimes when thou liest warmly on thy bed,

Thou art like one unto the gallows led.

Fear, as a constable, breaks in upon thee,

Thou art as if the town was up to stone thee.

If hogs do grunt, or silly rats do rustle,

Thou art in consternation, think'st a bustle

By men about the door, is made to take thee,

And all because good conscience doth forsake thee.

Thy case is most deplorably so bad,

Thou shunn'st to think on't, lest thou should'st be mad.

Thou art beset with mischiefs every way,

The gallows groaneth for thee every day.

Wherefore, I pr'ythee, thief, thy theft forbear,

Consult thy safety, pr'ythee, have a care.

If once thy head be got within the noose,

'Twill be too late a longer life to choose.

As to the penitent thou readest of,

What's that to them who at repentance scoff.

Nor is that grace at thy command or power,

That thou should'st put it off till the last hour.

I pr'ythee, thief, think on't, and turn betime;

Few go to life who do the gallows climb.

01.27. OF THE CHILD WITH THE BIRD

XXVII. OF THE CHILD WITH THE BIRD AT THE BUSH. My little bird, how canst thou sit
And sing amidst so many thorns?
Let me a hold upon thee get,
My love with honour thee adorns.
Thou art at present little worth,
Five farthings none will give for thee,
But pr'ythee, little bird, come forth,
Thou of more value art to me.
'Tis true it is sunshine to-day,
To-morrow birds will have a storm;
My pretty one come thou away,
My bosom then shall keep thee warm.
Thou subject are to cold o'nights,
When darkness is thy covering;
At days thy danger's great by kites,
How can'st thou then sit there and sing?
Thy food is scarce and scanty too,
'Tis worms and trash which thou dost eat;
Thy present state I pity do,
Come, I'll provide thee better meat.
I'll feed thee with white bread and milk,
And sugar plums, if them thou crave.
I'll cover thee with finest silk,
That from the cold I may thee save.
My father's palace shall be thine,
Yea, in it thou shalt sit and sing;

My little bird, if thou'lt be mine,
The whole year round shall be thy spring.
I'll teach thee all the notes at court,
Unthought-of music thou shalt play;
And all that thither do resort,
Shall praise thee for it every day.
I'll keep thee safe from cat and cur,
No manner o' harm shall come to thee;
Yea, I will be thy succourer,
My bosom shall thy cabin be.
But lo, behold, the bird is gone;
These charmings would not make her yield;
The child's left at the bush alone,
The bird flies yonder o'er the field.
Comparison. This child of Christ an emblem is,
The bird to sinners I compare,
The thorns are like those sins of his
Which do surround him everywhere.
Her songs, her food, and sunshine day,
Are emblems of those foolish toys,
Which to destruction lead the way,
The fruit of worldly, empty joys.
The arguments this child doth choose
To draw to him a bird thus wild,
Shows Christ familiar speech doth use
To make's to him be reconciled.
The bird in that she takes her wing,
To speed her from him after all,
Shows us vain man loves any thing

Much better than the heavenly call.

01.28. OF MOSES AND HIS WIFE.

XXVIII. OF MOSES AND HIS WIFE. This Moses was a fair and comely man,
His wife a swarthy Ethiopian;
Nor did his milk-white bosom change her sin.
She came out thence as black as she went in.
Now Moses was a type of Moses' law,
His wife likewise of one that never saw
Another way unto eternal life;
There's mystery, then, in Moses and his wife.
The law is very holy, just, and good,
And to it is espoused all flesh and blood;
But this its goodness it cannot bestow
On any that are wedded thereunto.
Therefore as Moses' wife came swarthy in,
And went out from him without change of skin,
So he that doth the law for life adore,
Shall yet by it be left a black-a-more.

01.29. OF THE ROSE-BUSH.

XXIX. OF THE ROSE-BUSH. This homely bush doth to mine eyes expose

A very fair, yea, comely ruddy rose.

This rose doth also bow its head to me,

Saying, Come, pluck me, I thy rose will be;

Yet offer I to gather rose or bud,

Ten to one but the bush will have my blood.

This looks like a trapan,[34] or a decoy,

To offer, and yet snap, who would enjoy;

Yea, the more eager on't, the more in danger,

Be he the master of it, or a stranger.

Bush, why dost bear a rose if none must have it.

Who dost expose it, yet claw those that crave it?

Art become freakish? dost the wanton play,

Or doth thy testy humour tend its way?

Comparison. This rose God's Son is, with his ruddy looks.

But what's the bush, whose pricks, like tenter-hooks,

Do scratch and claw the finest lady's hands,

Or rend her clothes, if she too near it stands?

This bush an emblem is of Adam's race,

Of which Christ came, when he his Father's grace

Commended to us in his crimson blood,

While he in sinners' stead and nature stood.

Thus Adam's race did bear this dainty rose,

And doth the same to Adam's race expose;

But those of Adam's race which at it catch,

Adam's race will them prick, and claw, and scratch.

01.30. OF THE GOING DOWN OF THE SUN.

XXX. OF THE GOING DOWN OF THE SUN.

What, hast thou run thy race, art going down?

Thou seemest angry, why dost on us frown?

Yea, wrap thy head with clouds and hide thy face,

As threatening to withdraw from us thy grace?

O leave us not! When once thou hid'st thy head,

Our horizon with darkness will be spread.

Tell who hath thee offended, turn again.

Alas! too late, intreaties are in vain.

Comparison. Our gospel has had here a summer's day,

But in its sunshine we, like fools, did play;

Or else fall out, and with each other wrangle,

And did, instead of work, not much but jangle.

And if our sun seems angry, hides his face,

Shall it go down, shall night possess this place?

Let not the voice of night birds us afflict,

And of our misspent summer us convict.[35]

01.31. UPON THE FROG.

XXXI.

UPON THE FROG. The frog by nature is both damp and cold,
Her mouth is large, her belly much will hold;
She sits somewhat ascending, loves to be
Croaking in gardens, though unpleasantly.
Comparison. The hypocrite is like unto this frog,
As like as is the puppy to the dog.
He is of nature cold, his mouth is wide
To prate, and at true goodness to deride.
He mounts his head as if he was above
The world, when yet 'tis that which has his love.
And though he seeks in churches for to croak,
He neither loveth Jesus nor his yoke.

01.32. UPON THE WHIPPING OF A TOP.

XXXII.

UPON THE WHIPPING OF A TOP.

'Tis with the whip the boy sets up the top,

The whip makes it run round upon its toe;

The whip makes it hither and thither hop:

'Tis with the whip the top is made to go.

Comparison. Our legalist is like unto this top,

Without a whip he doth not duty do;

Let Moses whip him, he will skip and hop;

Forbear to whip, he'll neither stand nor go

01.33. UPON THE PISMIRE.

XXXIII.

UPON THE PISMIRE.

Must we unto the pismire go to school,
To learn of her in summer to provide
For winter next ensuing. Man's a fool,
Or silly ants would not be made his guide.
But, sluggard, is it not a shame for thee
To be outdone by pismires? Pr'ythee hear:
Their works, too, will thy condemnation be
When at the judgment-seat thou shalt appear.
But since thy God doth bid thee to her go,
Obey, her ways consider, and be wise;
The piss-ant tell thee will what thou must do,
And set the way to life before thine eyes.

01.34. UPON THE BEGGAR.

XXXIV.

UPON THE BEGGAR.

He wants, he asks, he pleads his poverty,
They within doors do him an alms deny.
He doth repeat and aggravate his grief,
But they repulse him, give him no relief.
He begs, they say, Begone; he will not hear,
But coughs, sighs, and makes signs he still is there;
They disregard him, he repeats his groans;
They still say nay, and he himself bemoans.
They grow more rugged, they call him vagrant;
He cries the shriller, trumpets out his want.
At last, when they perceive he'll take no nay,
An alms they give him without more delay.
Comparison. This beggar doth resemble them that pray
To God for mercy, and will take no nay,
But wait, and count that all his hard gainsays
Are nothing else but fatherly delays;
Then imitate him, praying souls, and cry:
There's nothing like to importunity.

01.35. UPON THE HORSE AND HIS RIDER.

XXXV.

UPON THE HORSE AND HIS RIDER.

There's one rides very sagely on the road,

Showing that he affects the gravest mode.

Another rides tantivy, or full trot,

To show much gravity he matters not.

Lo, here comes one amain, he rides full speed,

Hedge, ditch, nor miry bog, he doth not heed.

One claws it up-hill without stop or check,

Another down as if he'd break his neck.

Now every horse has his especial guider;

Then by his going you may know the rider.

Comparison.

Now let us turn our horse into a man,

His rider to a spirit, if we can.

Then let us, by the methods of the guider,

Tell every horse how he should know his rider.

Some go, as men, direct in a right way,

Nor are they suffered to go astray;

As with a bridle they are governed,

And kept from paths which lead unto the dead.

Now this good man has his especial guider,

Then by his going let him know his rider.

Some go as if they did not greatly care,

Whether of heaven or hell they should be heir.

The rein, it seems, is laid upon their neck,

They seem to go their way without a check.
Now this man too has his especial guider,
And by his going he may know his rider.
Some again run as if resolved to die,
Body and soul, to all eternity.
Good counsel they by no means can abide;
They'll have their course whatever them betide.
Now these poor men have their especial guider,
Were they not fools they soon might know their rider.
There's one makes head against all godliness,
Those too, that do profess it, he'll distress;
He'll taunt and flout if goodness doth appear,
And at its countenancers mock and jeer.
Now this man, too, has his especial guider,
And by his going he might know his rider.

01.36. UPON THE SIGHT OF A POUND OF

XXXVI.

UPON THE SIGHT OF A POUND OF CANDLES FALLING TO THE GROUND. But be the candles down, and scattered too,

Some lying here, some there? What shall we do?

Hold, light the candle there that stands on high,

It you may find the other candles by.

Light that, I say, and so take up the pound

You did let fall and scatter on the ground.

Comparison. The fallen candles do us intimate

The bulk of God's elect in their laps'd state;

Their lying scattered in the dark may be

To show, by man's lapsed state, his misery.

The candle that was taken down and lighted,

Thereby to find them fallen and benighted,

Is Jesus Christ; God, by his light, doth gather

Who he will save, and be unto a Father.

01.37. UPON A PENNY LOAF.

XXXVII.

UPON A PENNY LOAF.

Thy price one penny is in time of plenty,

In famine doubled, 'tis from one to twenty.

Yea, no man knows what price on thee to set

When there is but one penny loaf to get.

Comparison. This loaf's an emblem of the Word of God,

A thing of low esteem before the rod

Of famine smites the soul with fear of death,

But then it is our all, our life, our breath.[36]

01.38. THE BOY AND WATCHMAKER.

XXXVIII. THE BOY AND WATCHMAKER. This watch my father did on me bestow,
A golden one it is, but 'twill not go,
Unless it be at an uncertainty:
But as good none as one to tell a lie.
When 'tis high day my hand will stand at nine;
I think there's no man's watch so bad as mine.
Sometimes 'tis sullen, 'twill not go at all,
And yet 'twas never broke nor had a fall.
Watchmaker. Your watch, though it be good, through want of skill
May fail to do according to your will.
Suppose the balance, wheels, and springs be good,
And all things else, unless you understood
To manage it, as watches ought to be,
Your watch will still be at uncertainty.
Come, tell me, do you keep it from the dust,
Yea, wind it also duly up you must?
Take heed, too, that you do not strain the spring;
You must be circumspect in every thing,
Or else your watch, were it as good again,
Would not with time and tide you entertain.
Comparison. This boy an emblem is of a convert,
His watch of the work of grace within his heart,
The watchmaker is Jesus Christ our Lord,
His counsel, the directions of his Word;
Then convert, if thy heart be out of frame,
Of this watchmaker learn to mend the same.

Do not lay ope' thy heart to worldly dust,
Nor let thy graces over-grow with rust,
Be oft' renewed in the' spirit of thy mind,
Or else uncertain thou thy watch wilt find.

01.39. UPON A LOOKING-GLASS.

XXXIX.

UPON A LOOKING-GLASS. In this see thou thy beauty, hast thou any,

Or thy defects, should they be few or many.

Thou may'st, too, here thy spots and freckles see,

Hast thou but eyes, and what their numbers be.

But art thou blind? There is no looking-glass

Can show thee thy defects, thy spots, or face.

Comparison.

Unto this glass we may compare the Word,

For that to man advantage doth afford

(Has he a mind to know himself and state),

To see what will be his eternal fate.

But without eyes, alas! how can he see?

Many that seem to look here, blind men be.

This is the reason they so often read

Their judgment there, and do it nothing dread.

01.40. OF THE LOVE OF CHRIST.

XL. OF THE LOVE OF CHRIST. The love of Christ, poor I! may touch upon;
But 'tis unsearchable. O! there is none
Its large dimensions can comprehend
Should they dilate thereon world without end.
When we had sinned, in his zeal he sware,
That he upon his back our sins would bear.
And since unto sin is entailed death,
He vowed for our sins he'd lose his breath.
He did not only say, vow, or resolve,
But to astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die.
To his eternal fame in sacred story,
We find that he did lay aside his glory,
Stepped from the throne of highest dignity,
Became poor man, did in a manger lie;
Yea, was beholden unto his for bread,
Had, of his own, not where to lay his head;
Though rich, he did for us become thus poor,
That he might make us rich for evermore.
Nor was this but the least of what he did,
But the outside of what he suffered?
God made his blessed son under the law,
Under the curse, which, like the lion's paw,
Did rent and tear his soul for mankind's sin,
More than if we for it in hell had been.

His cries, his tears, and bloody agony,
The nature of his death doth testify.
Nor did he of constraint himself thus give,
For sin, to death, that man might with him live.
He did do what he did most willingly,
He sung, and gave God thanks, that he must die.
But do kings use to die for captive slaves?
Yet we were such when Jesus died to save's.
Yea, when he made himself a sacrifice,
It was that he might save his enemies.
And though he was provoked to retract
His blest resolves for such so good an act,
By the abusive carriages of those
That did both him, his love, and grace oppose;
Yet he, as unconcerned with such things,
Goes on, determines to make captives kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.

01.41. ON THE CACKLING OF A HEN.

XLI. ON THE CACKLING OF A HEN. The hen, so soon as she an egg doth lay,

(Spreads the fame of her doing what she may.)

About the yard she cackling now doth go,

To tell what 'twas she at her nest did do.

Just thus it is with some professing men,

If they do ought that good is, like our hen

They can but cackle on't where e'er they go,

What their right hand doth their left hand must know.

01.42. UPON AN HOUR-GLASS.

XLII.

UPON AN HOUR-GLASS. This glass, when made, was, by the workman's skill,

The sum of sixty minutes to fulfil.

Time, more nor less, by it will out be spun,

But just an hour, and then the glass is run.

Man's life we will compare unto this glass,

The number of his months he cannot pass;

But when he has accomplished his day,

He, like a vapour, vanisheth away.

01.43. UPON A SNAIL.

XLIII.

UPON A SNAIL.

She goes but softly, but she goeth sure,
She stumbles not, as stronger creatures do.
Her journey's shorter, so she may endure
Better than they which do much farther go.
She makes no noise, but stilly seizeth on
The flower or herb appointed for her food,
The which she quietly doth feed upon
While others range and glare, but find no good.
And though she doth but very softly go,
However, 'tis not fast nor slow, but sure;
And certainly they that do travel so,
The prize they do aim at they do procure.

Comparison.

Although they seem not much to stir, less go,
For Christ that hunger, or from wrath that flee,
Yet what they seek for quickly they come to,
Though it doth seem the farthest off to be.
One act of faith doth bring them to that flower
They so long for, that they may eat and live,
Which, to attain, is not in others power,
Though for it a king's ransom they would give.
Then let none faint, nor be at all dismayed
That life by Christ do seek, they shall not fail
To have it; let them nothing be afraid;

The herb and flower are eaten by the snail.[37]

01.44. OF THE SPOUSE OF CHRIST.

XLIV. OF THE SPOUSE OF CHRIST.

Who's this that cometh from the wilderness,
Like smokey pillars thus perfum'd with myrrh,
Leaning upon her dearest in distress,
Led into's bosom by the Comforter?
She's clothed with the sun, crowned with twelve stars,
The spotted moon her footstool she hath made.
The dragon her assaults, fills her with jars,
Yet rests she under her Beloved's shade,
But whence was she? what is her pedigree?
Was not her father a poor Amorite?
What was her mother but as others be,
A poor, a wretched, and a sinful Hittite.
Yea, as for her, the day that she was born,
As loathsome, out of doors they did her cast;
Naked and filthy, stinking and forlorn;
This was her pedigree from first to last.
Nor was she pitied in this estate,
All let her lie polluted in her blood:
None her condition did commiserate,
There was no heart that sought to do her good.
Yet she unto these ornaments is come,
Her breasts are fashioned, her hair is grown;
She is made heiress of the best kingdom;
All her indignities away are blown.
Cast out she was, but now she home is taken,

Naked (sometimes), but now, you see, she's cloth'd;
Now made the darling, though before forsaken,
Barefoot, but now as princes' daughters shod.
Instead of filth, she now has her perfumes;
Instead of ignominy, her chains of gold:
Instead of what the beauty most consumes,
Her beauty's perfect, lovely to behold.
Those that attend and wait upon her be
Princes of honour, clothed in white array;
Upon her head's a crown of gold, and she
Eats wheat, honey, and oil, from day to day.
For her beloved, he's the high'st of all,
The only Potentate, the King of kings:
Angels and men do him Jehovah call,
And from him life and glory always springs.
He's white and ruddy, and of all the chief:
His head, his locks, his eyes, his hands, and feet,
Do, for completeness, out-go all belief;
His cheeks like flowers are, his mouth most sweet.
As for his wealth, he is made heir of all;
What is in heaven, what is on earth is his:
And he this lady his joint-heir doth call,
Of all that shall be, or at present is.
Well, lady, well, God has been good to thee;
Thou of an outcast, now art made a queen.
Few, or none, may with thee compared be,
A beggar made thus high is seldom seen.
Take heed of pride, remember what thou art
By nature, though thou hast in grace a share,

Thou in thyself dost yet retain a part
Of thine own filthiness; wherefore beware.

01.45. UPON A SKILFUL PLAYER OF AN INSTRUMENT.

XLV.

UPON A SKILFUL PLAYER OF AN INSTRUMENT.

He that can play well on an instrument,
Will take the ear, and captivate the mind
With mirth or sadness; for that it is bent
Thereunto, as music in its place doth find.
But if one hears that hath therein no skill,
(As often music lights of such a chance)
Of its brave notes they soon be weary will:
And there are some can neither sing nor dance.

Comparison.

Unto him that thus skilfully doth play,
God doth compare a gospel-minister,
That rightly preacheth, and doth godly pray,
Applying truly what doth thence infer.
This man, whether of wrath or grace he preach,
So skilfully doth handle every word;
And by his saying doth the heart so reach,
That it doth joy or sigh before the Lord.
But some there be, which, as the brute, doth lie
Under the Word, without the least advance
Godward; such do despise the ministry;
They weep not at it, neither to it dance.

01.46. OF MAN BY NATURE

XLVI. OF MAN BY NATURE. From God he's a backslider,
Of ways he loves the wider;
With wickedness a sider,
More venom than a spider.
In sin he's a considerer,
A make-bate and divider;
Blind reason is his guider,
The devil is his rider.

01.47. UPON THE DISOBEDIENT CHILD.

XLVII.

UPON THE DISOBEDIENT CHILD.

Children become, while little, our delights!
When they grow bigger, they begin to fright's.
Their sinful nature prompts them to rebel,
And to delight in paths that lead to hell.
Their parents' love and care they overlook,
As if relation had them quite forsook.
They take the counsels of the wanton's, rather
Than the most grave instructions of a father.
They reckon parents ought to do for them,
Though they the fifth commandment do contemn;
They snap and snarl if parents them control,
Though but in things most hurtful to the soul.
They reckon they are masters, and that we
Who parents are, should to them subject be!
If parents fain would have a hand in choosing,
The children have a heart will in refusing.
They'll by wrong doings, under parents gather,
And say it is no sin to rob a father.
They'll jostle parents out of place and power,
They'll make themselves the head, and them devour.
How many children, by becoming head,
Have brought their parents to a piece of bread!
Thus they who, at the first, were parents joy,
Turn that to bitterness, themselves destroy.

But, wretched child, how canst thou thus requite
Thy aged parents, for that great delight
They took in thee, when thou, as helpless, lay
In their indulgent bosoms day by day?
Thy mother, long before she brought thee forth,
Took care thou shouldst want neither food nor cloth.
Thy father glad was at his very heart,
Had he to thee a portion to impart.
Comfort they promised themselves in thee,
But thou, it seems, to them a grief wilt be.
How oft, how willingly brake they their sleep,
If thou, their bantling, didst but winch or weep.
Their love to thee was such they could have giv'n,
That thou mightst live, almost their part of heav'n.
But now, behold how they rewarded are!
For their indulgent love and tender care;
All is forgot, this love he doth despise.
They brought this bird up to pick out their eyes.

01.48. UPON A SHEET OF WHITE PAPER.

XLVIII.

UPON A SHEET OF WHITE PAPER. This subject is unto the foulest pen,

Or fairest handled by the sons of men.

'Twill also show what is upon it writ,

Be it wisely, or nonsense for want of wit,

Each blot and blur it also will expose

To thy next readers, be they friends or foes.

Comparison.

Some souls are like unto this blank or sheet,

Though not in whiteness. The next man they meet,

If wise or fool, debauched or deluder,

Or what you will, the dangerous intruder

May write thereon, to cause that man to err

In doctrine or in life, with blot and blur.

Nor will that soul conceal from who observes,

But show how foul it is, wherein it swerves.

A reading man may know who was the writer,

And, by the hellish nonsense, the inditer.

01.49. UPON FIRE.

XLIX.

UPON FIRE. Who falls into the fire shall burn with heat;

While those remote scorn from it to retreat.

Yea, while those in it, cry out, O! I burn,

Some farther off those cries to laughter turn.

Comparison.

While some tormented are in hell for sin;

On earth some greatly do delight therein.

Yea, while some make it echo with their cry,

Others count it a fable and a lie.[38]

01.50. Footnores

FOOTNOTES:

[1] Bunyan's poem in the Holy War.

[2] On the leaf following the title to *One Thing is Needful, &c.*, by John Bunyan, 1688. A rare little 32mo, published by the author, in possession of the Editor.

[3] At the end of *Grace Abounding*, the sixth edition, and also in *The Work of Jesus Christ as an Advocate*, by Bunyan, 1688.

[4] Advertised in the eighth edition of *Solomon's Temple Spiritualized*.

[5] In *Youth Directed and Instructed*-a curious little book for children.

[6] Square 24mo., by Bennet, Gurney, and others, without date.

[7] Sturt engraved the *Book of Common Prayer*; some French artists elegantly etched two of their devotional books; and Pyne engraved the texts of Horace and Virgil with beautiful vignettes.

[8] Altered to 'huge' in the *Emblems*, 1724.

[9] A familiar phrase, denoting persons who have been always frivolous and childish, or those who have passed into second childhood. 'On the shelf' is a common saying of ladies when they are too old to get married.-Ed.

[10] The name of a bird that mimics gestures.-Ed.

[11] Indelible, as when raw material is dyed before it is wove, every grain receives the dye.-Ed.

[12] For this use of the word 'handle,' see *Jeremiah 2:8*. 'They that handle the law.'-Ed.

[13] This word, with pismire and emmet, has become obsolete. 'Ant' is the term now universally used.-Ed.

[14] See *Psalms 84:3*; *Leviticus 11:16*; *Numbers 20:1-29*.

[15] A machine used in the manufacture of cloth, on which it is stretched.-Ed.

[16] Spiders being venomous was a vulgar error, universally believed, until modern discoveries have proved the contrary, excepting a few foreign species.-Ed.

[17] This is a scriptural idea of the inhabitants of heaven. *Revelation 11:8*, saints 'small and great.' *Matthew 19:28*: 'The Son of man on his throne, and the twelve apostles on their thrones.' *Revelation 4:10*: 'Four and twenty elders on their thrones.' *Revelation 5:11*: 'An innumerable company of worshippers.'-Ed.

[18] In an ancient battledore or horn-book, and in one of Henry VIII's primers, both in the editor's possession, this sentence is translated-'And let us not be led into temptation.'-Ed.

[19] When divine light first dawns upon the soul, and reveals sin, O how difficult is it to conclude that sin is pardoned, and the sinner blest!-Ed.

[20] The swallow is remarkably swift in flight; 'their note is a slight twittering, which they seldom if ever exert but upon the wing.'-Goldsmith's Natural History.-Ed.

[21] 'Be in print'; a proverbial expression, to show order and regularity; like type in print.-Ed.

[22] 'Ley'; barren or fallow, uncultivated, generally spelt lea.-Ed.

[23] This riddle is solved in the fourth line following. The light of the fear and love of God begins in the middle of our bodily frame, with the heart. Bunyan's love of religious riddles is seen in the second part of the Pilgrimage, when Christian is resting at the house of Gaius.-Ed.

[24] Convictions of sin make the soul turn from sin.-Ed.

[25] This character is admirably drawn in the second part of the Pilgrim's Progress-Mr. Brisk, a suitor to Mercy.-Ed.

[26] Preterite of the verb 'to save,' from the Saxon agan, to be held or bound by moral obligation.-Imperial Dictionary.-Ed.

[27] What folly, nay, madness, for man to pretend to make God of a little flour, or to rely for forgiveness of sin on a wafer, a bit of bread, or a little wine or water. How degraded is he that pretends to believe such palpable absurdities.-Ed.

[28] This is one of Bunyan's keen, shrewd, home thrusts. Clothes professedly made to hide what they studiously display!!-Ed.

[29] Possessed me with, or has given me possession of.-Ed.

[30] Man's sinfulness, by nature and practice, justly, but awfully described.-Mason.

[31] See Proverbs 30:20, and Pilgrim's Progress. There is also a very striking allusion to the subject of this emblem, in Bunyan's Light in Darkness.

[32] He who, in riper years, seeks happiness in sensual gratification, is a child in understanding: he only changes his toys.-Ed.

[33] 'To the one, a savour of death unto death; and to the other, a savour of life unto life' (2 Corinthians 2:16).

[34] 'Trapan' is the Saxon verb to ensnare, modernized to trap.-Ed.

[35] How agonizing will be the cry of the lost soul-'The harvest is past, the summer is ended, and we are not saved' (Jeremiah 8:20).-Ed. Upon the brittle thread of life hang everlasting things.-Mason.

[36] When the Word of God dwells in us richly in all wisdom, then will the peace of God rule in our hearts, and we shall be sweetly inclined to every good thought, word, and work.-Ed.

[37] If the crawling snail finds food, wherefore do ye doubt, O! ye of little faith.-Ed.

[38] Fools make a mock at sin. The scorner occupies a proud, an elevated seat, which will sink under him, and crush him down to everlasting destruction. The threatenings and promises of God stand sure for ever.-Ed

02.00. A CAUTION TO STIR UP TO WATCH AGAINST SIN

A CAUTION TO STIR UP TO WATCH AGAINST SIN BY J. BUNYAN

02.00. A Case of Conscience Resolved

A CASE OF CONSCIENCE RESOLVED BY JOHN BUNYAN.

02.01. Editors Advertisement

EDITOR'S ADVERTISEMENT

WHETHER, WHERE A CHURCH OF CHRIST IS SITUATE, IT IS THE DUTY OF THE WOMEN OF THAT CONGREGATION, ORDINARILY, AND BY APPOINTMENT, TO SEPARATE THEMSELVES FROM THEIR BRETHREN, AND SO TO ASSEMBLE TOGETHER, TO PERFORM SOME PARTS OF DIVINE WORSHIP, AS PRAYER, ETC., WITHOUT THEIR MEN? AND THE ARGUMENTS MADE USE OF FOR THAT PRACTICE, EXAMINED.

This exceedingly rare tract was first published in 1683, and was not reprinted, either separately, or in any edition of Bunyan's works. The public are indebted to the owner of a copy in perfect preservation, who kindly lent it, with a painful prohibition that he is to remain unknown; but with full allowance to any one who wishes to collate it with this new edition, by applying to the editor. At the time this case was drawn and submitted to Mr. Bunyan for his opinion, he was one of the most popular preachers in the kingdom, and universally esteemed in all the churches of Christ, for his profound knowledge of the sacred Scriptures. This may account for such a case being sent to him, in preference to those illustrious divines, who for learning and talent have been unrivalled in any age. The Reformation had progressed through state impediments so slowly, that the masses of the people were involved in the grossest darkness. So Mr. Keach complained, "The church is but newly come out of the wilderness of popish darkness; and not so fully neither as to be as clear as the sun; as in due time she shall." The era of the commonwealth let loose a flood of religious light and liberty: those who had just emerged from the darkness of Popery, and those who had received, implicitly, and without investigation, their religion from the formal services of the Liturgy, were now alarmed with the thunder of faithful exhortations, personally and prayerfully to examine the sacred Scriptures, upon pain of everlasting death. A light so new, and so marvellous, dazzled and perplexed those who rushed into it, without earnest prayer for divine guidance. They were like men who had been born and brought up in a dark, a deep, a noisome mine, when, suddenly emerging into light, are overpowered by its splendour. Long and sharp was the controversy whether singing ought to be used in public worship; whether the seventh day of the week or the first was to be consecrated; whether ministers were to be paid for their services; and in this case, to define the privileges and duties of women as helpers in the gospel; and it is surprising that this question is almost as new now as it was then. It is thus stated, "Whether it is the duty of the women of the churches of Christ to separate themselves from their brethren, and, as so separate, to perform divine worship by themselves." It appears that some females in Bedford were in the habit of thus meeting, under the advice of a Mr. K. They held prayer meetings for special purposes, at the imminent risk of imprisonment; but whether, in these meetings, they exhorted, or preached to each other, does not appear. John Bunyan was applied to for advice, which he plainly gives. He was a stern advocate for scriptural authority in all things pertaining to divine worship; and one who, in regarding the invaluable virtues of women, most admired retiring modesty as the loveliest adornment of the female character. The terms he uses, and the spirit in which he writes, intimate plainly that his own wife, who was remarkable for her devotion to God and her affectionate

attachment to her husband, was also the most obedient of her sex. In this tract we find no unmeaning gallant fribbling, but the solemn language of one who had death and judgment before his face. He conducts the inquiry with great care, as becomes a subject of such universal interest: and the great majority of Christians remain to this day his disciples. The Society of Friends is an exception, as to females being admitted to the ministry; while the Wesleyan Methodists have gained a most beneficial influence, by embracing, to the full extent, Bunyan's notions of rendering available the tender zeal, in comparatively private labours, of their pious females, in spreading the hallowed influences of Christianity. The Society of Friends stands upon high ground in justifying its practice in allowing females to minister in holy things. J. J. Gurney says, "Friends believe it right, freely and equally to allow the ministry of both sexes." His reason is, "That all true ministry is under the immediate spirit of the influence of Christ: therefore we are bound to make way for the exercise of the gift of all persons that the Spirit may direct into this service. We dare not say to the modest and pious female, "Thou shalt not declare the word of the Lord," when we believe that an infinitely higher authority has issued a directly opposite injunction. The difference arises as to the more public work of the ministry in proclaiming or preaching the kingdom of Christ to the world. In the ordinary ministry, by teaching the young, by a godly conversation, by visiting and praying with the sick and afflicted, by encouraging the inquirers and directing their way to the kingdom of heaven, in these important duties there appears to be neither male nor female in Christ Jesus, all are equal. John Bunyan would have united to a great degree with John Gurney in these sentiments. But as our Lord appointed no female evangelists, or apostles, or missionaries; and as the Holy Ghost has directed, that all bishops or elders should be married MEN, it would appear a strange innovation to place a female in the pastoral office. Bunyan believed that God usually commissions men and not women to this important work. J. J. Gurney fully admits that women "are forbidden to usurp authority over the man," and therefore no active part is assigned to them in public assemblies for the settlement of the affairs of the church. The women's meetings were established for the purpose of exercising a wholesome care over their own sex. "That faithful women should be helps to the men in the service of truth, as they are outwardly in civil and temporal things." And to this who can refuse his hearty AMEN. There is too much sectarian spirit in all our controversies. Reader, in considering this subject, endeavour to forget for the time those opinions in which you have been trained. Examine the question by the Word alone, and may the Holy Spirit inscribe upon your hearts that divine record, which is to be found only in the Christian system: "There is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

G. OFFOR.

02.01. ADVERTISEMENT BY THE EDITOR.

ADVERTISEMENT BY THE EDITOR. This faithful and affectionate appeal to conscience, was originally published on a half-sheet of copy paper, and being only printed on one side of the leaf was called a broadside; probably intended to hang up in the house, or to be pasted inside the cover of the family bible.

Charles Doe gives the date 1685; but a copy of this rare sheet, clean and perfect as when first printed, was lately discovered in the Stowe Library, among a great number of single-sheet poems, songs, and proclamations; a memorandum on it, in the writing of Narcissus Luttrell, shews that he bought it for one penny, on the 8th of April, 1684. By the liberal permission of Mr. Pickering, of Piccadilly, the present owner of that extraordinary collection, I have been able accurately to correct the very numerous alterations and errors which abound in all the later editions.

Reader, whoever thou art, but especially the young, this unassuming poem is most worthy of being committed to memory. It is a striking detection of the devil's sophistry. Strive, as you value your peace and happiness, to escape the depths of moral degradation and misery, by avoiding the FIRST overtures of sin.--GEO. OFFOR.

02.02. CAUTION TO STIR UP TO WATCH AGAINST SIN

CAUTION TO STIR UP TO WATCH AGAINST SIN

The first eight lines one did commend to me,
The rest I thought good to commend to thee:
Reader, in reading be thou rul'd by me,
With rhimes nor lines, but truths, affected be.[1]

8 April 1684

I.

Sin will at first, just like a beggar, crave
One penny or one half-penny to have;
And if you grant its first suit, 'twill aspire,
From pence to pounds, and so will still mount higher
To the whole soul: but if it makes its moan,
Then say, here is not for you, get you gone.
For if you give it entrance at the door,
It will come in, and may go out no more.

II.

Sin, rather than 'twill out of action be,
Will pray to stay, though but a while with thee;
One night, one hour, one moment, will it cry,
Embrace me in thy bosom, else I die:
Time to repent [saith it] I will allow,
And help, if to repent thou know'st not how.
But if you give it entrance at the door,
It will come in, and may go out no more.

III.

If begging doth not do, sin promise will

Rewards to those that shall its lusts fulfill:

Penny in hand, yea pounds 'twill offer thee,

If at its beck and motion thou wilt be.

'Twill seem heaven to out-bid, and all to gain

Thy love, and win thee it to entertain.

But give it not admittance at thy door,

Lest it comes in, and so goes out no more.

IV.

If begging and promising will not do,

'Twill by its wiles attempt to flatter you.

I'm harmless, mean no ill, be not so shy

Will ev'ry soul-destroying motion cry.

'Twill hide its sting, 'twill change its native hue,

Vile 'twill not, but a beauty seem to you.

But if you give it entrance at the door,

Its sting will in, and may come out no more.

V.

Rather than fail, sin will itself divide,

Bid thee do this, and lay the rest aside.

Take little ones ('twill say) throw great ones by,

(As if for little sins men should not die.)

Yea SIN with SIN a quarrel will maintain,

On purpose that thou by it might'st be slain.

Beware the cheat then, keep it out of door,

It would come in, and would go out no more.

VI.

Sin, if you will believe it, will accuse,

What is not hurtful and itself excuse:

'Twill make a vice of virtue, and 'twill say

Good is destructive, doth men's souls betray;
'Twill make a law, where God has made man free,
And break those laws by which men bounded be.
Look to thyself then, keep it out of door,
Thee 'twould entangle, and enlarge thy score.

VII.

SIN is that beastly thing that will defile
Soul, body, name, and fame in little while;
'Twill make him, who some time God's image was,
Look like the devil, love, and plead his cause;
Like to the plague, poison, or leprosy
Defile 'twill, and infect contagiously.
Wherefore beware, against it shut the door;
If not, it will defile thee more and more.

VIII.

SIN, once possessed of the heart, will play
The tyrant, force its vassal to obey:
'Twill make thee thine own happiness oppose
And offer open violence to those
That love thee best; yea make thee to defy
The law and counsel of the deity.
Beware then, keep this tyrant out of door,
Lest thou be his, and so thy own no more.

IX.

SIN harden can the heart against its God,
Make it abuse his grace, despise his rod,
'Twill make one run upon the very pikes,
Judgments foreseen bring such to no dislikes
Of sinful hazards; no, they venture shall

For one base lust, their soul, and heav'n and all.

Take heed then, hold it, crush it at the door,
It comes to rob thee, and to make thee poor.

X.

SIN is a prison, hath its bolts and chains,
Brings into bondage who it entertains;
Hangs shackles on them, bends them to its will,
Holds them, as Samson grinded at the mill,
'Twill blind them, make them deaf; yea, 'twill them gag,
And ride them as the devil rides his hag.
Wherefore look to it, keep it out of door,
If once its slave, thou may'st be free no more.

XI.

Though SIN at first its rage dissemble may,
'Twill soon upon thee as a lion prey;
'Twill roar, 'twill rend, 'twill tear, 'twill kill out-right,
Its living death will gnaw thee day and night:
Thy pleasures now to paws and teeth it turns,
In thee its tickling lusts, like brimstone burns.
Wherefore beware, and keep it out of door,
Lest it should on thee as a lion roar.

XII.

SIN will accuse, will stare thee in the face,
Will for its witnesses quote time and place
Where thou committedst it; and so appeal
To conscience, who thy facts will not conceal;
But on thee as a judge such sentence pass,
As will to thy sweet bits prove bitter sauce.
Wherefore beware, against it shut thy door,

Repent what's past, believe and sin no more.

XIII.

SIN is the worm of hell, the lasting fire,
Hell would soon lose its heat, could SIN expire;
Better sinless, in hell, than to be where
Heav'n is, and to be found a sinner there.
One sinless, with infernals might do well,
But SIN would make a very heav'n a hell.
Look to thyself then, to keep it out of door,
Lest it gets in, and never leaves thee more.

XIV.

No match hast sin save God in all the world,
Men, angels it has from their stations hurl'd:
Holds them in chains, as captives, in despite
Of all that here below is called Might.
Release, help, freedom from it none can give,
But he by whom we also breathe and live.
Watch therefore, keep this giant out of door
Lest if once in, thou get him out no more.

XV.

Fools make a mock at SIN, will not believe,
It carries such a dagger in its sleeve;
How can it be (say they) that such a thing,
So full of sweet, should ever wear a sting:
They know not that it is the very SPELL
Of SIN, to make men laugh themselves to hell.
Look to thyself then, deal with SIN no more,
Lest he that saves, against thee shuts the door.

XVI.

Now let the God that is above,
That hath for sinners so much love;
These lines so help thee to improve,
That towards him thy heart may move.
Keep thee from enemies external,
Help thee to fight with those internal:
Deliver thee from them infernal,
And bring thee safe to life eternal.--AMEN.

London: Printed for N. Ponder at the Peacock in the Poultry.

02.02. The Epistle Directory

THE EPISTLE DEDICATORY TO THOSE GODLY WOMEN CONCERNED IN THE FOLLOWING TREATISE.

HONOURED SISTERS,

'Tis far from me to despise you, or to do anything to your reproach. I know you are beloved of God for the sake of Christ, and that you stand fixed for ever by faith upon the same foundation with US. I also know that the Lord doth put no difference betwixt male and female, as to the communications of his saving graces, but hath often made many of your sex eminent for piety; yea, there hath been of you, I speak now of ordinary Christians, that for holiness of life have out gone many of the brethren: Nor can their virtuous lives but be renown and glory to YOU, and conviction to those of US that have come behind you in faith and holiness. The love of women in spirituals, as well as naturals, oft times outgoes that of men. When Christ was upon earth, we read not that any man did to, and for him, as did the woman that was a sinner, Joanna, Susanna, and many others (Luke 7:36-38, Luke 8:1-3). And as they have shewed themselves eminent for piety, so for Christian valour and fortitude of mind, when called of God to bear witness to, and for his name in the world: as all histories of that nature doth sufficiently testify. They were WOMEN, as I take it as well as men, that were tortured, and that would not accept of deliverance, that they might obtain a better resurrection (Hebrews 11:35). Wherefore I honour and praise your eminency in virtue; and desire to be provoked by the exceeding piety of any of you, in all holy conversation and godliness. And although, as you will find, I have not without a cause, made a question of the lawfulness of your assembling together, by yourselves, to perform, without your men, solemn worship to God: yet I dare not make you yourselves the authors of your own miscarriage in this. I do therefore rather impute it to our leaders, who whether of a fond respect to some seeming abilities they think is in you for this, or from a persuasion that you have been better than themselves in other things; or whether from a preposterous zeal, they have put you upon a work so much too heavy for you: I shall not at this time concern myself to inquire into. But this is certain, at least it is so in my apprehension, that in this matter you are tempted by them to take too much upon you. I am not insensible but that for my thus writing, though I thereby have designed your honour and good order; I am like enough to run the gauntlet among you, and to partake most smartly of the scourge of the tongues of some, and to be soundly brow-beaten for it by others: specially by our author, who will find himself immediately concerned, for that I have blamed him for what he hath irregularly done, both with the Word, to you, and me. I look also to be sufficiently scandalized, and counted a man not for prayer, and meetings for prayer, and the like; but I will labour to bear them with patience, and seek their good that shall be tempted to abuse me. I had not, indeed I had not, spoke a word to this question in this manner, had not Mr. K. sent his paper abroad, and amongst us, for the encouraging this practice with us, in opposition to our peace. I do not say he designed our breach, but his arguments tended thereto; and had not our people been of a wise and quiet temper, his paper might have set us into a flame. But thanks be to God, we are at quiet, and walk in love, notwithstanding the LIFTS that have been to make us do otherwise.

There are also the mouths of some opened against me for this, who lie at wait for occasions, and shew that they are glad to take them before they are given by me: to whom I now shew by this ensuing discourse, that I had a reason to do what I did. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified by faith in Jesus Christ: to whom be honour and glory for ever. And remain, your faithful friend and brother to pray for you, to love you in the gospel, and to do you what Christian service I can,

JOHN BUNYAN.

02.03. FOOTNOTE:

FOOTNOTE:

1. This same sentiment is well expressed in Bunyan's verses at the conclusion of the Pilgrim, part First.

'Nor let my figure or similitude

Put thee into a laughter or a feud;

Leave this to boys and fools, but as for thee,

Do thou the substance of my matter see.'

02.03. The Woman's Prayer Meeting

THE WOMEN'S PRAYER MEETING A CASE OF CONSCIENCE RESOLVED, &c.

The occasion of my meddling in this manner with this controversy, is this. After I had, for reasons best known to myself, by searching found, that those called the women's meetings wanted for their support, a bottom in the word: I called them in our fellowship into question. Now having so done, my reasons for so doing, as was but reason, were demanded; and I gave them, to the causing of that practice with us to cease. So subject to the word were our women, and so willing to let go what by that could not be proved a duty for them to be found in the practice of. But when I had so done, by what means I know not, Mr. K., hearing of my proceeding in this matter, though I think he knew little of question or answer, sets pen to paper, and draws up four arguments for the justification of these meetings. The which, when done, were sent down into our parts; not to me, but to some of his own persuasion, who kept them, or sent them, or lent them whither they thought good: And so about two years after, with this note immediately following, they were conveyed to my hand. Bro: Bunyan, This enclosed, was sent to me from godly women, whose custom for a long time hath been to meet together to pray: who hearing of your contrary opinion, sent this. It came from Mr. K., who would desire to know what objections you have against it: and he is ready to give his further advice. Pray be pleased to give your answer in writing, for Mr. K. expects it. Your friends in the Lord,

S. B. S. F.

Pray be pleased to leave your answer with S. F. [1.6] in Bedford.

Now having received the papers, and considering the contents thereof: I was at first at a question with myself, whether the thing was feigned, or true; and to that purpose, writ to these women again: but calling to mind, that I had heard something of this before, I concluded there was ground to believe, as I do, [that it was true, and not feigned:] And so resolved to answer his demand and expectation. But to say nothing more as to this, I will next present you with the arguments he sent, and then with my manner of handling of them.

Mr. K.'s Arguments for Female Prayer Meetings.

He begins with this question, Whether women fearing God may meet to pray together, and whether it be lawful for them so to do? Which done, he falls to a wonderment, saying, It seems very strange to me, that any who profess the fear of God, can make any question touching the lawfulness thereof: The rule for praying being so general to all, and there being so many instances for the practice thereof, upon several occasions in the word of God, for their encouragement therein. He next presents us with his arguments, which are in number four, but in verity not one, to prove that thing for the which he urgeth them: as I hope to make appear by that I have done. First, saith he, If women may praise God together for mercies received for the church of God, or for themselves? then they may pray together: The proof whereof is plain (Exodus 15:20, Exodus 15:21). If it be objected the case was extraordinary, and that Miriam was a prophetess; To which I

answer, That the danger of ruin and destruction, and our deliverance from it, if the Lord grant it, cannot be looked at but as extraordinary. The designs of ruin to the church, and servants of God, being as great as at that time when God delivered his people from the hand of Pharaoh. And will call for praises, if the Lord please to send it, as then. And whereas it is further objected, that Miriam was an extraordinary person. To which I answer, That the duty itself of praising God for the mercy, was incumbent upon all, in as much as they were partakers of the mercy. And the same spirit of Christ that was in her, is also in all his servants: given for the same end, both to pray for mercies we stand in need of, and to praise God for [them]. Second, If women have in imminent danger to themselves and the church of God, prayed jointly together for deliverance, and God hath answered and approved of the same: then may women jointly pray together. The instance we have is famous (Esther 4:16). We there see she and her maidens did pray and fast together, and the Lord gave a gracious answer and deliverance. Third, If God hath in gospel times promised the pouring out of his Spirit to women, to that very end that they may pray together apart from men; then it is not only their liberty, but duty to meet and pray together. But God hath promised his Spirit to that end (Zechariah 12:10-13). Which Scripture is plain is a promise of gospel times. And it is to be noted that the text doth not in the singular number, say He shall pray apart, and his wife apart; but THEY shall pray apart, and THEIR wives apart. And (Malachi 3:16) God takes notice of all them that speak often together, and call upon his name. Fourth, If God hath so approved of women's meeting together to pray in gospel times, as then, and at that time to take an advantage to make known to them his mind and will concerning Jesus Christ: then it is lawful for women to pray together. But God hath so approved of their meeting to pray together (Acts 16:13). By which text it appeareth it was a frequent practice for women to meet and pray together. These are Mr. K.'s arguments; the conclusion of his paper follows. And besides all these particular instances, says he, what means those general rules to build up one another in our most holy faith, and pray in the Holy Ghost (Jude 1:20). But it extends to all that believe, both men and women; unless any will say women are not to be built up in their most holy faith. Therefore let not any hinder you from a duty so incumbent upon you in a special manner, in such a day as this is. Cannot many women that have used this practice, by experience, say, they have met with the Lord in it, and have found many blessed returns of prayer from God, both to themselves and the church, wherein God hath owned them? Therefore what God hath borne witness to, and approved of, let no man deter you from. Pray turn to the Scriptures quoted, which I hope will give you full satisfaction.

Mr. Bunyan's Answer.

These are his arguments, and this his conclusion, in which I cannot but say, there is not only boldness, but flattery. Boldness, in fathering of his misunderstanding upon the authority of the word of God: and flattery, in soothing up persons in a way of their own, by making of them the judges in their own cause: the which I hope to make farther appear anon. For since his women in their letter told me that Mr. K. expects my answer, I count myself called to shew the unsoundness of his opinion. Indeed he would, as they insinuate, confine me to answer by writing. But his papers have been I know not where, and how to put check to his extravagancies, that also, I know not, but by scattering mine [answer] abroad. And as I will not be confined to an answer in writing: so neither to his methods of argumentation. What scholar he is, I know not; for my part, I am not ashamed to confess, that I neither know the mode nor figure of a syllogism, nor scarce which is major or minor. Methinks I perceive but little sense, and far less truth in his arguments: also I hold

that he has stretched and strained the holy Word out of place, to make it, if it might have been, to shore up his fond conceits. I shall therefore, first take these texts from the errors to which he hath joined them, and then fall to picking the bones of his syllogisms. But as I shall not confine myself to his mode and way of arguing, so neither shall I take notice of his question upon which he stateth the matter in controversy. But shall propound the same question here, which, for the substance of it, was handled among us, when the thing itself was in doubt among us, namely, Whether, where a church of Christ is situate, it is the duty of the women of that congregation, ordinarily, and by appointment, to separate themselves from their brethren, and so to assemble together, to perform some parts of divine worship, as prayer, &c. without their men? This was our question, this we debated, and this Mr. K. might have sent for, and have spoken to, since he will needs be a confuter. And, courteous reader, since I have here presented thee with the question, I will also present thee with the method which I took when I handled it among my brethren.

First, I opened the terms of the question.

Second, Then shewed what assemblies they were that used to perform divine worship to God.

Third, And so shewed whose prayers in such worship was used, or by Paul and others desired.

First, By church of Christ, I mean, one gathered or constituted by, and walking after the rule of the Word of God. By situate, I mean, where such church shall happen to be, in whole, or in the parts thereof. By separating, I mean, their meetings together by appointment of their own, and as so met, to attempt to perform divine worship [by] prayer without their men. Second, To shew what manner of assemblies they were that used to perform divine worship to God of old. Now I find that there have been three sorts of assemblies, in which divine worship has been performed. 1. It has been performed in mixed assemblies; in assemblies made up of saints and sinners. I say divine worship has been performed in such assemblies, for, that there, the saints have been edified, sinners convinced and converted, and made to confess their sins, to the glory of God. Of these assemblies we read (Matthew 5:1, Matthew 13:1, Matthew 23:1; Mark 4:1, Mark 2:1, Mark 6:2, Mark 10:1; Luke 5:1, Luke 5:8, Luke 12:1, Luke 13:1, Luke 15:1, Luke 20:1; 1 Corinthians 14:23). And in many other scriptures. 2. I also find that the church, by herself, or as distinct from the world, have met together to perform it by themselves (Mark 4:34; Acts 2:1-4, Acts 13:1, Acts 13:2; Acts 15:4, Acts 20:7; John 20:19-26). 3. I find also that assemblies for divine worship have been made up of the elders, and principal brethren of the church, none of the rest of the congregation being present (Matthew 10:1; Luke 9:1; Acts 1:3, Acts 2:17, Acts 2:18; Galatians 2:1, Galatians 2:2) with several other scriptures beside. But in all the Scripture, I find not that the women of the churches of Christ, did use to separate themselves from their brethren, and as so separate, perform worship together among themselves, or in that their congregation: or that they made, by allowance of the Word, appointment so to do. Thus far therefore this must stand for a human invention, and Mr. K. for the promoter thereof. Third, This done, in the third place, I come to shew you whose prayers, or by whose mouth prayer in such assemblies, as are above proved lawful, used to be made, or by Paul or others were desired. 1. Whose prayers were used, or who was the mouth? and I find them called the prayers of the church in general, or of the principal men thereof in particular (Judges 2:4, Judges 2:5, Judges 20:8, Judges 20:26; Joel 1:14, Joel 2:15-17; Acts 12:5, Acts 13:1-3). 2. Also when Paul, or others, desired that prayers should be made of others for them. They either desired the prayers of the church in general, or of the brethren in particular (but never desireth, or

biddeth a woman's meeting, that prayers might there be made for them).

(1.) He desireth the prayers of the church in general (Colossians 4:2; Php 1:19, Php 4:6; 1 Thessalonians 5:17; Hebrews 13:18).

(2.) Or if he desireth prayers of certain persons, he only calls upon the men and brethren in particular; but never upon a woman by name nor sex to do it (1 Thessalonians 5:25; 2 Thessalonians 3:1; Romans 15:30; 1 Timothy 2:8). Nor was, as I said, the apostle alone in this thing. Christ speaks a parable to this end, that MEN ought always to pray (Luke 18:1). James saith, the effectual fervent prayer of a righteous MAN (James 5:16). Moses sent the young men to sacrifice (Exodus 24:5). And the people in the time of Zacharias, sent their MEN to pray before the Lord (Zechariah 7:2). I do not believe that by any of these the prayers of women are despised, but by these we are taught, who, as the mouth in assemblies to pray, is commended unto us.

One word more, The women in the time of Jeremiah the prophet, when they had made their cakes to the queen of heaven, (though the thing which they did was as right in their own eyes, as if they had done true worship indeed) and was questioned by the prophet for what they had done, could not justify what they had done as to the act, but by pleading, They did it not "without their men" (Jeremiah 44:17-19). Thus having premised these few things, I shall now come more directly to discourse of the question itself, TO WIT, Whether, where a church of Christ is situate, it is the duty of the women of that congregation, ordinarily, and by appointment, to separate themselves from their brethren, and as so separate, to assemble together to perform divine worship, [by] prayer, without their men? This was our question, and this I will now give a negative answer unto. For I find not in Christ's testament any command so to do; no nor yet example: and where there is none of these, it cannot be a duty upon them; no, nor yet liberty, but presumption to attempt it. The command, says Mr. K., is general to all. But I answer, yet limited, and confined to order and manner of performance. Women may, yea ought to pray; what then? Is it their duty to help to carry on prayer in public assemblies with men, as they? Are they to be the audible mouth there, before all, to God? No verily, and yet the command is general to all to pray. Women of the respective churches of Christ, have no command to separate themselves from the men of their congregations, to perform prayer in their own company without them, and yet the command is general to all to pray. We must therefore distinguish of [between] persons and performances, though we may not exclude either. The manner also, and order in which such and such duties must be done, Mr. K. knows is as essential, in some cases, as the very matter of worship. But we will come to my reasons for my dissenting from Mr. K. in this. After which I will consider his arguments, and the scriptures that he would under-prop them with. As for my reasons for my dissenting from him, they are these: — First, To appoint meetings for divine worship, either in the whole church or in the parts of it, is an act of power: which power, resideth in the elders in particular, or in the church in general. But never in the women as considered by themselves. Mr. K. indeed doth insinuate that this power also resided in them; for he saith, God hath in gospel times promised the Spirit to women to that very end, that they may pray together, apart from men. Now if the Spirit is given them to THIS very end, that they may do it apart from men, then they have a power residing in themselves to call their own sex together to do it. And what brave doings will such a conclusion make, even the blind himself will perceive. But further of this anon; meanwhile we will attend [to] our own assertion. Namely, "that to call the church, or parts thereof together, to perform divine worship to God, is an ACT of POWER, which power resideth in the

church in general, or in the elders in particular.” We will treat of the last first. 1. For the eldership, Moses and Aaron of old were they, with the priests, that were to call the church together to perform divine worship to God, and that both as to the whole, or as to the parts of it (Numbers 10:7, Numbers 10:8; Deuteronomy 4:14, Deuteronomy 31:11, Deuteronomy 31:12; Exodus 4:29, Exodus 12:21, Exodus 17:5). Also, in after times, they were the elders and chief of the church, that did it (Joshua 24:1; Ezra 10:5-9; Acts 14:27, Acts 15:3). Or, 2, If their calling together to perform divine worship, was not by the elders alone: yet it was by the power that resided in the church for that thing, who jointly ordered the same (Judges 20:8, Judges 20:18 : Ezra 3:1; Zephaniah 2:1-3; Acts 12:12; 1 Corinthians 5:4, 1 Corinthians 11:20). All these are plain cases. But never, as I ever did read of in the Bible, did women, ordinary believing ones, assume this power of the elders, or of the church, to themselves. If it be asked, Who did appoint that meeting made mention of in Acts 12:12? I answer, It was appointed by the power of the church, who, for her own conveniency, if she cannot come all into one place at once to perform the duty, as it is not likely four or five thousand should, in times of persecution, which was their case, [they] may meet some here, some there, for their edification and comfort. Compare Acts 12:5 with Acts 12:12 and Acts 12:17. Nor do I question the lawfulness of this or that part of the church’s assembling together for prayer: though the elders, and greatest part of the brethren, be absent. If, first, such MEN that call such assemblies are countenanced by the elders, or church, to do it (1 Timothy 2:8; 2 Timothy 2:22). But that the sisters of this or that church, may call their own sex together to perform such worship by themselves to God (for this is the thing in debate) I find no warrant for. Second, Because this kind of worship, when done in and by a company, is MINISTERIAL to that company, as well as petitionary to God. That is, they that, as the mouth in assemblies pray to God, teach that assembly, as well as beg mercies of him. And I find not that women may assemble to do thus. That such prayer is a kind of ministering in the word to standers by, consider well 1 Corinthians 14:15-19. Wherefore let them keep silence in the church, and in the parts thereof, when assembled to worship God. In all public worship by prayer, teaching is set on foot, two ways:

1. By propounding to that assembly the things that must, by agreement, be prayed for.

2. And by proving them to suit with the will of God, that prayer may be made in faith (1 John 5:14).

1. For all such prayer must be made for the things agreed upon first; and consequently for things that by the word are proved good, and suitable for the seasons, persons, or things, for or about which such prayers are made. For they that have meetings for prayer, without this, pray at random, and not by rule. “If two of you shall agree on earth, as touching anything that they shall ask [according to God’s will] it shall be done for them,” saith Christ, “of my Father which is in heaven” (Matthew 18:19). Now, I say, if things prayed for in assemblies must first be jointly agreed upon, then must such things, by some one, or more of that assembly, be first propounded, expounded, and proved to be good by the word. Good for such persons, seasons, or things, for which such prayer is made. And, besides, the gifts required to do this, if this is not teaching I am out. And yet this must first be done to instruct all present, to help their faith, and to quicken their spirits to, and in that worship. That they may as one man have their eyes unto the Lord (Zechariah 9:1). But that this power is given to women, to ordinary believing ones that are in the highest account in churches, I do not believe. I do not believe they should minister to God in prayer before the whole church, for then I should be a Ranter or a Quaker; nor do I believe they should do it in their own womanish assembly, for the reason urged before. And I will add, if brethren not

heretofore called by the church to open scriptures, or to speak in the church to God in prayer, are not at first to be admitted to do this, but before the elders or principal brethren, that they may hear and judge (1 Corinthians 14:26-29). How can it be thought to be meet or lawful for women, of whom it must be supposed, that they have received no such gifts, that they should use this power? I say, how can it be imagined that the women should be bound of God to do this in such sort as doth utterly exclude the elders and all the men in the congregation from a possibility of understanding and of judging of what they do? And yet this is the doctrine of Mr. K.; for he saith, "That the Spirit of God is promised to women to this very end, that they may pray together, apart from men." But God is not the author of this confusion in the churches. 2. But secondly, As teaching by prayer in assemblies, is thus set on foot; so every one also that shall in such meetings be the mouth of the whole, to God, ministereth so, doctrine to that assembly, as well as presenteth petitions to God. Else how can that assembly say AMEN at their prayer or giving of thanks? For to say AMEN is an effect of conviction, or of edification received of the stander by, from him that now is so ministering in that assembly before God (1 Corinthians 14:15-17). Yea, I believe that they that pray in assemblies, or that shall give thanks for mercies received there, ought to labour to speak, not only with fervency of words, but with such soundness of doctrine while they mention, urge, or plead the promise with God, that that whole assembly may be enlightened, taught, taken, and carried away in their spirits, on the wing of that prayer, and of faith, to God, whose face they are come to seek, and whose grace they are gathered together to beg. Now this is called praying and praising, to the teaching and edifying of others, as by the scripture afore named is made appear (1 Corinthians 14:14-19). But by what word of God the sisters of the respective churches may set up this way of teaching of one another in their assemblies, I am ignorant of. Third, The Holy Ghost doth particularly insist upon the inability of women, as to their well managing of the worship now under consideration, and therefore it ought not to be presumed upon by them. They are forbidden to teach, yea to speak in the church of God. And why forbidden, but because of their inability. They cannot orderly manage that worship to God, that in assemblies is to be performed before him; I speak now of our ordinary believing ones, and I know none extraordinary among the churches. They are not builded to manage such worship, "they are not the image and glory of God, as the men are" (1 Corinthians 11:7). They are placed beneath, and are called the glory of the man. Wherefore they are weak, and not permitted to perform public worship to God. When our first mother, who was not attended with those weaknesses, either sinful or natural, as our women now are, stept out of her place but to speak a good word for worship, you see how she was baffled, and befooled therein; she utterly failed in the performance, though she briskly attempted the thing. Yea she so failed thereabout, that at one clap she overthrew, not only, as to that, the reputation of women for ever, but her soul, her husband, and the whole world besides (Genesis 3:1-7). The fallen angel knew what he did when he made his assault upon the woman. His subtilty told him that the woman was the weaker vessel. He knew also that the man was made the head in worship, and the keeper of the garden of God. The Lord God took the man, said unto the man, commanded the man, and made him keeper of the garden (Genesis 2:15-17). Wherefore the management of worship belonged to him. This, the serpent, as I said, was aware of. And therefore he comes to the woman, says to the woman, and deals with the woman about it, and so overcomes the world. Wherefore it is from this consideration that Paul tells Timothy that he permitted not a woman to teach, nor to usurp authority over the man, but to be in silence. But to call the church or parts thereof together, to perform solemn worship, and in such a call to exclude or shut out the men, is

an usurping of that authority over them to a high degree. And he renders the reason of this his prohibition thus, "For Adam was first formed, then Eve, [and therefore had the headship in worship]. And Adam was not deceived, but the woman being deceived, was in the transgression" (1 Timothy 2:13, 1 Timothy 2:14). But again, it should seem, methinks, if women must needs be managers of worship in assemblies, they should do it, as Eve, before Adam, in presence of the men: But that I think none will allow, though that would be the way best to correct miscarriages; how then should it be thought convenient for them to do it alone. If children are not thought fit to help to guide the ship with the mariners, shall they be trusted so much as with a boat at sea alone. The thing in hand is a parallel case. Fourth, If the weightiness of this worship be, as indeed it is, so great, that the strongest and best able to perform it do usually come off with blushing, and with repentance for their shortness, as to the well performance thereof; though they engage therein by good and lawful authority; what will they do who are much weaker here, and when, as Eve, they set to it in a way of usurping of authority, and of their own head and will. To offer strange fire with incense, which was a type of prayer, you know what it cost Nadab and Abihu, though men, and the sons of Aaron. [Yet] Mr. K. cries the sisters, the women, the women's meetings, and the like, and how they have prevailed with heaven. Poor man, I am sorry for his weakness, and that he should show that himself is so nunnish in such a day as this. But to return, as all worship in assemblies ought to be performed with the most exact order and solemnity; so this of prayer with that, if possible, that is more than all the rest; and therefore this makes it more heavy still. When men preach they have to do with men, but when they pray in assemblies they have to do both with men and with God at once. And I say, if it be so great a matter to speak to men before God; how great a matter is it to speak to men and God at once; to God by way of petition, and to men by way of instruction. But I am persuaded if those most fond of the women's meetings for prayer were to petition the king for their lives, they would not set women to be their advocates to him; specially if the king should declare beforehand by law, that he permitted not a woman in an open auditory to speak before him. There are also many temptations that attend the duty of praying in assemblies, especially those that are immediately employed therein. These temptations, they awake, are aware of, are forced to wrestle with, and greatly to groan under. Wherefore we put not the weak upon this service; not the weak, though they be men; not they in the presence of the strong. How then should the weakest of all be put upon it, and that when together by themselves. Men, though strong, and though acting by lawful authority in this, are not able, but with unutterable groans, to do it: how then shall all those that attempt it without that authority, perform it as acceptable worship to God? This work, therefore, is as much too heavy for our women now, as that about which Eve engaged in at first, was too heavy for her. But, Fifth, If this worship may be managed by the sisterhood of the churches, being congregated together in the absence of their men: of what signification is it that man is made head of the woman as well in worship as in nature? (1 Corinthians 11:3, 1 Corinthians 11:7). Yea more, why are the elders of the churches called watchmen, overseers, guides, teachers, rulers, and the like? If this kind of worship may be performed, without their conduct and government? (Ezekiel 3:17, Ezekiel 33:7; Acts 20:28; Ephesians 4:11; Psalms 28:2; Hebrews 13:17). 1. Why is man made the head of the woman in worship, in the worship now under debate, in that worship that is to be performed in assemblies? And why are the women commanded silence there, if they may congregate by themselves, and set up and manage worship there? Worship was ordained before the woman was made, wherefore the word of God at the first did not immediately come to her, but to him that was first formed, and

made the head in worship (Genesis 2:16-18; 1 Corinthians 14:35, 1 Corinthians 14:36). And hence it is that women are so strictly tied up to this headship; that if they will learn, they must ask their husbands at home (1 Corinthians 14:35), not appoint meetings of their own sex to teach one another. "But what must they do that have unbelieving ones? and what must they do that have none?" Answer, Let them attend upon those ordinances that God has appointed for the building up and perfecting of the body of Christ (Ephesians 4:11-13), and learn as the angels do (Ephesians 3:10; 1 Peter 1:12). 2. But I say, if they must do as Mr. K. says, they are in duty bound, to wit, meet by themselves apart from their men, and as so met, perform this most solemn worship to God: how shall the elders and overseers, the watchmen, rulers, and guides in worship, perform their duty to God, and to the church of God, in this, since from this kind of worship they are quite excluded, and utterly shut out of doors: unless it be said, that to watch, to oversee, and to guide, in the matter and manner of performance of this worship in assemblies, is no part of the watchman or overseer's work; or in their lawful absence, the work of the principal men of the church. Nor will the faithful and dutiful overseer leave worship, no, not in the best part of the congregation assembled to worship, to be performed by every weak brother, though I believe it might with more warrant be left to them, than to the strongest among our ordinary ones of the other sex. Also our elders and watchmen covet, if we have unbelievers to behold, that our worship be performed by the most able. How then shall it be thought that they should be so silly, to turn a company of weak women loose to be abused by the fallen angels? Can it be thought that their congregation, since they have it without a command, shall fare better among those envious spirits than those that are lawfully called shall fare before the world? Watchman, watchman, see to thy duty, look well to the manner of worship that is to be performed according to thy commission. Trust not Eve, as Adam did, with worship, and with its defence. Look that all things be done in worship as becomes thee, a head, both in nature and by office, and leave not so solemn a part of worship as prayer, in company, is, and ought to be accounted to be done; thou canst by no means tell how. Watch in and over all such worship thyself. Be diligent to know the state of thy flocks, whether they be flocks of men, or women; and look well to thy herds, and thou shalt have milk enough, not only for men and babes, but also for the maintenance and life of thy maidens. So that they need not go with their pitchers to seek water there where their God has not sent them (Proverbs 27:23-27). Besides the shepherds' tents is provision sufficient for them (Song of Solomon 1:8). But, for a conclusion of this, I will ask this man, If he doth not, by pleading for these women's meetings, declare, that the women, without their men, are better able by themselves to maintain divine worship, than the men are without their elders? forasmuch as he himself will not allow that the men should always perform worship without his oversight and inspection, and yet will plead for the women to have such worship in their congregation, among themselves, excluding for ever the men there from. For, saith he, the Spirit is promised to be given to them to that very end, that they may meet together to pray apart without their men. And now for Mr. K.'s arguments, which, as I said, are in number four. 1. We will take the scriptures from them; and, 2. Then pick the bones of their carcasses. Yet in my taking of the scriptures from his arguments, I will do it in a way that is most to his advantage, making of each of them as formidable an objection as I can against myself.

OBJECTION.

Miriam took a timbrel in her hand, and went out, and all the women went out after her, praising God with timbrels and dances for their deliverances. Therefore the women of the churches of

Christ may appoint meetings of their own, as separate from their brethren, and then and there perform divine worship, [by] prayer, in that, their congregation, without their men (Exodus 15:20, Exodus 15:21).

ANSWER

1. Miriam was a prophetess: and, I suppose, that none of our women will pretend to be such. And though Mr. K. labours to get over this, by saying that the work of praising was incumbent upon all: yet by his leave, judgment, and discretion, and a spirit of conduct suitable to the duty, as we read of, was found among the women in none but she. Why is it else said, Miriam led them forth; Miriam the prophetess did it. Another, by Mr. K.'s argument, might have done it as well. Thus degrades he the prophetess, that he may get favour with the ordinary women, and prompt them on to a work that he has a superstitious affection for. 2. But his assertion is of no weight. The women were not left in that extraordinary service to the spirit of ordinary believers. Nor can I count it but crooked dealing to bring in extraordinary persons, in their extraordinary acts, to prove it lawful for ordinary persons to do that which is not commanded them. 3. But though Miriam did go forth, or come out with the women, yet not from the men, into some remote place in the wilderness to worship by themselves. She rather went or came out, and the women followed her from the place by the sea, where now they were, after Moses, to sing as her sex became her; for she, though an extraordinary woman, might not make herself an equal with Moses and Aaron, therefore she came behind in worship, yet with the body of the people, as it is said, "So Moses brought Israel from the Red Sea" (Exodus 15:22). Women, though prophetesses, must wear some badge or other of inferiority to those that are prophets indeed (1 Corinthians 11:3-9). And I choose to understand that Miriam did this.

(1.) Because the text last mentioned says so.

(2.) Because Miriam, and all the women, did sing with the words of the men, 1 Corinthians 11:1 compared with 1 Corinthians 11:21.

(3.) For that they did sing them after the men, as taking them from their mouth. For, saith the text, Miriam answered them, and so handed it down to them of her sex, saying, "Sing ye to the Lord, for he hath triumphed gloriously" (1 Corinthians 11:1, 1 Corinthians 11:21).

(4.) For that she commanded the women that they should sing the same song: hence it is called the song of Moses, not of Miriam (Revelation 15:3).

(5.) From all which I conclude, that Miriam did not draw the women away into some such place where neither Moses, nor Aaron, nor the elders of Israel could see, behold, and observe their manner of worship. But that she, as her modesty became her, did lead them out from that place where they were, to sing, and to dance, and to praise God, after the men.

(6.) This scripture therefore favoureth not this man's opinion, to wit, "That it is the duty of the women of the churches of Christ to separate themselves from their brethren, and as so separate, to perform divine worship by themselves."

OBJECTION.

Esther, the queen, performed, with her maidens, this duty of prayer, without their men: therefore the women of gospel churches may separate themselves from their brethren, and perform it among themselves (Esther 4:16).

ANSWER.

1. Esther was in the house of the king's chamberlain, and could not at this time come to her brethren; No, not to her uncle, Mordecai, to consult how to prevent an approaching judgment. Yea, Mordecai and she were fain to speak one to another by Hatach, whom the king had appointed to attend upon the queen (Esther 4:5-9). So she could by no means, at that time, have communion with the church. No marvel, therefore, if she fasted with her maidens alone: for so she must now do, or not do it at all. But I will here ask this, our argumentator, whether Esther did count it a burden or a privilege thus now to be separated from her brethren, and so forced to perform this work as she did? If a privilege, let him prove it. If a burden, he has little cause to make use of it to urge that, her practice then, for a ground to women that are at liberty, to separate from their brethren to perform such worship by themselves in their company, without their men. 2. We do not read that she desired that any of the women that were at liberty should come from the men to be with her; whence we may gather, that she preferred their liberty to worship with men, far beyond a woman's meeting. She counted that too many, by herself and her maidens, were in such bondage already. 3. Neither did she attempt to take that unavoidable work upon herself, but as begging of the men that she might, by their faith and prayers, be borne up therein; clearly concluding that she did count such work too hard for women to perform by themselves, without the help of men (Esther 4:15, Esther 4:16). 4. Besides this woman's meeting, as Mr. K. would have it, was made up of none but the queen and her household maids, and with but few of them; nor will we complain of our honest women when the case is so that they cannot go out to the church to do this, if they pray with their maids at home. 5. But what if Esther did pray with her maids in her closet, because she could not come out to her brethren. Is it fair to make the necessity of a woman in bondage a law to women at liberty? This argument, therefore, is erroneous, and must not have this text to show it up; we therefore take it away from his words and proceed to a sight of his next.

OBJECTION.

But it is said by the prophet Zecharias, that the Spirit is promised to be given, in New Testament times, to women, that they may pray together apart from men (Zechariah 12:11-13).

ANSWER. The text says nothing so, but is greatly abused by this man. Indeed, it says their wives shall mourn apart, but it saith not, they shall do so together. Yea, that they shall separate themselves by the dictate of God, from their brethren, to do so, is that which this text knows nothing of. Sometimes many may be together, apart from others; but why Mr. K., to serve his purpose, should rack and strain this text to justify his woman's meeting, I see no reason at all. My reason against him is, for that the look here upon him whom we have pierced, which is to be the cause of this mourning, is to be by an immediate revelation of the Holy Ghost, who doth not use to tell before hand when he will so come down upon us. But such a meeting as Mr. K. intends must be the product of consultation and time. "I will pour," saith God, "upon the house of David - the spirit of grace and of supplications: and then they shall look"; that is, when that spirit so worketh with them as to enable them so to do. Now, I say, I would know, since this mourning is to be the effect of this look, and so before one is aware (Song of Solomon 6:12), whether Mr. K. can prove

that these women were to have an item beforehand, when they should have this look. But as it would be ridiculous thus to conclude, so as ridiculous is it to think to prove his women's meetings from hence.

Nor doth the conclusion that he hath made hereupon prove more but that he is ignorant of the work of the Spirit in this matter, or that his fondness for the women's meetings hath made him forget his own experience. For how can one that never had but one such look upon Jesus Christ, draw such a conclusion from hence. And that all those women should have this look at the same time, even all the women of the house of David and of the inhabitants of Jerusalem, that they might, all of them, by the direction of the Holy Ghost, separate themselves from their men to hold a woman's meeting or meetings by themselves for this, is more fictitious than one would imagine a man should dream. If he says that the women have a promise to have this look when they please, or that they are sure to have it because it is entailed to THEIR meeting, for this seems to come nearest his conclusion: yet what unavoidable inconveniences will flow therefrom, I leave to any to judge. But I take this mourning to be according as another of the prophets says, "They shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity" (Ezekiel 7:16). All those souls, therefore, that shall be counted worthy to have this look shall mourn apart, or by themselves, when they have it. For though a man cannot appoint to himself when he will repent of his sins, or when the Holy Ghost will work, yet he shall repent indeed; he shall do it, I say, when HE doth so work, not staying till another can do so too. And since our own iniquity will then make us best consider our own case, mourning apart, or every one for their own iniquity, is most naturally proper thereto. And this is the mourning that shall be in the house of David, Jerusalem, the church, both with men and women, at all times when the Holy Ghost shall help us to look upon him whom we have pierced. Pray God give Mr. K. and myself more of these looks upon a crucified Christ, for then we shall understand this and other such like scriptures otherwise than to draw such incoherent inferences from them as he doth.

OBJECTION.

"Women were wont in gospel times to meet together to pray. Therefore the women in gospel churches may separate themselves from their brethren to perform divine worship by themselves without their men" (Acts 16:13). This is another of his scriptures, brought to uphold this fancy: But,

ANSWER

1. It is not said that the women of churches met together alone to pray. But that Paul went down to a river-side where prayer was wont to be made, and spake unto the women that resorted thither. It looks therefore most agreeable to the word, to think that there the law was read by the Jewish priests to the proselyted women of that city, and that prayer, as was their custom in all such service, was intermixed therewith. But this is but conjectural. And yet, for all that, it is better grounded, and hath more reason on its side, than hath any of this man's arguments for the opinion of his women's meetings. But, 2. There was there at that time no gospel church of Christ, nor before that any gospel ministry, consequently no church obedience. Should it then be granted, that there were none but women at that meeting, and that their custom was to meet at that river-side to pray, it doth not therefore follow, that their practice was to be a pattern, a rule, a law to women in churches, to separate from their brethren, to perform divine worship, in their own woman's congregation without their men. 3. There was there no gospel believer. Lydia herself, before Paul

came thither, had her heart shut up against the faith of Jesus Christ; and how a company of strangers to gospel faith, should in that their doing, be a pattern to the women in churches, a pattern of Christian worship, I do not understand. 4. If Paul's call to Philippi had been by the vision of a woman, or woman's meeting: what an argument would this man have drawn from thence to have justified his women's meetings? But since it was by a man, he hath lost an argument thereby. Though he, notwithstanding, doth adventure to say, that God so approved of that meeting, as then, and at that time, to take advantage to make known his mind and will to them concerning Jesus Christ. 5. And now I am in, since Mr. K. will needs have this scripture to justify such a practice, I wonder that he so lightly overlooked Paul's going to that meeting, for thither he went to be sure (Acts 16:13-16). Yea how fairly, to his thinking, might he have pleaded, that Paul by this act of his, was a great lover, countenancer and commender of those he calls the women's meetings. Paul went to the women's meeting at Philippi, therefore it is lawful for the women of gospel churches to separate from their brethren, and to congregate by themselves for the performance of some parts of divine worship. I say how easily might he have said this, and then have popt in those two verses above quoted, and so have killed the old one? For the word lies liable to be abused by the ignorance of men, and it had been better than it is, if this had been the first time that this man had served it so, for the justification of his rigid principles; but when men, out of a fond conceit of their own abilities, or of prejudice to them that contradict their errors, are tempted to shew their folly, they will not want an opportunity from false glosses put upon the text, to do it. 6. But Paul went to that company to preach Christ's gospel to them, not for that they merited his coming, but of the grace of God, as also did Peter and John, when at the hour of prayer they went up into the temple, and Paul into the synagogue at Antioch (Acts 3:1-3, Acts 13:14-16). But as fairly might this man have urged, that the healing of the lame man that lay at that time at the gate of the temple, and the conversion of them by Paul at Antioch, was by the procurement of the prayers of the sisters and by their reading of the law in that synagogue at Antioch, as to argue as he has done, that God was so well pleased, or so well approved of that woman's meeting as he feigns it at Philippi, as to send, &c. to them his minister. 7. But again, that this woman's meeting should be so deserving, and that while they were without the faith of Christ, as to procure a gospel minister to be sent unto them, that Christ might to them be made known, and yet that so few of them should be converted to the faith, seems a greater paradox to me. For we read not that one of the women then, or of them of the town, that did use to go to that meeting (for Lydia was of Thyatira), was ever converted to Christ; brethren we read of several, but we hear not of any one more of those women (Acts 5:40). But Lydia worshipped God, therefore her practice might prevail. Although it is said she worshipped God, yet she was but a proselyte, as those Acts 13:1-52 were, and knew no more of Christ than the eunuch did (Acts 8:1-40). But hold, she had faith, will that make all practice acceptable; yea, law and commandment to others, and the work of those that have none, meritorious? But we must touch upon these things anon.

OBJECTION.

"But (saith Mr. K.) Malachi 3:16 doth countenance these meetings."

ANSWER.

Not at all; though Mr. K. has pleased to change a term in the text, to make it speak his mind; for he has put out thought, and put in call; but all will not do his work; for when he has done what he can,

it will be difficult to make that scripture say, It is the duty of women in gospel churches to separate from their brethren, to perform divine worship among themselves.

OBJECTION.

“But Jude 1:20 doth justify these meetings, except,” saith he, “any will say, women are not to be built up in their most holy faith.”

ANSWER.

How fain would the man lay hold on something, only he wants divine help, that is, the word of God, to bottom his things upon. But doth the apostle here at all treat of the women and their meetings, or are they only the beloved; and to be built up, &c. speaks he not there to the church, which consisteth of men and women? and are not men the more noble part in all the churches of Christ? But can women no other way be built up in their most holy faith, but by meetings of their own without their men? But, Building up YOURSELVES, I suppose is the thing he holds by. But cannot the church, and every woman in it, build up themselves without their woman’s meetings? wherefore have they the word, their closet, and the grace of meditation, but to build up themselves withal? He saith not, “Build up one another,” but if he had, it might well have been done without a woman’s meeting. But anything to save a drowning man. This text then is written to the church of Christ, by which it is exhorted to faith and prayer; but it speaks not a word of a woman’s meeting, and therefore it is fooling with the word to suggest it. I cannot therefore, while I see this impertinent dealing, but think our argumentator dotes, or takes upon him to be a head of those he thinks to rule over. The woman’s letter to me also seems to import the same, when they say, “Mr. K. would desire to know what objections you have against it (his arguments), and he is ready to give his further advice.” Thus having taken from his arguments those holy words of God which he has abused, to make them stand; I come next to the arguments themselves, and intend to pick their bones for the crows.

1stly,

He saith, “That the same spirit that was in Miriam, is also in all God’s servants for the same end, both to pray for mercies we stand in need of, and to praise God for mercies received.”

ANSWER.

1. But the question is, whether Miriam did, as she led out the women to dance, act only as an ordinary saint. And if you evade this, you choose the tongue of the crafty, and use the words of deceit; for she managed that work as she was “Miriam the prophetess”; and in your next, pray tell your women so. 2. But as Miriam the prophetess, she did not lead the women from their men, to worship in some place remote by themselves, as we have shewed before.

2dly,

He saith, “That God hath promised to pour out his Spirit in gospel times to that very end, that women might pray together apart from men.”

ANSWER.

1. Not mentioning again what was said before: I add, if by men, he means the brethren, the prophet will not be his voucher, for he neither saith nor intimates such a thing. 2. And how far short this saying is, of making of God and his holy prophet, the author of schism in worship, and an encouragement unto schism therein, it is best in time that he looks to it. For if they may withdraw to do thus at one time, they may withdraw to do thus at another. And if the Spirit is given to them to this very end, that they may go by themselves from the church, to perform this divine worship at one time, they may, for what bounds this man has set them, go by themselves to do thus always. But, as I said, the whole of this proposition being false, the error is still the greater.

3dly,

“God,” saith he, “hath so well approved of women meeting together to pray in gospel times, as then, and at that time, to take occasion to make known his mind and will to them concerning Jesus Christ” (Acts 16:13).

ANSWER.

Let the reader consider what was said before, and now it follows; if this assertion be true, then the popish doctrine of merit is good, yea the worst sort of it, which is, works done before faith. For that we read of none of these women save Lydia feared or worshipped God; and yet saith he, God so approved of that meeting as then, and at that time, to send them his gospel, which is one of the richest blessings; nor will it help to lay Cornelius, now in my way, for the deservings here were, for ought we read, of women that feared not God. Here Lydia only bare that character; it is said SHE worshipped God, but she was not all the women. But Mr. K. saith thus of them all. I know also there was faith in some in Messias to come, though when he came, they knew not his person; but this is not the case neither; these women, who held up as he feigned, this meeting, were not as we read of, of this people.

4thly,

He said, “That Esther and her maids fasted and prayed, and the Lord gave a gracious return, or answer and deliverance.” That is, to the church, that then was under the rage of Haman.

ANSWER.

Let the reader remember what was said before, and now I ask this man, 1. Whether Mordecai and the good men then did not pray and fast as well as she? And if so, Whether they might not obtain at least, some little of the mercy, as well as those women? If so, 2. Whether Mr. K., in applying the deliverance of this people to the prayer of the queen and her maids, for he lays it only there, be not deceitfully arguing, and do not tend to puff up that sex, to their hurt and damage! Yea whether it doth not tend to make them unruly and headstrong? But if they be more gently inclined to obedience, no thanks to Mr. K. 3. And if I should ask Mr. K. who gave him authority to attribute thus the deliverance of this people, to who and what prayers he please, I suppose it would not be easy for him to answer. The text saith not that the prayers of these women procured the blessing. But Mr. K. hath here a woman’s meeting to vindicate, and therefore it is that he is thus out in his mind. Prayers were heard and the church was delivered. And I doubt not but that these good women had hand and heart in the work. But should all be admitted that Mr. K. hath said as to this also, yet this scripture, as hath already been proved, will not justify his woman’s meeting.

5thly,

“He makes his appeal to the women, if they have not obtained, by their prayers in these their meetings, many blessed returns of prayer from God, both to themselves and the church of God.”

ANSWER.

I count this no whit better than the very worst of his paper, for besides the silliness of his appeal, by which he makes these good women to be judges in their own cause, his words have a direct tendency in them to puff them up to their destruction. I have wondered sometimes, to see when something extraordinary hath happened to the church of God for good, that a few women meeting together to pray, should be possessed with a conceit, that they fetched the benefit down from heaven, when perhaps ten thousand men in the land prayed for the mercy as hard as they. Yea I have observed, that though the things bestowed, were not so much as thought of by them, yet they have been apt to conclude that their meeting together has done it. But poor women, you are to be pitied; your tempter is to bear the blame, to wit, this man and his fellows. I come now to some objections that may yet be thought on: and will speak a word to them.

OBJECTION.

It is said, “Where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20).

ANSWER.

To gather together in Christ’s name, is to gather together by his authority; That is, by his law and commandment (Acts 4:17, Acts 4:18, Acts 4:30, Acts 5:28, Acts 5:40; Colossians 3:17). But we have no law of Christ, nor commandment, that the women of this or that church, should separate themselves from their brethren, to maintain meetings among themselves, for the performing of divine worship: and therefore such meetings cannot be in his name; that is, by his authority, law, and commandment; and so ought not to be at all.

Objection.

“But women may, if sent for by them of their own sex, come to see them when they are sick, and when so come together, pray in that assembly before they part.”

ANSWER.

The law of Christ is, “Is any sick among you? let him [and the woman is included in the man] call for the elders of the church; and let them pray over him,” &c. And to this injunction there is a threefold promise made.

(1.) “And the prayer of faith shall save the sick.”

(2.) “And the Lord shall raise him up.”

(3.) “And if he have committed sins, they shall be forgiven him” (John 5:14, John 5:15). And considering, that this advice is seconded with so much grace: I think it best in all such cases, as in all other, to make the word of God our rule.

OBJECTION.

“But women have sometimes cases, which modesty will not admit should be made known to men, what must they do then?”

ANSWER.

Their husbands and they are one flesh, and are no more to be accounted two. Let them tell their grief to them. Thus Rachel asked children of her husband, and went not to a nest of women to make her complaint to them (Genesis 30:1). Or let them betake themselves to their closets, with Rebecca (Genesis 25:20-23). Or if they be in the assembly of the saints, let them pray in their hearts, with Hannah. And if their petition be lawful, I doubt not but they may be heard (1 Samuel 1:13). Our author, perhaps, will say, I have not spoken to his question; which was, “Whether women, fearing God, may meet to pray together? And whether it be lawful for them so to do?” But I answer, I have: with respect to all such godly women as are in the churches of the saints (1 Corinthians 14:33-35 compared with 1 Corinthians 14:15-17). And when he has told us, that his question respected only those out of churches, then will I confess that I did mistake him. Yet he will get nothing thereby, forasmuch as his question, to be sure, intends those in special. Also his arguments are for the justifying of that their practice. Now the reason why I waved the form of his question, was, because it was both scanty and lean of words, as to the matter of the controversy in hand: also I thought it best to make it more ample, and distinct, for the edification of our reader. And if after all, Mr. K. is not pleased at what I have done, let him take up the question, and answer it better. The man perhaps may fly to the case of utter necessity, and so bring forth another question, to wit, whether, if the men of a church should all die, be murdered, or cast into prison: the women of that church may not meet together to pray? And whether it be not lawful for them so to do? But when he produceth a necessity for the putting of such a question, and then shall put it to me; I will, as God shall help me, give him an answer thereto. But, may some say, Our women in this do not what they do of their own heads, they are allowed to do what they do by the church. I answer, No church allowance is a foundation sufficient to justify that which is neither commanded nor allowed by the word. Besides, who knows not, that have their eyes in their heads, what already has, and what further may, come into the churches, at such a gap as this. And now to give the reader a cautionary conclusion.

CAUTION 1.

Take heed of letting the name, or good show of a thing, beget in thy heart a religious reverence of that thing; but look to the word for thy bottom,[12] for it is the word that authorizeth, whatever may be done with warrant in worship to God; without the word things are of human invention, of what splendour or beauty soever they may appear to be. Without doubt the Friars and Nuns, and their religious orders, were of a good intent at first, as also compulsive vows of chastity, single life, and the like. But they were all without the word, and therefore, as their bottom wanted divine authority, so the practice wanted sanctity by the Holy Ghost. The word prayer is, of itself, in appearance so holy, that he forthwith seems to be a devil that forbids it. And yet we find that prayers have been out of joint, and disorderly used; and therefore may by one, without incurring the danger of damnation, be called into question; and if found without order by him, he may labour to set them in joint again (Matthew 6:5-8, Matthew 23:14; James 4:3). I am not of the number of them that say, “What profit should we have if we pray unto God?” (Job 21:15). But finding no good footing in the

word for that kind of service we have treated about above, and knowing that error and human inventions in religion will not offer themselves, but with wiped lips, and a countenance as demure as may be, and also being persuaded that this opinion of Mr. K. is vagrant, yea a mere alien as to the scriptures, I being an officer, have apprehended it, and put it in the stocks, and there will keep it, till I see by what authority it has leave to pass and repass as it lists, among the godly in this land.

CAUTION 2.

Yet by all that I have said, I never meant to intimate in the least, but that believing women are saints as well as men: and members of the body of Christ. And I will add, that as they, and we, are united to Christ, and made members of his mystical body, the fulness of him that fills all in all, so there is no superiority, as I know of, but we are all one in Christ. For, the man is not without the woman, nor “the woman without the man, in the Lord,” (1 Corinthians 11:11) nor are we counted “as male or female” in him (Galatians 3:28; Ephesians 1:23). Only we must observe that this is spoken of that church which is his true mystical body, and not of every particular congregation of professing Christians. The churches of Christ here and there are also called his body. But no church here, though never so famous, must be taken for that of which mention was made afore. As Christ then has a body mystical, which is called his members, his flesh, and his bones (Ephesians 5:30), so he has a body politic, congregations modelled by the skill that his ministers have in his word, for the bearing up of his name, and the preserving of his glory in the world against Antichrist. In this church, order and discipline, for the nourishing up of the true mystical body of Christ, has been placed from the foundation of the world. Wherefore in this, laws, and statutes, and government, is to be looked after, and given heed unto, for the edification of that which is to arrive at last to a perfect man: to the measure of the stature of the fulness of Christ (1 Corinthians 12:27-30; Ephesians 4:11-13). Now, where there is order and government by laws and statutes, there must, of necessity, be also a distinction of sex, degrees, and age. Yea, offices and officers must also be there, for our furtherance and joy of faith. From which government and rule our ordinary women are excluded by Paul; nor should it, since it is done by the wisdom of God, be any offence unto them. In this church there are oft times many hypocrites, and formal professors, and heresies, “That they which are approved may be made manifest” (1 Corinthians 11:19). These therefore being there, and being suffered to act as they many times do, provoke the truly godly to contend with them by the word; for that these hypocrites, and formal professors, naturally incline to a denial of the power of godliness, and to set up forms of their own in the stead thereof (Mark 7:6-9; 2 Timothy 3:5). And this is done for the sake and for the good of those that are the true members of the body of Christ, and that are to arrive at his haven of rest: from whom those others at last shall be purged, and with them, all their things that offend. “Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear” (Matthew 13:43). This church, that thus consisteth of all righteous, that are so in God’s account: they are to have a house in heaven, and to be for God’s habitation there. Who, then, shall be governed by their head without those officers and laws that are necessary here. And both at last shall be subject to him, that sometime did put all things under Christ, that God may be all in all (John 14:1-3; Ephesians 2:21; 1 Corinthians 15:23-27). Wherefore, my beloved sisters, this inferiority of yours will last but a little while. When the day of God’s salvation is come, to wit, when our Lord shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God,

these distinctions of sexes shall be laid aside, and every pot shall be filled to the brim. For with a notwithstanding you shall be saved, and be gathered up to that state of felicity if you continue in faith, and charity, and holiness, with sobriety (1 Timothy 2:15).

CAUTION 3.

I doubt not at all of the lawfulness of women's praying, and that, both in private and public: only when they pray publicly, they should not separate from, but join with the church in that work. They should also not be the mouth of the assembly, but in heart, desires, groans, and tears, they should go along with the men. In their closets they are at liberty to speak unto their God, who can bear with, and pity them with us; and pardon all our weakness for the sake of Jesus Christ. And here I will take an occasion to say, there may be a twofold miscarriage in prayer, one in doctrine, the other in the frame of the heart. All are too much subject to the last, women [more easily] to the first. And for this cause it is, at least so I think, that women are not permitted to teach, nor speak in assemblies, for divine worship, but to be and to learn in silence (1 Corinthians 14:33-35, 1 Corinthians 15:33). For he that faileth as to the frame of his spirit, hurteth only himself: but he that faileth in doctrine corrupteth them that stand by. Let the women be alone with Rebecca in the closet; or, if in company, let her, with Hannah, speak to herself and to God; and not doubt, but if she be humble, and keep within compass, she shall be a sharer with her brethren in the mercy.

CAUTION 4.

Nor are women, by what I have said, debarred from any work or employ, unto which they are enjoined by the word. They have often been called forth to be God's witnesses, and have borne famous testimony for him against the sons of the sorceress and the whore. I remember many of them with comfort, even of these eminent daughters of Sarah, whose daughters you also are, so long as you do well, and are not afraid with any amazement (1 Peter 3:1-6). What by the word of God, you are called unto, what by the word is enjoined you do; and the Lord be with you. But this of the women's meetings; since, indeed, there is nothing for its countenance in the word, and since the calling together of assemblies for worship is an act of power, and belongeth to the church, elders, or chief men of the same: let me intreat you to be content, to be under subjection and obedience, as also saith the law. We hold that it is God's word that we are to look to, as to all things pertaining to worship, because it is the word that authorizeth and sanctifieth what we do.

CAUTION 5.

WOMEN! They are an ornament in the church of God on earth, as the ANGELS are in the church in heaven. Betwixt whom also there is some comparison, for they cover their faces in acts of worship (Isaiah 6:2; 1 Corinthians 11:10). But as the angels in heaven are not Christ, and so not admitted to the mercy-seat to speak to God, so neither are women on earth, [but] the man; who is to worship with open face before him, and to be the mouth in prayer for the rest. As the angels then cry, Holy, Holy, Holy, with faces covered in heaven: So let the women, cry, Holy, Holy, Holy, with their faces covered on earth: Yea, thus they should do, because of the angels. "For this cause ought the woman to have power," that is a covering, "on her head, because of the angels" (1 Corinthians 11:10). Not only because the angels are present, but because women and angels, as to their worship, in their respective places, have a semblance. For the angels are inferior to the great man Christ, who is in heaven; and the woman is inferior to the man, that truly worships God

in the church on earth. Methinks, holy and beloved sisters, you should be content to wear this power, or badge of your inferiority, since the cause thereof arose at first from yourselves. It was the woman that at first the serpent made use of, and by whom he then overthrew the world: wherefore the women, to the world's end, must wear tokens of her underling ship in all matters of worship. To say nothing of that which she cannot shake off, to wit, her pains and sorrows in child-bearing, which God has riveted to her nature, there is her silence, and shame, and a covering for her face, in token of it, which she ought to be exercised with, whenever the church comes together to worship (Genesis 3:16; 1 Timothy 2:15; 1 Corinthians 11:13; 1 Timothy 2:9). Do you think that God gave the woman her hair, that she might deck herself, and set off her fleshly beauty therewith? It was given her to cover her face with, in token of shame and silence, for that by the woman sin came into the world (1 Timothy 2:9). And perhaps the reason why the angels cover their faces when they cry, Holy, Holy, Holy, in heaven, is to shew that they still bear in mind, with a kind of abhorrence, the remembrance of their fellows falling from thence. Modesty, and shame-facedness, becomes women at all times, especially in times of public worship, and the more of this is mixed with their grace and personage, the more beautiful they are both to God and men. But why must the women have shame-facedness, since they live honestly as the men? I answer, In remembrance of the fall of Eve, and to that the apostle applies it. For a woman, necessity has no law, to shave her head, and to look with open face in worship, as if she could be a leader there, is so far from doing that which becomes her, that it declares her to have forgot what God would have her for ever with shame remember.

CAUTION 6.

In what I have said about the women's meetings, I have not at all concerned myself about those women, that have been extraordinary ones, such as Miriam, Deborah, Huldah, Anna, or the rest, as the daughters of Philip the evangelist, Priscilla, the women that Paul said laboured with him in the gospel, or such like; for they might teach, prophecy, and had power to call the people together so to do. Though this I must say concerning them, they ought to, and did, notwithstanding so high a calling, still bear about with them the badge of their inferiority to them that were prophets indeed. And hence it is said, under pain of being guilty of disorder, that if they prayed in the church, or prophesied there, with their head uncovered, they then dishonoured their head (1 Corinthians 11:5). The prophetesses were below the prophets, and their covering for their heads was to be worn in token thereof, and perhaps it was for want of regard to this order, that when Miriam began to perk it before Moses, that God covered her face with a leprous-scab (Numbers 12:10). Hence these women, when prophets were present, did use to lie still as to acts of power, and leave that to be put forth by them that were higher than they. And even Miriam herself, though she was one indeed, yet she came always behind, not only in name but worship, unless when she was in her own disorders (Numbers 12:1). And it is worth your farther noting, that when God tells Israel that they should take heed in the plague of leprosy, that they diligently observed to do what the priest and Levites taught them, that he conjoins with that exhortation, that they should "remember what God did unto Miriam by the way" (Deuteronomy 24:8, Deuteronomy 24:9). Intimating surely that they should not give heed to women, that would be perking up in matters of worshipping God. Much less should we invest them with power to call congregations of their own, there to perform worship without their men. Yet, will I say, notwithstanding all this, that if any of these high women had, but we never read that they did, separate themselves, and others of their own sex with them,

apart to worship by themselves: or if they had given out commandment so to do, and had joined God's name to that commandment, I should have freely consented that our women should do so too, when led out, and conducted in worship, by so extraordinary a one. Yea more, If any of these high women had given it out for law, that the women of the churches in New Testament times, ought to separate themselves from their men, and as so separate, perform divine worship among themselves: I should have subscribed thereto. But finding nothing like this in the word of God, for the sanctifying of such a practice: and seeing so many scriptures wrested out of their place to justify so fond a conceit: and all this done by a man of conceit, and of one that, as his sisters say, expects my answer: I found myself engaged to say something for the suppressing of this his opinion. But to return to the good women in the churches, and to make up my discourse with them. First, These meetings of yours, honourable women, wherein you attempt to perform divine worship by yourselves, without your men, not having the authority of the word to sanctify them, will be found will-worship, in the day when you, as to that, shall be measured with that golden reed, the law of God. And "who hath required this at your hand?" may put you to your shifts for an answer, notwithstanding all Mr. K. has said to uphold you (Isaiah 1:12; Revelation 11:1). Secondly, These meetings of yours need not be; there are elders or brethren in all churches, to call to, and manage this worship of God, in the world: if you abide in your subjection and worship as you are commanded. Thirdly, These meetings of yours, instead of being an ornament to the church in which you are, are a shame and blemish to those churches. For they manifest the unruliness of such women, or that the church wants skill to govern them (1 Corinthians 14:23). Have you not "in your flock a male?" (Malachi 1:14). Fourthly, Suppose your meetings in some cases were lawful, yet since by the brethren they may be managed better, you and your meetings ought to give place. That the church together, and the brethren, as the mouth to God, are capable of managing this solemn worship best: consider,

1. The gifts for all such service are most to be found in the elders and leading men in the church: and not in the women thereof.
2. The spirit for conduct and government in that worship, is not in the women, but in the men.
3. The men are admitted in such worship, to stand with open face before God, a token of much admittance to liberty and boldness with God, a thing denied to the women (1 Corinthians 11:4, 1 Corinthians 11:5).
4. For that when meetings for prayers are commanded, the men, to be the mouth to God, are mentioned, but not in ordinary women, in all the Scriptures. Where the women and children, and them that suck the breasts are called, with the bride and bridegroom, and the whole land, to mourn: yet the ministers, and elders, and chiefest of the brethren, are they, and they only, that are bid to say, "Spare thy people, O Lord! and give not thine heritage to reproach" (Joel 1:13, Joel 1:14, Joel 2:15-17).
5. The word for encouragement to pray believingly in assemblies is given to men. And it is the word that makes, and that sanctifies an ordinance of God: men, therefore, in all assemblies for worship, should be they that should manage it, and let others join in their places.

OBJECTION.

But the women is included in the man, for the same word signifies both.

ANSWER.

1. If the woman is included here, let her not exclude the man. But the man is [by them] excluded: The man is excluded by this woman's meeting from worship; from worship, though he be the head in worship over the women, and by God's ordinance appointed to manage it, and this is an excluding of the worst complexion (1 Corinthians 11:3). 2. Though the woman is included, when the man sometimes is named, yet the man is not excluded, when himself as chief is named. But to cut him off from being the chief in all assemblies for worship, is to exclude him, and that when he for that in chief is named. 3. The woman is included when the man is named, yet but in her place, and if she worships in assemblies, her part is to hold her tongue, to learn in silence; and if she speaks, she must do it, I mean as to worship, in her heart to God. 4. Nor, do I think, that any woman that is holy and humble, will take offence at what I have said; for I have not in anything sought to degrade them, or to take from them what either nature or grace, or an appointment of God hath invested them with: but have laboured to keep them in their place. And doubtless to abide where God has put us, is that which not only highly concerns us, but that, which becomes us best. Sisters, I have said what I have said to set you right, and to prevent your attempting to do things in such sort unto which you are not appointed. Remember what God did to Miriam, and be afraid. Be as often in your closets as you will; the oftener there the better. This is your duty, this is your privilege: this place is sanctified to you for service by the holy Word of God. Here you may be, and not make ordinances interfere, and not presume upon the power of your superiors, and not thrust out your brethren, nor put them behind your backs in worship. Be also as often as possibly you can, in worship, when the church, or parts thereof, are assembled for that end, according to God's appointment. And when you are there, join with heart and soul with your brethren in all holy petitions to God. Let the men in prayer be the mouth to God, and the women list after with groans and desires. Let the men stand with open face in this worship, for that they are the image and glory of God, and let the women be clothed in modest apparel, with shame-facedness, in token of the remembrance of what has been touched afore. When women keep their places, and men manage their worshipping of God as they should, we shall have better days for the church of God, in the world (Jeremiah 29:10-14). Women are not to be blamed for that they are forward to pray to God, only let them know their bounds; and I wish that idleness in men be not the cause of their putting their good women upon this work. Surely they that can scarce tie their shoes, and their garters, before they arrive at the tavern, or get to the coffee-house door in a morning, can scarce spare time to be a while in their closets with God. Morning closet-prayers are now, by most London professors, thrown away; and what kind of ones they make at night, God doth know, and their conscience, when awake, will know; however I have cause, as to this, to look at home: And God mend me and all his servants about it, and wherein we else are out. I have done, after I have said, that there are some other things, concerning women, touching which, when I have an opportunity, I may also give my judgment. But at present, I intreat that these lines be taken in good part, for I seek edification, not contention.

02.20. OF THE MOLE IN THE GROUND.

XX. OF THE MOLE IN THE GROUND. The mole's a creature very smooth and slick,
She digs i' th' dirt, but 'twill not on her stick;
So's he who counts this world his greatest gains,
Yet nothing gets but's labour for his pains.
Earth's the mole's element, she can't abide
To be above ground, dirt heaps are her pride;
And he is like her who the worldling plays,
He imitates her in her work and ways.
Poor silly mole, that thou should'st love to be
Where thou nor sun, nor moon, nor stars can see.
But O! how silly's he who doth not care
So he gets earth, to have of heaven a share!

02.21. OF THE CUCKOO.

XXI. OF THE CUCKOO.

Thou booby, say'st thou nothing but Cuckoo?

The robin and the wren can thee outdo.

They to us play through their little throats,

Taking not one, but sundry pretty taking notes.

But thou hast fellows, some like thee can do

Little but suck our eggs, and sing Cuckoo.

Thy notes do not first welcome in our spring,

Nor dost thou its first tokens to us bring.

Birds less than thee by far, like prophets, do

Tell us, 'tis coming, though not by Cuckoo.

Nor dost thou summer have away with thee,

Though thou a yawling bawling Cuckoo be.

When thou dost cease among us to appear,

Then doth our harvest bravely crown our year.

But thou hast fellows, some like thee can do

Little but suck our eggs, and sing Cuckoo.

Since Cuckoos forward not our early spring,

Nor help with notes to bring our harvest in;

And since, while here, she only makes a noise,

So pleasing unto none as girls and boys,

The Formalist we may compare her to,

For he doth suck our eggs, and sing Cuckoo.

03.00. A DEFENCE OF THE DOCTRINE OF JUSTIFICATION

A DEFENCE OF THE DOCTRINE OF JUSTIFICATION BY JOHN BUNYAN 'Disallowed indeed of men, but chosen of God, and precious.'-- 1 Peter 2:4

03.01. EDITOR'S ADVERTISEMENT.

EDITOR'S ADVERTISEMENT. BY FAITH IN JESUS CHRIST; SHEWING, TRUE GOSPEL-HOLINESS FLOWS FROM THENCE; OR, MR. FOWLER'S PRETENDED DESIGN OF CHRISTIANITY, PROVED TO BE NOTHING MORE THAN TO TRAMPLE UNDER FOOT THE BLOOD OF THE SON OF GOD; AND THE IDOLIZING OF MAN'S OWN RIGHTEOUSNESS AS ALSO, HOW WHILE HE PRETENDS TO BE A MINISTER OF THE CHURCH OF ENGLAND, HE OVERTHROWETH THE WHOLESOME DOCTRINE CONTAINED IN THE 10TH, 11TH, AND 13TH, OF THE THIRTY-NINE ARTICLES OF THE SAME, AND THAT HE FALLETH IN WITH THE QUAKER AND ROMANIST, AGAINST THEM. This is one of the least known but most deeply interesting productions of John Bunyan. It has never been reprinted in a separate form; and once only in any edition of his works--that with notes, by Mason and Ryland, and then with great carelessness, the errata remaining uncorrected, and one leaf being entirely omitted. This treatise was published to counteract the pernicious errors in a very popular volume called 'The Design of Christianity, by Edward Fowler, minister of God's Word at Northill, in Bedfordshire. Printed by the authority of the Bishop of London, April 17th, 1671'; an octavo volume of 308 pages. The whole object proposed by Mr. Fowler was to shew, that Christianity is intended merely to restore man to the original state which he enjoyed before the fall.

Bunyan was at that time suffering his tedious imprisonment for conscience sake in Bedford jail; and having refused to expatriate himself, was in daily fear lest his cruel sentence, 'you must stretch by the neck' for refusing to attend the church service, should be carried into execution. The fame of Fowler's gross perversion of the design of Christ's gospel reached Bunyan in prison, and its popularity grieved his spirit. At length, on the 13th of the 11th Month (February), a copy of the book was brought to him; and in the almost incredible space of forty-two short days, on the 27th of the 12th Month (March) 1671-2, he had fully analysed 'The Design,' exposed the sophistry, and scripturally answered the gross errors which abound in every page of this learned and subtle piece of casuistry. The display of Latin and Greek quotations from the heathens and fathers, those thunderbolts of scholastic warfare, dwindled into mere pop-gun weapons before the sword of the Spirit, which puts all such rabble to utter rout. Never was the homely proverb of Cobbler Howe more fully exemplified, than in this triumphant answer to the subtilities of a man deeply schooled in all human acquirements, by an unlettered mechanic, whose knowledge was drawn from one book, the inspired volume:-- 'The Spirit's teaching in a cobbler's shop, Doth Oxford and Cambridge o'ertop.' The Babel building of the learned clergyman could not withstand the attack of one who was armed with such irresistible weapons. His words burn 'like a fire,' and consume the wood, hay and stubble; while they fell with overpowering weight, as 'a hammer that breaketh the rock in pieces' (Jeremiah 23:29). So cunningly was 'the design' constructed, that nothing but the fire and hammer of God's word could have demolished it. Armed with such weapons, he fearlessly from his dungeon made the attack; and, encouraged by the Spirit which animated the prophet, he was not 'dismayed at their faces,' but became as 'a defenced city, and an iron pillar, and brazen walls against the whole land' (Jeremiah 1:48).

Such internal and powerful support encouraged Bunyan to use the greatest plainness of speech. He as fully aware of his danger, and of the great influence of Mr. Fowler, but he had counted the cost of plain honest dealing, and was undaunted by the perils which surrounded him. With noble bearing, worthy the descendant of the apostles, he declares, 'As for your subtle and close incensing THE POWER to persecute Nonconformists, know that we are willing, God assisting, to overcome you with truth and patience; not sticking to sacrifice our lives, and dearest concerns in a faithful witness-bearing.' 'Wherefore, sir, laying aside all fear of men, not regarding what you may procure to be inflicted upon me, for this my plain dealing with you, I tell you again, that you are one of them that have closely, privily, and devilishly, by your book, turned the grace of our God into a lascivious doctrine.' Mr. Fowler's opinions were not only contrary to scripture, but to that which some esteem a more heinous offence, they opposed the thirty-nine articles; and the result was that Bunyan, who vindicated the scriptures and those articles, was kept in prison, while the clergyman who opposed them was soon after consecrated Bishop of Gloucester! It may lead some simple readers to wonder how it could be, that state religion thus made a mockery of itself. The reason is perfectly obvious; Fowler's religion was that of a statesman, which may be comprised in one word, expediency; and the man who could publish as truth, that religion consists in obeying the orders made therein by the state, deserved the primacy of the united churches of England and Ireland. His words are, speaking of religious observances, 'Whatsoever of such are commended by the custom of the places we live in, or commanded by superiors, or made by any circumstance convenient to be done; our Christian liberty consists in this, that we have leave to do them. And, indeed, it is so far from being a sin, that it would be so to refuse so to do.' Could the state have selected a fitter tool for their purposes?

Mr. Fowler is somewhat inconsistent with regard to persecution; in p. 266 he says, 'As for factious hypocrite, they would be with ease suppress'; in p. 262 he describes these factious hypocrites, 'Such as preach up free grace,--laying hold on Christ's righteousness and renouncing our own righteousness.' Such are to be suppressed, but for Roman Catholics 'imposing their own sense upon the word of God, and their persecuting, burning, and damning men for not subscribing to theirs as to God's word can be no better than an act of devilish pride and barbarous cruelty,' p. 247. Does not the same pride and cruelty apply equally to the church of Bonner for burning Latimer, of Fowler, for the imprisonment of Bunyan; and of Philpot, for dragging his brother, Shore, from his family, and shutting him up in Exeter jail? The admirers of Bunyan will feel surprised at his strictures upon persons calling themselves Quakers. In these severe remarks he does not refer to the Society of Friends; but to some unworthy individuals who assumed the name of Quakers. They will be equally surprised at his freedom of speech with one who he considered to be an enemy to his Lord. He calls Mr. Fowler 'a brutish, beastly man,' 'this thief,' 'a blasphemer,' 'horribly wicked,' 'a learned ignorant Nicodemus,' 'one that would fling heaven's gates off the hinges,' 'a bat,' 'an angel of darkness.' Such epithets sound strangely in our more refined age; but they were then considered essential to faithful dealing. The Bishop in his reply, called 'Dirt wiped off,' beat the tinker in abusive language; he calls Bunyan 'A wretched scribbler,' 'grossly ignorant,' 'most unchristian and wicked,' 'a piece of proud folly,' 'so very dirty a creature that he disdains to dirt his fingers with him,' 'Bunyan can no more disgrace him than a rude creature can eclipse the moon by barking at her; or make palaces contemptible by lifting up their legs against them,' 'a most black-mouthed calumniator,' 'infamous in Bedford for a pestilent schismatic,' and with a heart full of venom he called upon his majesty not to let such a firebrand, impudent, malicious schismatic to

enjoy toleration, or go unpunished, lest he should subvert all government. Bunyan had then suffered nearly twelve years' incarceration in a miserable jail, and was more zealous and intrepid than ever: and yet this learned fanatic would have added to his privations, because he could not resist the arrows of truth with which this poor prisoner for Christ assailed him, drawn all burning from the furnace of God's holy word.

Bunyan's views of the kingly office of Christ are very striking: not only is he king over the church requiring personal obedience, but over the universe for the benefit of believers. 'Christ is as well a Lord for us, as to, or over us; and it highly concerneth the soul--when it believeth in, or trusteth to, the righteousness of Christ, for justification with God--to see that this righteousness lords it over death and sin, and the devil and hell for us.' 'He led captivity captive, that is, carried them prisoners, whose prisoners we were: He rode to heaven in triumph, having in chains the foes of believers.' This compendious treatise is upon a most important subject, and detects dangerous errors enveloped in most insinuating sophistry. In preparing this edition for the press, the text has been carefully collated with the original, which is in the editor's possession. The quotations have been verified; those from Fowler by the first edition of his 'Design of Christianity,' 1671. The extracts from 'Penn's Sandy Foundation,' by the second edition, in the Friends' library, Devonshire House. Those from Campian have not been discovered; the author's being confined at Bedford, while his book was printing in London, occasioned numerous typographical errors which have been corrected, and all the obsolete words explained. To assist the reader, a few leading words have been introduced in italics, and between brackets, to distinguish them from the text.

GEORGE OFFOR.

03.02. A PREMONITION TO THE READER

A PREMONITION TO THE READER

GENTLE READER, That thou mayest not be tired with longing to know what errors, and doctrines destructive to Christianity, Mr. Fowler in his feigned design of Christianity, hath presented the world withal; and that thou mayest even in the entry, see that which more fully is shewn in the house: namely, of the contradiction that is in his book, to the wholesome doctrine of the church of England, while he stands a minister of the same, I have thought convenient, instead of an epistle, to present thee with those doctrines contained in his; and that are refuted by the book that thou hast in thy hand. The which also, I hope, will be a sufficient apology for this my undertaking. His Doctrines are these:

1. That the first principles of morals, those first written in men's hearts, are the essentials, the indispensable, and fundamental points or doctrines of the gospel (p. 8, 281, 282).
2. That these first principles, are to be followed, principally, as they are made known to us, by the dictates of human nature: and that this obedience is the first, and best sort of obedience, we Christians can perform (p. 8, 9, 10).
3. That there is such a thing as a soundness of soul; and the purity of human nature in the world (p. 6).
4. That the law, in the first principles of it, is far beyond, and more obliging on the hearts of Christians, than is, that of coming to God by Christ (p. 7-10).
5. That the precept of coming to God by Christ, &c., is in its own nature, a thing indifferent, and absolutely considered neither good nor evil (p. 7, 8, 9).
6. That Christ's great errand, in coming into the world, was to put us again in possession of the holiness we had lost (p. 12).
7. That John the Baptist, the Angel that was sent to Zacharias, and Mary, preached this doctrine, and so also did Malachi the prophet (p. 13).
8. That Christ by saving us from sin, is meant, not first, his saving us from the punishment, but from the filth, and from the punishment, as a consequence of that (p. 14, 15).
9. That Christ's work, when he was come, was to establish ONLY an inward real righteousness (p. 16).
10. That Christ's fulfilling the law FOR US, was by giving more perfect, and lighter instances of moral duties, than were before expressly given (p. 17).
11. That Christ's doctrine, life, actions, miracles, death, resurrection, ascension, and coming again to judgment, is all preached to establish us in this righteousness (chapters 2 through 8).

12. That it is not possible a wicked man should have God's pardon (p. 119).
13. That it is impossible Christ's righteousness should be imputed to an unrighteous man (p. 120).
14. And that if it were, he boldly affirms, it would signify as little to his happiness, while he continueth so, as would a gorgeous and splendid garment, to one that is almost starved (p. 120).
15. For God to justify a wicked man, &c., would far more disparage his justice and holiness, than advance his grace and kindness (p. 130).
16. He saith, men are not capable of God's pardoning grace, till they have truly repented them of all their sins (p. 130).
17. The devils, saith he, have a large measure of these attributes of God; as his power, knowledge, &c. (p. 124).
18. That Christ did himself perform, as our example, whatever he required of us to do; yea, that he trod himself EVERY step of our way to heaven (p. 148).
19. The salvation of Christ, first, consists in curing our wounds (our filth) and secondarily, in freeing us from the smart (p. 216).
20. That pardon doth not so much consist in remission, as in healing; [to wit, our filth,] (p. 216).
21. Faith justifieth, as it includeth true holiness in the nature of it; it justifieth AS it doth so (p. 221).
22. That faith which entitles a sinner to so high a privilege as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world, &c. And it is no less necessary that it should justify as it doth this (p. 222).
23. He wonders that any worthy man should be so difficultly persuaded, to embrace THIS account of justifying faith (p. 222).
24. There can be no pretence for a man, to think that faith should be the condition or instrument of justification, as it complieth with, only the precept of relying on Christ's merits for the obtaining of it (p. 223).
25. It is, saith he, as clear as the sun at noon-day, that obedience to the other precepts must go before obedience to this (p. 223).
26. He shall be his Apollo, that can give him a sufficient reason, why justifying faith should consist in recumbence and reliance on Christ's merits for the pardon of sin (p. 224).
27. He will take the boldness to tell those who are displeased with this account of justifying faith, that in his opinion it is impossible they should ONCE think of any other (p. 225).
28. The imputation of Christ's righteousness, consisteth in dealing with sincerely righteous persons, as if they were perfectly so, &c. (p. 225).
29. The grand intent of the gospel is, to make us partakers of inward real righteousness; and it is but secondary, that we should be accepted as before (p. 226).
30. It is not possible (he saith) that any other notion of this doctrine should have truth in it (p. 226).

31. Whatsoever is commended by the customs of the place we live in, or commanded by superiors, or made by ANY circumstance convenient to be done, our Christian liberty consists in this that we have leave to do them (p. 242).

32. For our refusing to comply with these, can hardly proceed from any thing, than a proud affectation of singularity, or at best from superstitious scrupulousity (p. 242).

33. Those ministers hinder the design of Christianity, that preach up free grace, and Christian privileges, OTHER WAYS than as motives to obedience, and that scarce ever insist upon any other duties than those of believing, laying hold of Christ's righteousness, applying the promises, &c. (p. 262).

34. But to make the Christian duties to consist either wholly or mostly in these, &c., is the way effectually to harden hypocrites (p. 262).

35. Those ministers do nothing less than promote the design of Christianity, that are never in their element, but when they are talking of the irrespectiveness of God's decrees, the absoluteness of his] promises, the utter disability, and perfect impotence of natural men, to do any thing towards their own conversion (p. 262).

36. He is the only child of Abraham, who in the purity of his heart obeyeth those substantial laws, that are by God imposed upon him (p. 283).

37. There is no duty more affectionately commanded in the gospel, than that of almsgiving (p. 284).

38. It is impossible we should not have the design of Christianity accomplished in us, &c., if we make our Saviour's most excellent life, the pattern of our lives (p. 296).

39. To do well is better than believing (p. 299).

40. To be imitators of Christ's righteousness, even of the righteousness we should rely on, is counted by Mr. Fowler, more noble, than to rely thereon, or trust thereto (p. 300).

READER,

I have given thee here but a taste of these things; and by my book but a brief reply to the errors that he by his hath divulged to the world: Ay, though many more are by me reflected than the forty thou are here presented with.

God give thee eyes to see, and an heart to shun and escape all these things that may yet come to pass, for hurt, and to stand before the Son of Man.

Thus hoping that this short taste may make Mr. Fowler ashamed, and thee receive satisfaction, touching the truth and state of this man's spirit and principles; I rest, Thine to serve thee in the gospel of Christ,

J. BUNYAN From Prison, the 27th of the 12th Month, 1671. [27th March, 1672]

03.03. A DEFENCE OF THE DOCTRINE OF JUSTIFICATION BY FAITH IN JESUS CHRIST

A DEFENCE OF THE DOCTRINE OF JUSTIFICATION BY FAITH IN JESUS CHRIST;
PROVING THAT GOSPEL-HOLINESS FLOWS FROM THENCE.

SIR,

Having heard of your book, entitled, The Design of Christianity; and that in it was contained such principles as gave just offence to Christian ears; I was desirous of a view thereof, that from my sight of things I might be the better able to judge. But I could not obtain it till the 13th of this 11th month, which was too soon for you, Sir, a pretended minister of the word, so vilely to expose to public view the rottenness of your heart in principles diametrically opposite to the simplicity of the gospel of Christ. And had it not been for this consideration, that it is not too late to oppose open blasphemy (such as endangereth the souls of thousands) I had cast by this answer, as a thing out of season.

Two things are the design of your book.

1. To assert and justify a thing which you call inward, real righteousness and holiness.
2. To prove, That the whole, the grand, the only, and ultimate design of the gospel of Christ, is to begin and perfect this righteousness.

Into the truth, or untruth, of both these, as briefly as I may, I shall at this time inquire.

First, Therefore, a little to examine the nature of your holiness and righteousness, as yourself hath described the same.

'It is (say you) so sound a complexion of soul, as maintains in life and vigour, whatsoever is essential to it, and suffereth not anything unnatural to mix with that which is so; by the force and power whereof a man is enabled to behave himself as [becometh] a creature indued with a principle of reason, keeps his supreme faculty in its throne, brings into due subjection all his inferior ones, his sensual imagination, his brutish passions and affections.'

You add farther, 'It is the purity of the human nature, engaging those in whom it resides, to demean themselves suitably in that state in which God hath placed them, and not to act disbecomingly in any condition, circumstance or relation.'

You say, moreover, 'It is a divine, or God-like nature, causing an hearty approbation of, and an affectionate compliance with the eternal laws of righteousness; and a behaviour agreeable to the essential, and immutable differences of good and evil' (p. 6).

Farther, You call it a principle or habit of soul, 'originally dictates of human nature' (p.8).

'A disposition and temper of the inward man, as powerfully inclines it to regard, and attend to; affectionately to embrace and adhere to; to be actuated by, and under the government of, all those [good] practical principles, that are made known either by revelation, nature, or the use of reason' (p. 11). Which in conclusion you call that holiness which already we have lost (p. 12).

Thus, Sir, is your holiness, by you described; which holiness you aver is that, which is the great and only design of Christ to promote both by his life and glorious gospel. To take therefore your description in pieces, if happily there may be found ought, but naught therein.

1. 'It is (say you) an healthful complexion of soul, the purity of the human nature,' &c.

Ans. These are but words; there is no such thing as the purity of our nature, abstract and distinct from the sinful pollution that dwelleth in us (Romans 7:24). It is true, a man may talk of, and by argument distinguish between nature and sin; but that there is such a principle in man (since Adam's fall) a principle by which he may act, or that Christ's whole gospel-design is, the helping forward such a principle, is altogether without scripture or reason. There is no man by nature, that hath any soundness in him (Isaiah 1:6), no, neither in soul or body; his understanding is darkened, his mind and conscience is defiled (Titus 1:15), his will is perverted and obstinate (Ephesians 4:18). 'There is no judgment in his goings' (Isaiah 59:6-10). Where now is the sound and healthful complexion of soul? Let the best come to the best, when we have mustered up all the excellences of the soul of man, as man, shall nought we find there, but the lame, the blind, the defiled, the obstinate and misled faculties thereof. And never think to evade me by saying, the graces of the Spirit of God are pure: for with them you have nothing to do; your doctrine is of the sound complexion of soul, the purity of the human nature, a habit of soul, and the holiness we lost in Adam, things a great way off from the spirit of grace, or the gracious workings of the spirit. You talk indeed of a divine or godlike nature, but this is still the same with your pure human nature, or with your sound complexion, or habit of soul; and so must either respect man, as he was created in the image or likeness of God, or else you have palpable contradiction in this your description. But it must be concluded, that the divine nature you talk of, is that, and no other than the dictates of the human nature, or your feigned purity thereof; because you make it by your words the self same; it is the purity of the human nature, it is a divine or Godlike nature.

2. But you proceed to tell us of a degree, it is so sound and healthful a complexion or temperature of the faculties, qualities, or virtues of soul, 'as maintains in life and vigour whatsoever is essential to it, and suffereth not anything unnatural to mix with that which is so.'

Ans. If, as was said before, there is no soundness of soul in man, as man, and no such thing as a purity of our nature, abstract from that which is sin; then where shall we find so healthful a complexion, or temperature of soul, as to maintain in life and vigour whatsoever is essential to it, and that suffereth not any thing unnatural to mix with that which is so? But let us take Paul's definition of a man; 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes' (Romans 3:1-31). I the rather give you this of Paul, than any of my own; because it is the soundest

complexion of soul, that the Holy Ghost himself could draw. Here is now no purity of the human nature, nor such sound complexion of soul as can keep itself from mixing with that which is contrary to itself. And note, that this is the state of all men, and that as they stand in themselves before God: wherefore together, even altogether, all the men in the world, take them in their most pure naturals, or with all the purity of humanity, which they can make, and together, they still will be unprofitable, and so much come short of doing good, 'that every mouth might be stopped, and all the world become guilty before God' (Romans 3:19).

3. But proceeding, you say, that this complexion is so forcible as to 'keep his supreme faculty (I suppose you mean the conscience) in its throne, (and that) brings into due subjection all his inferior ones, (as namely) his sensual imagination, brutish passions and affections.'

Ans. These words suppose that it is within the power of a man's own soul, always to keep sin out of itself, and so guilt out of the conscience; albeit the scripture saith, that both the mind and it are defiled with the filth of sin, in all whoever do not believe the gospel, with which belief this description meddleth not (Titus 1:15).

They suppose that this conscience is perfectly clear and light, when the scriptures say they have the understanding darkened; yea and farther, in despite of these your sayings of the sound complexion of soul, of the purity of human nature, and of this supreme faculty, the scriptures teach, that man in his best estate is altogether vanity, that they are darkness and night, &c. (Ephesians 4:18, Ephesians 4:19; 1 Thessalonians 5:1-28; Psalms 39:5).

'Yea, (say you) this sound complexion brings into due subjection all his inferior ones.'

Ans. Here seems to be a contradiction to the former part of this description, yea, to the nature of the soul itself; for you say before, it suffereth not any thing unnatural to mix itself therewith, when yet here you seem to suggest that part, I say, even part of itself is disobedient and rebellious, 'it brings into subjection all his inferior ones.'

'It brings into due subjection.'

Ans. Due subjection is such as is everlasting, universal, perfect in nature, kind, and manner, such as the most righteous, perfect, comprehensive law, or commandment cannot object against, or find fault therewith. Here's a soul! here's a pure human nature! here are pure dictates of a brutish beastly man, that neither knows himself nor one title of the word of God. But 'There is a generation that are pure in their own eyes, and yet are not washed from their filthiness' (Proverbs 30:12).

'It is the purity of the human nature, engaging those in whom it resides,' &c.

Ans. That is, verily in none at all; for there is no such thing in any man in this world, as a purity of human nature: 'we are all as an unclean thing' (Isaiah 64:6) and 'Who can bring a clean thing out of an unclean? not one' (Job 14:4). Again,

'What is man, that he should be clean? or he which is born of a woman, that he should be righteous?' (Job 15:14). These are therefore expressions without the testimony of the word, arising from your own phantasy.

'It is a divine, or Godlike nature.'

Ans. This you seem also to fetch from the similitude or likeness of God that was in us at our first creation, before we sinned; but that similitude being at best but created, and since most unspeakably defiled, defaced and polluted with sin; there is now, no not in the best of men, as men, any sinless likeness, and similitude of God to be found, no such petty divine, or Godlike nature to be found, as you imagine. But having thus stated your holiness in its nature and essence, you come in the next place to tell us, under what considerations it moveth a person to act, also by what rules and laws it squareth its acts and doings.

FIRST, By or under what considerations it acts, and these you scatter here and there in your description of holiness, under these heads.

I. To act 'as becomes a creature endued with a principle of reason,' eyeing the state or place in which God hath set him; approving of, affecting and complying with the eternal laws of righteousness (p. 6), which eternal laws in page 8 you call 'divine moral laws,' those that were first written in the hearts of men, 'and originally dictates of human nature,' &c.

II. 'To do these, from truly generous motives and principles' (p. 7). Such as these,

1. Because 'it is most highly becoming all reasonable creatures (you might also have added, and those unreasonable) to obey God in everything; (within their spheres) and as much disbecoming them, to disobey him' (p. 8).

2. 'Because it is a base thing to do unjustly' (p. 11).

Now a little to touch upon all these, and then to proceed to what is behind.

I. To act and do the things of the moral law, but as 'creatures endued with a principle of reason,' is but to do things in our sphere as men, as the beast, the hog or horse doth things in his, as a beast; which is at best, if it could be attained, to act but as pure naturals, which state of man is of at infinite distance from that, in which it is by God expected the man must act, that doth ought that is pleasing in his sight. For,

1. The qualification and consideration by you propounded, is that which is in all men, in men simply as men, they being reasonable creatures, and somewhat, though but somewhat capable of acting as such.

2. This qualification is not only in, but of men; reason is of the man himself, even that which is as essential to him, as is that of his being created or made.

3. The law also, which you call divine, moral, and eternal, is that which is naturally seated in the heart, and as you yourself express it, is originally the dictates of human nature, or that which mankind doth naturally assent to (p. 11).

Now I say, that a man cannot by these principles, and these qualifications, please the God of heaven, is apparent.

(1.) Because none of these are faith, 'But without faith it is impossible to please him' (Hebrews 11:6).

(2.) Because none of these are of the Holy Ghost, but there is nothing accepted of God, under a New Testament consideration, but those which are the fruits of the Spirit (Galatians 5:22-24).

(3.) The man and principles you have stated, may be such as are utterly ignorant of Jesus Christ, and of all his New Testament things, as such: 'But the natural man receiveth not the things of the Spirit of God: [the things of his New Testament] for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Corinthians 2:14).

(4.) Your qualifications and considerations, know nothing at all of the adoption of sons, and of our acting and doing our duty as such. You only content yourself to rest within the confines of the human nature, acts of reason, as men or creatures only, or in their supposed pure, natural principles. And Sir, a little by way of digression; I will tell you also of our truly Christian righteousness, both as to its original or first principle; and also how, or under what capacity, it puts the person that is acted by it.

First, The principle which is laid within us, it is not the purity of the human nature, but of the Holy Ghost itself, which we have of God received, by believing in the Son of God, a principle as far above yours of humanity, as is the heavens above the earth; yours being but like those of the first Adam, but ours truly those of the second (1 Corinthians 6:19). 'As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly' (1 Corinthians 15:48).

Now whosoever hath not this principle, although he be a creature, and also have the dictates of the human nature, yea, and also follows them, yet he is not Christ's: 'If any man have not the Spirit of Christ, he is none of his' (Romans 8:9). Thus therefore is the Christian principle another from, and far above, your heathenish Pagan one. By this Spirit is the Christian qualified with principles, not natural, but spiritual, such as faith, hope, joy, peace, &c. all which are the fruits of the revelation of the forgiveness of sins, freely by grace (Galatians 5:25), 'through the redemption that is in Jesus Christ' (Romans 3:24). In this spirit and faith we walk, by this spirit we are led (Romans 8:14), even into the joy and peace of the New Testament of our Lord; wherefore our holy actions are the fruits of righteousness, that is by Jesus Christ, not by our human nature, or the purity of it in us; yea, they are the fruits of the Spirit of God, the qualifications that attend the new covenant, and those that by the work of regeneration are brought within the bounds and privileges thereof. Wherefore,

Second, The capacity that we are in, who act and do from the heavenly principle; it is that of sons, the sons of God by adoption, as the apostle said, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father' (Galatians 4:6). And again, 'As many as are led by the Spirit of God, they are the sons of God' (Romans 8:14). This is a far other than is your human description of acting as a creature, endued with a principle of reason; for here is a man acts as a son, endued with the Holy Spirit of God, who hath, before the world was, predestinated him to this estate, by Jesus Christ, to himself (Ephesians 1:4, Ephesians 4:6). As a son therefore, the Christian acts and does, because he is endued with that high and heavenly principle mentioned before; by which principle this man hath received a new heart, a new spirit, a new understanding, a good conscience, so made by 'faith in the blood of the Lord Jesus' (Hebrews 10:1-39). Thus being made again anew and another man, he acts from a new and another principle than yours; a principle as far beyond and above you, as is a man above a brute, and as is

grace above nature (2 Corinthians 5:14-16).

Third, As the Christian acts and does from a better principle, and under a better capacity or consideration than that you have described; so (to allude to your own notion) the first principles by which they receive this spirit and adoption, are not those principles of morals, or those originally dictates of human nature; but it is through the hearing of faith (Galatians 3:1-3), by which we understand, that the Son of God became a man, died for our sins, hath saved us from the curse of God, and accounted us to be the righteousness of God in him; this being heard with the gospel, and a New Testament hearing, the Holy Ghost forthwith possesseth us, by the glorious working whereof we are helped, through the Son, to call the God of heaven, our Father.

Now thus being made free from sin, by the only faith of Jesus Christ, 'we have our fruit unto holiness, and the end everlasting life' (Romans 6:22). And here come in those reasonable conclusions, which you would make the very radicals of Christianity, they being only remote, and after conclusions, drawn from the fore-mentioned mercy of God, viz., from predestination, calling, adoption, and justification by Christ's blood, while we in ourselves are sinners. I say these are the things which Paul endeavoured to provoke the Romans, Philippians, and Colossians, to an holy conversation by. To the Romans, 'I beseech you therefore,' saith he, 'by the mercies of God, (What mercies? Why those of election, redemption, calling, justification, and adoption, mentioned in the foregoing chapters) that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Romans 12:1). To the Philippians, 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded' (Php 2:1,Php 2:2). To the Colossians, 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory' (Colossians 3:1-4). Now mark; mortify therefore, therefore! wherefore? why, because they were risen with Christ; because they should appear at the end of this world with Christ himself in glory; therefore mortify the deeds of the body, or our members that are upon the earth.

These Sir, are the motives by which we Christians act; because we are forgiven, because we are sons, and if sons, then heirs, and so we act; but to speak to this more anon.

Perhaps you will say I deal not fairly with you, because you treat, as of moral, so of gospel or New Testament laws. But to that I will answer at present, that in this description of your holy principle, which is the foundation of your book, whether the laws be natural or spiritual, moral or of grace, the principle by which you do them, is no other than the principle of nature, the dictates of the human nature; and so such as can by no means reach the doctrines of the gospel any farther than to make a judgment of them, by that wisdom which is 'enmity with God,' as will farther be seen in my progress through your book.

Indeed you make mention of divine laws, and that under two heads.

1. Such as are of an indispensable and eternal obligation, as those purely moral.
2. Such which you call positive precepts, in themselves of an indifferent nature, and absolutely considered, are neither good nor evil. Of those of this kind that we have under the gospel, you say you know but three, viz., That of coming to God by Christ, and the institutions of baptism, and the

Lord's supper. So then, although you talk of gospel positive laws, and particularly that of coming to God by Christ; yet those which you call first principles of morals, are of higher concern with you, and more indispensable by far than this, this being a thing of an indifferent nature, and in itself absolutely considered, is neither good nor evil; but the other is the life of the matter. But a little to gather you up. The morals, say you, are indispensable, and good in themselves, but that of coming to God by Christ, a thing indifferent, and in itself neither good nor evil. Wherefore though in this your description, you talk of conforming to all those good and practical principles, that are made known either by revelation, nature, or the use of reason, yet in this your obedience you reckon coming to God by Christ, but an act of a very indifferent nature, a thing if done not good in itself, neither evil in itself, should a man leave it undone; and so consequently a man may have in him the ground and essentials of Christianity without it, may be saved, and go to heaven without it: for this I say, whatsoever is of an indifferent nature in itself, is not essential to the Christian religion; but may or may not be done without the hazard of eternal salvation; but say you, this of coming to God by Christ, is one of the positive precepts, which are in themselves things indifferent, and neither good nor evil: therefore not of the substance of Christianity.

But, Sir, where learned you this new doctrine, as to reckon coming to God by Christ, a thing of so indifferent a nature, a thing not good in itself, but with respect to certain circumstances. Had you said this of baptism and the Supper of the Lord, I could with some allowance have borne your words, but to count coming to God by Christ a thing indifferent in itself, is a blasphemy that may not be borne by Christians, it being too high a contempt of the blood, and too great a disgrace to the person of the Lord, the king of glory; of which more hereafter, but to return.

II. The intent of this your description is to set before us these two things.

(1.) What are the essentials of the rule of that holiness, which by the gospel we are immediately obliged to, if we would be justified in the sight of God.

(2.) What are the principles by which we act, when we do these works aright.

1. For the first you tell us, 'they are the first principles of morals, such as are self-evident, and therefore not capable of being properly demonstrated; as being no less knowable, and easily assented to, than any proposition that may be brought for the proof of them.' Such as are self-evident or evident of themselves; to what? To us as men that know the principles of reason, and that are as easily assented to as any proposition; why said you not such as may be as easily known, as we know there is a day or night, winter and summer, or any other thing that may be brought for the proof of them. This law therefore is none other than that mentioned in Romans 2:14, Romans 2:15 which is the law of our nature, or that which was implanted in us in the day of our creation, and therefore is said to be ourselves, even nature itself (1 Corinthians 11:14).

2. The principle, say you, by which we act, and in the strength of which we do this law, it is the principle of reason, or a reasonable compliance with this law written in our hearts, and originally dictates of human nature, &c. which certain principle, say you, is this, to count it 'most highly becoming all reasonable creatures, to obey God in every thing; and as much disbecoming them, in any thing to disobey him.' The sum is; this your holiness both in root and act is not other than what is common to all the men on earth; I mean so common as that for the first, is in their nature, as the second is also part of themselves, they being creatures whose prime or principal distinction from

other, consisteth more in that they are reasonable, and such as have reason as a thing essential to them; wherefore the excellency that you have discoursed of, is none other than the excellency and goodness that is of this world, such as in the first principles of it, is common to Heathens, Pagans, Turks, Infidels: and that as evidently dictates to those that have not heard the gospel (I mean as to the nature the good and evil) as it doth in them that sit under the sound thereof; and is the self-same which our late ungodly heretics the Quakers have made such a stir to promote and exalt, only in the description thereof you seem more ingenious than they: for whereas they erroneously call it Christ, the light of Christ, faith, grace, hope, the spirit, the word that is nigh, &c. you give it the names due thereto, viz. A complexion or complication and combination of all the virtue of the soul, the human nature, the dictates of it, the principles of reason, such as are self-evident, than which there is nothing mankind doth naturally assent to (p. 6-11). Only here, as I have said, you glorify your errors also, with names and titles that are not to be found, but in your own deluded brains: as that the virtues of the souls can keep themselves incommixed, that there is yet in us the purity of the humane nature, or such a disposition, that can both by light and power give a man to see, and powerfully incline him to, and bring him under the government of all those good and practical principles, that are made known either by revelation, nature, or the use of reason. But I say, these principles thus stated by you, being the principles, and the goodness of this world, and such as have not faith, but the law; not the Holy Ghost, but humane nature in them; they cannot be those which you affirm, was or is the design, the great, the only, and ultimate design of Christ, or his gospel to promote, and propagate in the world; neither with respect to our justification before God from the curse; neither with respect to the workings of his Spirit, and the faith of Jesus in our hearts, the true gospel or evangelical holiness.

First, It is not the righteousness that justifieth us before God from the curse; because it is that which is properly our own; and acted and managed by principles of our own, arising originally in the roots of it, from our own. There is the righteousness of men, and the righteousness of God: that which is the righteousness of men, is that which we do work from matter and principles of our own; but that which is the righteousness of God, is that which is wrought from matter and principles purely divine, and of the nature of God. Again, that which is our own righteousness, is that which is wrought in and by our own persons as men; but that which is the righteousness of God, is that which is wrought in and by the second person in the Trinity, as God and man in one person; and that resideth only in that person of the Son. I speak now of the righteousness by which we stand just before God, from the curse of the law. Now this righteousness of ours, our own righteousness, the apostle always opposeth to the righteousness of God, saying, 'They going about to establish their own righteousness, have not submitted themselves unto the righteousness of God' (Romans 9:3). Father, This righteousness of our own, Paul counts loss and dog's-meat, in comparison of that other, far more glorious righteousness, which he calleth as it is in truth, the righteousness of God (Php 3:7-9), which as I said but now, resideth in the person of the Son. Therefore (saith Paul) I cast away my own righteousness, and do count it loss, and 'but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' The righteousness therefore, that is our own, that ariseth from matter and principles of our own (such as that which you have described) justifieth us not before God from the curse.

Second, The righteousness that you have described, justifieth us not, as before, because it is the righteousness which is of the moral law, that is, it is wrought by us, as walking in the law. Now it mattereth not, whether you respect the law in its first principles, or as it is revealed in the table of the ten commandments, they are in nature but one and the same, and their substance and matter is written in our hearts, as we are men. Now this righteousness, the apostle casteth away, as was shewn before; 'Not having mine own righteousness (saith he) which is of the law'; why? Because the righteousness that saveth us from the wrath of God, is the righteousness of God; and so a righteousness that is without the law. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe' (Romans 3:21, Romans 3:22). The righteousness of God without the law; the righteousness of Christ who is naturally God; wherefore such a righteousness as was accomplished by him that was Lord, and the very God of the law; whose nature was infinite, and not that which the law could command or condemn; neither was the command of the law, the great and principal argument with him, no, not in its first and highest principles, to do or continue to do it; but even that which the law commanded of us, that he did, not by the law, but by that spirit of life, that eternal spirit, and Godhead, which was essential to his very being: He did naturally and infinitely that which the law required of us, from higher, and more mighty principles than the law could require of him: for I should reckon it a piece of prodigious blasphemy to say, that the law could command his God; the creature, his Lord and Creator: but this Lord God, Jesus Christ, even he hath accomplished righteousness, even righteousness that is without, that is above, higher, and better than that of the law; and that is the righteousness that is given to, and put upon all them that believe. Wherefore the Lord Jesus Christ, in his most blessed life, was neither prompted to actions of holiness, nor managed in them, by the purity of humane nature, or those you call first principles of morals, or as he was simply a reasonable creature; but being the natural Son of God, truly, and essentially, eternal as the Father; by the eternal Spirit, his Godhead, was his manhood governed, and acted, and spirited to do and suffer. 'He through the eternal Spirit offered himself without spot to God' (Hebrews 9:14); which offering respects not only his act of dying, but also that by which he was capacitated to die without spot in his sight; which was the infinite dignity, and sinlessness of his person; and the perfect justice of his actions. Now this person, thus acting, is approved of, or justified by the law to be good: for if the righteousness of the law be good, which law is but a creature, the righteousness of the Lord, the God of this law, must needs be much more good; wherefore here is the law, and its perfection swallowed up, even as the light of a candle, or star is swallowed up by the light of the sun. Thus then is the believer made, not the righteousness of the law, 'but the righteousness of God in Christ' (2 Corinthians 5:21), because Christ Jesus, who is the righteousness of the Christian, did walk in this world, in, and under the law; not by legal and humane principles, which are the excellences of men, but in, and by those that are divine, even such as were, and are of his own nature, and the essence of his eternal Godhead. This is the righteousness without the law, accomplished by a person and principles, far otherwise, than is he, or those you make description of; and therefore yours cannot be that, by which we stand just before the justice of God without the law. Now if it be a righteousness without the law, then it is a righteousness without men, a righteousness that cannot be found in the world; for take away the law, the rule, and you take away, not only the righteousness, but that by which men, as men, work righteousness in the world: 'Mine own righteousness which is of the law.' The righteousness then by which a man must stand just in the

sight of God from the curse, is not to be found in men, nor in the law, but in him, and him only, who is greater, and also, without the law; for albeit, for our sakes he became under the law, even to the curse and displeasure of God; yet the principles by which he walked in the world to Godward, they were neither humane, nor legal, but heavenly, and done in the Spirit of the Son. Wherefore it is not the righteousness you have described, by which we stand just before God.

Third, The righteousness you have described, cannot be that which justifieth us before God, because of its imperfections, and that both with respect to the principle, and the power with which it is managed: for though you have talked of a sound complexion of soul, the purity of the humane nature, and that with this addition of power, as to be able to keep itself incommixt with that which is not of itself; yet we Christians know, and that by the words of God, that there is in man, as man, now no soundness at all, but from the crown of the head, to the sole of the foot, botches and boils, putrefactions and sores (Isaiah 1:6). We are ALL an unclean thing, and our righteousness as filthy ulcerous rags (Isaiah 64:6). 'If there had been a law given which could have given life, verily righteousness should have been by the law' (Galatians 3:21). Could a man perform the law to the liking of the justice of the eternal majesty, then would the law give life to that man; but because of the perfection of an infinite justice, and the weakness and unprofitableness of the law through our flesh (Romans 8:3), therefore, though you speak yet farther of the excellency of your sound complexion, and of the purity of the human nature, you must fly from yourself, to another righteousness for life, or at the last stick in the jaws of death and everlasting desperation. 'For by the works of the law shall no flesh be justified' (Galatians 2:16).

It is therefore no better than error, thus to ascribe to poor man, 'that hath drank iniquity like water,' a soundness of soul, a purity of human nature. Wherefore Jude saith of you, and of all such naturalists, 'That even in the things that you know naturally, as the brute, in them you corrupt yourselves' (Jude 1:10), even in the very principles, the first or original dictates of your nature or humanity. There is none that understandeth or is good, therefore there is none that doth good, no not one: that is, none as continuing in a natural state; none by the power or principles of nature; for he meaneth here, in your own sense, as men by natural principles have to do with the justice of the law.

Fourth, The righteousness which you have described cannot be that which justifieth us before God, because it is that which is not of faith. 'The law is not of faith: but, The man that doeth them shall live in them' (Galatians 3:12). The apostle also in Romans 10:1-21 tells us, that the righteousness that is completed by doing the law is one, and another besides the righteousness of faith. For faith in the justification of a sinner from the curse and wrath of God, respecteth only the mercy of God, and forgiveness of sins for the sake of Christ. 'God for Christ's sake hath forgiven him that is enabled to believe, that is, trust to, and venture the eternal concern of his soul upon the righteousness that is no where to be found, but in the person of the Son of God.' For there is justice more than answerable to all the demands of the law, and equal to the requirements of the eternal justice of God, and he is our justice; he is made unto us of God, righteousness, or justice; that is, the righteousness or justice that is in him, is by God accounted the man's that shall accept thereof by faith, that he might be made the justice or righteousness of God in him. For the righteousness that saveth a sinner from damnation must be equal to that in the eternal Deity: But where can that be found but in him that is naturally God, as is indeed the Son of the Father; in him, therefore, and not in the law, there is a righteousness fit for faith to apply to. Besides, the law is

not, neither can be, the object of faith to men; for that which is the object of faith (I speak now as to justifying righteousness) it must be a righteousness already completed, and as I said, a righteousness to be received and accepted, being now perfected and offered, and given to us by the kindness and mercy of God; but a man may believe long enough in the law, before that performs for him a perfect righteousness. The law can work nothing unless it be wrath. 'No thou must work by, and not believe in, the law' (Romans 4:1-25). Besides, all that cometh out of the mouth of the law is, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them' (Galatians 3:10), which no man is capable of doing, so as to escape the curse by doing, that hath once, or first transgressed the same. Wherefore it is a vain thing, yea an horrible wickedness in you, thus to abuse the law, and the weakness of man, by suggesting that the only, the ultimate, or grand design of Christ Jesus was, or is, the promoting of a righteousness by the law, that is performed by humane principles in us.

I could double, yea ten times double the number of these arguments against you, but I will pass from this to the second thing. 'The righteousness you have described, is not the true gospel inward holiness.'

I told you before, that the principles which you have described, are not evangelical principles; and now I will add, that as they are not such in themselves, so neither do they fetch in, or obtain by our adhering to them, those things which alone can make, or work in the soul, those truly gospel inward acts of holiness.

03.04. [THINGS ESSENTIAL TO INWARD GOSPEL HOLINESS.]

[THINGS ESSENTIAL TO INWARD GOSPEL HOLINESS.]

There are three things which are essential to the inward gospel holiness; of which as your description is utterly destitute, so neither can they by that be obtained, or come into the heart.

1. The Holy Ghost.
2. Faith in Christ.
3. A new heart, and a new spirit.

Without these three, there is no such thing as gospel holiness in man, as before I have also hinted at. But now as there are none of these three found in your description of inward holiness; so neither can you, or others, by all your inclinations, either to those you call first principles of natural reason, or the dictates of human nature, obtain or fetch into the soul the least dram of that which is essential, to that which is indeed according to the gospel description of inward gospel holiness, as will further be manifest in this that followeth.

1. The Holy Ghost is not obtained by your description, that consisting only in principles of nature, and in putting forth itself in acts of civility and morality. When the apostle would convince the bewitched Galatians, that your doctrine which was also the doctrine of the false apostles, was that, which instead of helping forward, did hinder, and pervert the gospel of Christ; he applieth himself to them in this manner. 'This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?' (Galatians 3:2) By the works of the law, that is, by putting of your principles into practice. Nay, may I not add, by putting of your principles into practice, by a more bright and clear rule, than in the beginning of your description is inserted by you; for the law as written and engraven in stones, with the addition of all the Mosaical precepts, was a more ample, and full discovery of the mind of God, than can be obtained by your virtues of soul, your purity of human nature, or the first principles of morals, as they are written in the heart of man; and originally dictates of human nature (Romans 3:1-3). Yet by these, by following these, by labouring to live up to the light of these, their own experience told them, that they neither could, nor did obtain the enjoyment of the Holy Ghost; but that rather their now declining the word of faith, by which indeed they receive it at first (whatever pretences of holiness, and godliness were the arguments to prevail with them so to do) was in truth none other but the very witchcraft, and enchantments of the devil.

Farther, The apostle sets this your spirit and principles, and that which indeed is the Spirit of God, in a line diametrically opposite one against another; yea the receiving of the one, opposeth the receiving of the other. 'Now we have received, [saith he] not the spirit of the world,' (that is, your spirit, and principles of humanity) to walk by it, or live in it; 'but the Spirit which is of God; that we may know the things that are freely given to us of God' (1 Corinthians 2:12). But what is the spirit of the world? He tells us in the verse before, it is the spirit of a man; which Solomon calls, 'the

candle of the Lord; searching all the inward parts of the belly' (Proverbs 20:27), by human principles, good motions to moral duties, workings of reason, dictates of nature to obey God as Creator. These things flow from the spirit of a man, which is the spirit of all the world. They that preach, or speak by this spirit, they preach or speak of the world, of the virtues of the world; and the world, 'the whole world heareth them,' or know in themselves what they say (1 John 4:5).

Now when this spirit is received, embraced, and followed, as the spirit that is of God, then it must be branded with the mark of the spirit of error, and of antichrist; because the act in so doing, is most wicked; yea, and Christ himself is made head against, by it. But I say, the Holy Ghost is not obtained by these principles, nor by the pursuit of them.

2. Faith is not obtained by the pursuit of your principles, but by hearing of another doctrine; he that presseth men to look to, and live by the purity of human nature, principles of natural reason, or by the law, as written in the heart, or bible; he sets the word of faith out of the world; for these doctrines are as opposite, as the spirits I spake of before; 'For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.' Now he that receiveth this law, to do, and live by; he hath set up, and is in pursuit of a doctrine of another nature, than that which is called the righteousness of faith; that being such, as for justification, and deliverance from the curse, maketh no mention at all of hearing the law, or of doing good works; but of hearing of the mercy of God, as extended to sinners; and of its coming to us through the death, and resurrection of Christ Jesus. 'The righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? [that is, to bring Christ down from above:] or, Who shall descend into the deep? [that is, to bring up Christ again from the dead]. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved' (Romans 10:5, Romans 10:9). This then is the doctrine of faith, or the righteousness with which faith hath to do. Now as old covenant-works are begotten in men by the doctrine of works; so faith is begotten by the doctrine of faith. Therefore after he had said, 'faith cometh by hearing'; he insinuates it to be the hearing the preaching of the gospel of peace (peace by the blood of the cross) and the glad tidings of good things (Romans 10:14-17), of good things promised for the sake of the Lord Jesus; not for the sake of good deeds done of us, by human principles, or the dictates of our nature.

Faith, Then the second essential, comes into the heart, not by the preaching, or the practice of your principles; but by another, a higher, and far more heavenly doctrine. And hence the apostle completely puts the difference betwixt the worker of good works in the spirit of the law, and the believer that taketh hold of grace by Christ, that he may be saved thereby. The one he calls 'Them that are of the works of the law'; the other, 'They which are of faith' (Galatians 3:1-29). This being done, he tells us, that as they differ in the principles, to wit, of faith and works, so they shall differ in conclusion: 'For the law is not of faith, the promise is only made to faith; therefore, they only that are of faith, are blessed with faithful Abraham.'

3. The third essential is, a new heart, and a new spirit or mind; and this also comes not by your principle, that being but the old covenant that gendereth to bondage, and that holds its Ishmaels under the curse for ever: there comes no new heart by the law, nor new spirit. It is by the new covenant, even the gospel, that all things are made new (Jeremiah 31:33; Ezekiel 36:1-38;

Hebrews 8:8; 2 Corinthians 5:17-19). The apostle, after a large discourse of the two ministrations, and their excellencies (2 Corinthians 3:1-18), tells us that the heart is nothing changed, so long as it abideth in the works of the law, but remaineth blind and ignorant: 'Nevertheless [saith he] when it shall turn [from the law] to the Lord, the vail shall be taken away.' But what is it to turn from the law to the Lord? Why, even to leave and forsake your spirit and principles, and works from those principles, and fly to the grace and merits; 'the glory of the Lord Jesus Christ.' Now when the heart is turned to Christ, then the vail of Moses is taken off; wherefore then the soul 'with open face beholding as in a glass the glory of the Lord, is changed - from glory to glory, even as by the Spirit of the Lord' (2 Corinthians 3:14, 2 Corinthians 3:18).

Objection. But it seems a paradox to many, that a man should live to the law, that is, devote himself to the works of the ten commandments, the most perfect rule of life; and yet not be counted one changed, or new.

Answer. Though it seemeth an untruth, yet it is most true, that by the works of the law, no heart is made new, no man made new. A man from principle of nature and reason, (which principles are of himself, and as old) may give up himself to the goodness of the law: yet these principles are so far off from being new, that they are as old as Adam in Paradise; and come into the world with all the children of men. To which principles the law, or the first principles of morals, so equally suit, that, as you have said (p. 8), 'they are self-evident, than which there is nothing mankind doth more naturally assent to' (p. 11). Now nature is no new principle, but an old: even our own, and of ourselves. The law is no new principle, but old, and one with ourselves (as also you well have called it) 'first written in men's hearts, and originally dictates of human nature.' Let a man then be as devout, as is possible for the law, and the holiness of the law. Yet if the principles from which he acts, be but the habit of soul, the purity (as he feigns) of his own nature; principles of natural reason, or the dictates of human nature; all this is nothing else but the old gentleman in his holiday clothes: the old heart, the old spirit, the spirit of the man, not the spirit of Christ, is here. And hence the apostle, when he would shew us a man alive, or made a new man indeed; as he talketh of the Holy Ghost and faith, so he tells us such are dead to the law, to the law, as a law of works; to the law as to principles of nature. 'Wherefore, my brethren, ye also are become dead to the law [the moral law, and the ceremonial law] by the body of Christ, that ye should be married to another [another than the law] even to him who is raised from the dead, that we should bring forth fruit unto God' (Romans 7:4).

Ye are become dead to the law. Dead to the law! Why? That you should be married to another. Married to another! Why? 'That you should bring forth fruit unto God.' But doth not a man bring forth fruit unto God, that walketh orderly according to the ten commandments? No, if he do it before faith make this in the spirit of a man, by the dictates of human nature, respecting the law, as that, by the obeying of which, he must obtain acceptance with God. This is bringing forth fruit unto himself; for all that he doth, he doth it as a man, as a creature, from principles natural, and of himself, his own, and for none other than himself; and therefore he serveth in an old spirit, the oldness of the letter, and for himself. But now (that is, ye being dead to the law, and married to Christ) that (the law) being dead; by which (while in ourselves) we were held; now we are delivered from that law, both as to its curse and impositions, as it stands a law of works in the heart of the world; we serve in newness of the spirit, 'and not in the oldness of the letter' (Romans 7:6). A man must first then be dead to your principles, both of nature and the law; if he will serve in

a new spirit, if he would bring forth fruit unto God. Wherefore your description of the principle of holiness in man, and also the principles by which this holiness is put forth by him into righteous nets; they are such as are altogether void of the true essentials of inward gospel-holiness and righteousness.

03.05. [FOWLER'S ASSERTION TO THE DESIGN OF THE GOSPEL.]

[FOWLER'S ASSERTION TO THE DESIGN OF THE GOSPEL.]

Fowler's assertion that the grand, the only and ultimate design of the gospel of Christ is to re-produce man's original righteousness examined and confuted. But there is one thing more in this description, or rather effect thereof, which I shall also inquire into: and that is your saying, 'As it was the errand of Christ to effect our deliverance out of that sinful state we had brought ourselves into: so to put us again into possession of that holiness which we had lost' (p. 12). The proof of this position is now your next business; that is, if I understand your learning, the remaining part of your book, which consisteth of well nigh 300 pages, is spent for proof thereof; which I doubt not but effectually to confute with less than 300 lines. Only first by the way, I would have my reader to take notice that in this last clause, (to put us again into possession of that holiness which we had lost) is the sum of all this large description of his holiness in the foregoing pages; that is, the holiness and righteousness that Mr. Fowler hath been describing; and adds, that Christ's whole business when he came into the world was, as to effect our deliverance from sin; 'so to put us again in possession of that holiness which we had lost.' The holiness therefore that here he contendeth for, is that, and only that which was in Adam before the fall, which he lost by transgression; and we by transgressing in him. A little therefore to inquire into this, if perhaps his reader and mine may come to a right understanding of things.

First then, Adam before the fall, even in his best and most sinless state, was but a pure natural man, consisting of body and soul; these, to use your own terms, were his pure essentials: (p. 11) in this man's heart, God also did write the law; that is, as you term them, the first principles of morals (p. 8). This then was the state of Adam, he was a pure natural man; made by God sinless; all the faculties of his soul and members of his body were clean. 'God made man upright' (Ecclesiastes 7:29). But he made him not then a spiritual man; 'the first Adam was made a living soul,' 'howbeit that was not first which is spiritual; but that which is natural, and afterward that which is spiritual: The first man is of the earth, earthy' (1 Corinthians 15:45-47). A living soul he was; yet but a natural man, even in his first and best estate; but earthly, when compared with Christ, or with them that believe in Christ. So then, the holiness of Adam in his best estate, even that which he lost, and we in him, it was none other, than that which was natural, even the sinless state of a natural man. This holiness then was not of the nature of that, which hath for its root the Holy Ghost; for of that we read not at all in him, he only was indued with a living soul; his holiness then could not be gospel, nor that which is a branch of the second covenant: his acts of righteousness, were not by the operations of the Spirit of grace, but the dictates of the law in his own natural heart. But the apostle when he treateth of the christian inherent holiness; first excluding that in Adam, as earthly; he tells us, it is such as is in Christ: 'As is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly.' Let then those that are the sons of Adam, in the state of nature as he, though not so pure, and spotless as he, be reckoned to bear his image and similitude: but let them that are the children of Christ, though not so pure as he, bear the image and similitude of Christ: 'for they are conformable to the image of

the Son of God' (Romans 8:29). The holiness therefore that was in Adam, being but that which was natural, earthly, and not of the Holy Ghost, cannot be that which Christ came into the world to give us possession of.

Second, Adam in his best, and most sinless state, was but a type or figure: 'The figure of him that was to come' (Romans 5:14). A type in what? A type or figure doubtless, in his sinless and holy estate, a type and figure of the holiness of Christ: But if Christ should come from heaven, to put us in possession of this sinless holiness that was in Adam, or that we lost in him: to what more would his work amount, than to put us into the possession of a natural, figurative, shadowish righteousness or holiness. But this he never intended; therefore it is not the possessing of his people with that holiness, that was the great errand Christ came into the world upon.

Third, The holiness and righteousness that was in, and that we lost by, Adam before the fall; was such as stood in, and was to be managed by his natural perfect compliance with a covenant of works. For, 'Do this sin and die,' were the terms that was from God to Adam. But Christ at his coming brings in another, a better, a blessed covenant of grace; and likewise possesseth his children, with the holiness, and privileges of that covenant; not with Adam's heart nor Adam's mind; but a new heart, a new spirit, a new principle to act by, and walk in a new covenant. Therefore the holiness that was in Adam before, or that we lost in him by the fall, could not be the holiness that Christ at his coming made it his great or only business to put us in possession of.

Fourth, The holiness that was in Adam before, and that we lost in him by the fall, was such as might stand with perfect ignorance of the mediation of Jesus Christ: for Christ was not made known to Adam as a Saviour, before that Adam was a sinner; neither needed he at all to know him to be his Mediator, before he knew he had offended (Genesis 3:1-24). But Christ did not come into the world to establish us in, or give us possession of such holiness as might stand with perfect ignorance of his Mediatorship. No; the holiness that we believers have, and the righteous acts that we fulfil, they come to us, and are done by us, through the knowledge of the Lord Jesus, and of his being the Messiah promised (Ephesians 4:21, Ephesians 4:22; 2 Peter 1:3).

Fifth, The holiness that was in Adam, was neither given him through the promise, neither encouraged by the promise. Adam had no promise to possess him with a principle of holiness; it came to him by creation; neither had he any promise to strengthen or encourage him in holiness. All he had was instructions concerning his duty, and death threatened if he did it not (Genesis 2:15-17). But Christ came not to give us possession of an holiness or righteousness, that came to us by our creation, without a promise; and that hath no promise to encourage us to continue therein; but of an holiness that comes to us by the best of promises, and that we are encouraged to by the best of promises. Therefore it was not his great errand when he came from heaven to earth, to put us in possession of that promiseless holiness that Adam had before, and that was lost in him by the fall.

Lastly, In a word; the holiness that Adam had before, and that we lost in him by the fall; it was a natural shadowish old covenant, promiseless holiness; such as stood and might be walked in, while he stood perfectly ignorant of the Mediator Christ. Wherefore it is rather the design of your Apollo the devil, whom in p. 101 you bring forth to applaud your righteousness; I say, it is rather his design than Christ's, to put men upon an endeavour after a possession of that: for that which is truly evangelical, is the spiritual, substantial, new covenant promised holiness; that which cometh

to us by, and standeth in the Spirit, faith and knowledge of the Son of God, not that which we lost in Adam. Wherefore the song which there you learnt of the devil, is true, in the sense he made it, and in the sense for which you bring it; which is, to beget in men, the highest esteem of their own human nature; and to set up this natural, shadowish, promiseless, ignorant holiness, in opposition to that which is truly Christ's. To dwell in heaven doth not more please him, than Within the souls of pious mortal men. This is the song; but you find it not in Matthew, Mark, Luke, or John, but among the heathens who were his disciples, and who were wont to inquire at his mouth, and learn of him.

Thus have I razed the foundation of your book, even by overthrowing the holiness, and righteousness, which by you is set up, as that which is the only true gospel, and evangelical. Wherefore it remaineth, that the rest of your book, viz. whatever therein is brought, and urged for the proof of this your description of holiness, &c. it is but the abuse of Christ, of scripture, and reason; it is but a wresting and corrupting the word of God, both to your own destruction, and them that believe you.

03.06. [FOWLER'S INSIDIOUS ERRORS ROUTED.]

[FOWLER'S INSIDIOUS ERRORS ROUTED.] But to pass this, and to come to some other passages in your book; and first to that in p. 5 where you say,

'The holiness, which is the design of the religion of Christ Jesus, - is not such as is subjected in any thing without us, or is made ours by a mere external application,' &c.

Answer. 1. These words secretly smite at the justification that comes by the imputation of that most glorious righteousness that alone resideth in the person of the Lord Jesus; and that is made ours by an act of eternal grace, we resting upon it by the faith of Jesus.

2. But if the holiness of which you speak, be not subjected in any thing without us; then it is not of all that fulness which it pleased the Father should dwell in Christ: for the holiness and righteousness, even the inward holiness that is in saints, it is none other than that which dwelleth in the person of the Son of God in heaven: neither doth any man partake of, or enjoy the least measure thereof, but as he is united by faith to this Son of God, the thing is as true in him as in us; in him as the head, and without measure (1 John 2:8); and is originally seated in him, not in us. 'Of his fulness have all we [saints] received, and grace for grace' (John 1:16). Wherefore the holiness that hath its original from us, from the purity of the human nature (which is the thing you aim at) and that originally, as you term it, is the dictates thereof, is the religion of the Socinians, Quakers, &c., and not the religion of Jesus Christ. And now I will come to your indifferent things, viz., those which you call 'positive precepts'; things, say you, 'of an indifferent nature; and absolutely considered, are neither good, nor evil;--but are capable of becoming so; only by reason of certain circumstances': of these positive indifferent precepts, you say, you know but three in the gospel; but three, that are purely so, viz., 'That of going to God by Christ, and the institutions of baptism, and the Lord's Supper.' This we have in p. 7 and 9.

Answer. These words, as I hinted before, are highly derogatory to the Lord, the King of glory; and trample as much upon the blood of the Son of God, as words can likely do. For,

1. If going to God by Christ, be in itself but an indifferent thing, then, as I also hinted before, it is not of the substance of Christianity; but a man may be truly a Christian without it; may be saved, and go to heaven without it; this is in truth the consequence of your words: for things purely of an indifferent nature, do not in themselves either make or mar the righteousness that justifieth us from the curse before God. Wherefore, by your argument, if a man remain ignorant of that positive precept, of 'coming to God by Christ'; he remaineth ignorant but of an indifferent thing, a thing that in itself is neither good nor evil, and therefore not essentially material to his faith or justifying righteousness.

2. An indifferent thing in itself is next to nothing, neither good nor evil then, but a thing betwixt them both.

Then is the blood of the Lord Jesus, in itself, of no value at all; nor faith in him, of itself, any more than a thing of nought; their virtue and goodness only dependeth upon certain circumstances that make them so. For the indifferency of the thing lieth not simply in coming to God, but in coming to him by Christ: coming otherwise to God, even in this man's eyes, being the all in all; but in this coming, in coming to him by Christ, there lieth the indifferency. I marvel what injury the Lord Jesus hath done this man, that he should have such indifferent thoughts of coming to God by him? But hath he no better thoughts of his own good deeds, which are by the law? Yes, doubtless, for those (saith he) 'are of an indispensable, and eternal obligation, which were first written in men's hearts, and originally dictates of human nature' (p. 8). Mark, not a dictate of human nature, or necessary conclusion or deduction from it, is of an indifferent, but of an indispensable; not of a transient, but of an eternal obligation. It is only going to God by Christ, and two other things that he findeth in the gospel, that of themselves are of an indifferent nature. But how indifferent? Even as indifferent in itself as the blood of a silly sheep, or the ashes of an heifer; for these are his very words. 'SUCH [that is, such ordinances as in themselves are of an indifferent nature] were all the injunctions and prohibitions of the ceremonial law; and some few such we have under the gospel' (p. 7). Then, in p. 9 he tells you what these positive precepts under the gospel, or things indifferent, are: 'THAT of going to God by Christ, is one; and the other two, are the institutions of baptism, and the Lord's supper.' Such therefore as were the ceremonies of the law, such, even such, saith he, is that of going to God by Christ, &c.

Wherefore, he that shall lay no more stress upon the Lord Jesus to come to God by, than this man doth, would lay as much, were the old ceremonies in force, upon a silly sheep, as upon the Christ of God. For these are all alike positive precepts, such as were the ceremonies of the law, things in themselves neither good nor evil, but absolutely considered of an indifferent nature. So that to come to God by Christ, is reckoned, of itself, by him, a thing of a very indifferent nature, and therefore this man cannot do it, but with a very indifferent heart; his great, and most substantial coming to God, must needs be by some other way (John 10:1). But why should this THIEF love thus to clamber, and seek to go to God by other means; such which he reckoneth of a more indispensable nature, and eternal; seeing Christ only, as indifferent as he is, is the only way to the Father. 'I am the way, [saith he] the truth and the life; no man cometh to the Father but by me.' If he be the only way, then there is none other; if he be thus the truth, then is all other the lie; and if he be here the life, then is all other the death; let him call them indispensable and eternal never so often. So then, how far off this man's doctrine is, of sinning against the Holy Ghost, let him that is wise consider it. For if coming to God by Christ, be in itself but a thing indifferent, and only made a duty upon the account of certain circumstances; then, to come to God by Christ, is a duty incumbent upon us only by reason of certain circumstances; not that the thing in itself is good, or that the nature of sin, and the justice of God, layeth a necessity on us so to do. But what be these certain circumstances? For it is because of these, if you will believe him, that God the Father, yea, the whole Trinity, did consult in eternity, and consent, that Christ should be the way to life: now, I say, it is partly because by him was the greatest safety, he being naturally the justice, wisdom, and power of God; and partly, because it would, we having sinned, be utterly impossible we should come to God by other means and live. He that will call these circumstances, that is, things over and above besides the substantials of the gospel, will but discover his unbelief and ignorance, &c. As for your saying, that Calvin, Peter Martyr, Musculus, Zanchy, and others, did not question, but that God could have pardoned sin, without any other satisfaction, than the repentance of the

sinner (p. 84). It matters nothing to me, I have neither made my creed out of them, nor other, than the holy scriptures of God. But if Christ was from before all worlds ordained to be the Saviour, then was he from all eternity so appointed and prepared to be. And if God be, as you say, infinitely (p. 136), and I will add, eternally just; how can he pardon without he be presented with that satisfaction for sin, that to all points of the highest perfection doth answer the demands of this infinite, and eternal justice? Unless you will say, that the repentance of a sinner is sufficient to answer whatever could be justly demanded as a satisfaction thereto; which if you should, you would in consequence say, that man is, or may be in himself, just, that is, equal with God; or that the sin of man was not a transgression of the law that was given, and a procurer of the punishment that is threatened, by that eternal God that gave it. (But let me give you a caution, take heed that you belie not these men) Christ cries, 'If it be possible let this cup pass from me' (Matthew 26:39). If what be possible? Why, that sinners should be saved without his blood (Hebrews 9:22; Luke 24:26; Acts 17:3). 'Ought not Christ to have suffered?' 'Christ must needs have suffered,' not because of some certain circumstances, but because the eternal justice of God, could not consent to the salvation of the sinner, without a satisfaction for the sin committed. Of which, more in the next, if you shall think good to reply.

Now, that my reader may see that I have not abused you in this reply to your sayings, I will repeat your words at large, and leave them upon you to answer it.

You say, 'Actions may become duties or sins these two ways; first, as they are compliances with, or transgressions of, divine positive precepts: These are the declarations of the arbitrary will of God, whereby he restrains our liberty, for great and wise reasons, in things that are of an indifferent nature, and absolutely considered are neither good nor evil; and so makes things not good in themselves [and capable of becoming so only by reason of certain circumstances] duties, and things not evil in themselves, sins. Such were all the injunctions and prohibitions of the ceremonial law, and some few such we have under the gospel' (p. 7). Then p. 9 you tell us, that 'the reasons of the positive laws [that is, concerning things in themselves indifferent] contained in the gospel are declared; of which [say you] I know not above three that are purely so, viz. That of going to God by Christ, and the institutions of baptism, and the Lord's Supper.'

Here now let the reader note, That the positive precepts, declarations of the arbitrary will of God, in things of an indifferent nature, being such, as absolutely considered, are neither good nor evil; some few SUCH, say you, we have under the gospel, namely, that of coming to God by Christ, &c. I am the more punctual in this thing, because you have confounded your weak reader with a crooked parenthesis in the midst of the paragraph, and also by deferring to spit your intended venom at Christ, till again you had puzzled him, with your mathematics and metaphysics, &c., putting in another page, betwixt the beginning and the end of your blasphemy.

Indeed, in the seventh chapter of your book, you make a great noise of the effects and consequences of the death of Christ, as that it was a sacrifice for sin, an expiatory, and propitiatory sacrifice (p. 83). Yet, he that well shall weight you, and compare you with yourself, shall find that words and sense, with you are two things; and also, that you have learned of your brethren of old, to dissemble with words, that thereby your own heart-errors, and the snake that lieth in your bosom, may yet there abide the more undiscovered. For in the conclusion of that very chapter, even in and by a word or two, you take away that glory, that of right belongeth to the death and

blood of Christ, and lay it upon other things. For you say, 'The scriptures that frequently affirm, that the end of Christ's death was the forgiveness of our sins, and the reconciling of us to his Father, we are not so to understand, [those places where this is expressed] as if these blessings were absolutely thereby procured for us any otherwise, than upon condition of our effectual believing' (p. 91).

I answer, By the death of Christ was the forgiveness of sins effectually obtained for all that shall be saved, and they, even while yet enemies, by that were reconciled unto God. So that, as to forgiveness from God, it is purely upon the account of grace in Christ; 'We are justified by his blood, we are reconciled to God by the death of his Son' (Romans 5:9, Romans 5:10). Yea peace is made by the blood of his cross (Colossians 1:20), and God for Christ's sake hath forgiven us (Ephesians 4:32). So then, our effectual believing is not a procuring cause in the sight of God, or a condition of ours foreseen by God, and the motive that prevaleth with him to forgive us our manifold transgressions: Believing being rather that which makes application of that forgiveness, and that possesseth the soul with that peace that already is made for us with God, by the blood of his Son Christ Jesus; 'Being justified by faith, we have peace with God through our Lord Jesus Christ' (Romans 5:1). The peace and comfort of it cometh not to the soul, but by believing. Yet the work is finished, pardon procured, justice being satisfied already, or before, by the precious blood of Christ.

Observe, I am commanded to believe, but what should I believe? Or what should be the object of my faith in the matter of my justification with God? Why, I am to believe in Christ, I am to have faith in his blood? But what is it to believe in Christ: and what to have faith in his blood? Verily, To believe that while we were yet sinners Christ died for us, that even then, when we were enemies, we were reconciled to God by the death of his Son: To believe that there is a righteousness already for us completed.

I had as good give you the apostle's argument and conclusion in his own language. 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him' (Romans 5:8, Romans 5:9). And note that the word NOW respects the same time with YET that went before. 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,' or intercession (Romans 5:10).

Believing then, as to the business of my deliverance from the curse before God, is an accepting of (1 Timothy 1:15), a trusting to (Ephesians 1:12, Ephesians 1:13), or a receiving (John 1:12), the benefit that Christ hath already obtained for me; by which act of faith, I see my interest in that peace that is made before with God by the blood of his cross: For if peace be made already by his blood, then is the curse taken away from his sight; if the curse be taken away from his sight, then there is no sin with the curse of it to be charged from God by the law, for so long as sin is charged by the law, with the curse thereto belonging, the curse, and so the wrath of God remaineth.

'But [say you] Christ died to put us into a capacity of pardon' (p. 91).

Answer. True; but that is not all. He died to put us into the personal possession of pardon: Yea, to put us into a personal possession of it, and that before we know it.

'But [say you] the actual removing of our guilt is not the necessary and immediate result of his death' (p. 91).

Answer. Yea, but it is from before the face of God, and from the judgment and curse of the law; for before God the guilt is taken away, by the death and blood of his Son, immediately, for all them that shall be saved; else how can it be said we are justified by his blood; he hath made peace by his blood. 'He loved us, and washed us from our sins in his own blood' (Revelation 1:5), and that we are reconciled to God by the death of his Son; which can by no means be; if, notwithstanding his death and blood, sin in the guilt, and consequently the curse that is due thereto, should yet remain in the sight of God. But what saith the apostle? 'God was in Christ, reconciling the world to himself, not imputing their trespasses unto them' (2 Corinthians 5:19). Those that are but reconciling, are not yet reconciled: I mean, as Paul, not yet come aright over in their own souls by faith; yet to these he imputeth not their trespasses: Wherefore? because they have none: or because he forgiveth them as they believe and work: Neither of both; but because he hath first made his Son to be sin for them, and laid all the guilt and curse of their sin upon him, that they might be made the righteousness of God in him. Therefore even because by him their sin and curse is taken off, from before the law of God; therefore, God for the sake of Christ, seeketh for, and beseecheth the sinner to be reconciled; that is, to believe in, and embrace his majesty.

'No [say you] the actual removing of our guilt, is not the necessary and immediate result of his death; but suspended until such time as the forementioned conditions, by the help of his grace, are performed by us' (p. 92).

Answer. 1. Then may a man have the grace of God within him; yea, the grace and mercy of the new covenant, viz. Faith, and the like, that yet remaineth under the curse of the law; and so hath yet his sins untaken away from before the face of God; for where the curse is only suspended, it may stand there notwithstanding, in force against the soul. Now, let the soul stand accursed, and his duties must stand accursed: For first the person, and then the offering must be accepted of God. God accepted not the works of Cain, because he had not accepted his person (Genesis 4:5). But having first accepted Abel's person, he therefore did accept his offering (Hebrews 11:4). And hence it is said, that Abel offered by faith: He believed that his person was accepted of God, for the sake of the promised Messiah, and therefore believed also that his offering should be accepted.

2. Faith, as it respecteth justification in the sight of God, must know nothing to rest upon but the mercy of God, through Christ's blood: But if the curse be not taken away, mercy also hangeth in suspense; yea, lieth as drowned, and hid in the bottom of the sea. This doctrine then of your's overthroweth faith, and rushed the soul into the works of the law, the moral law; and so quite involveth it in the fear of the wrath of God, maketh the soul forget Christ, taketh from it the object of faith; and if a miracle of mercy prevent not, the soul must die in everlasting desperation.

'But [say you] it is suspended till such time as the forementioned conditions, by the help of his grace, are performed by us' (p. 92).

Answer. Had you said the manifestation of it is kept from us, it might, with some allowance, have been admitted; but yet the revelation of it in the word, which in some sense may be called a manifestation thereof, is first discovered to us by the word; yea, is seen by us, and also believed

as a truth recorded; before the enjoyment thereof be with comfort in our own souls (1 John 5:11). But you proceed and say, 'Therefore was the death of Christ designed to procure our justification from all sins past, that we might be by this means provoked to become new creatures' (p. 92).

Answer. That the death of Christ is a mighty argument to persuade with the believer, to devote himself to God in Christ, in all things, as becometh one that hath received grace and redemption by his blood, is true; but that it is in our power, as is here insinuated, to become new creatures, is as untrue. The new creature, is of God; yea, immediately of God; man being as incapable to make himself anew, as a child to beget himself (2 Corinthians 5:17, 2 Corinthians 5:18). Neither is our conformity to the revealed will of God, any thing else, if it be right, than the fruit and effect of that. All things are already, or before, become new in the Christian man. But to return:

After all the flourish you have made about the death of Christ, even as he is an expiatory, and propitiatory sacrifice; in conclusion, you terminate the business far short of that for which it was intended of God: for you almost make the effects thereof but a bare suspension of present justice and death for sin; or that which hath delivered us at present from a necessity of dying, that we might live unto God; that is, according as you have stated it. 'That we might from principles of humanity and reason, act towards the first principles of morals, &c. till we put ourselves into a capacity of personal and actual pardon.'

Answer. The sum of your doctrine therefore is, that Christ by his death only holds the point of the sword of justice, not that he received it into his own soul; that he suspends the curse from us, not that himself was made a curse for us, that the guilt might be remitted by our virtues; not that he was made to be our sin: But Paul and the New Testament, giveth us account far otherwise; viz. 'That Christ was made our sin, our curse, and death, that we by him [not by the principles of pure humanity, or our obedience to your first principles of morals, &c.] should be set free from the law of sin and death' (2 Corinthians 5:21; Galatians 3:13).

If any object that Christ hath designed the purifying our hearts and natures; I answer, But he hath not designed to promote, or to perfect that righteousness that is founded on, and floweth from, the purity of our human nature; for then he must design the setting up man's righteousness, that which is of the law: and then he must design also the setting up of that which is directly in opposition, both to the righteousness, that of God is designed to justify us; and that by which we are inwardly made holy. As I have shewed before.

You have therefore, Sir, in all that you have yet asserted, shewed no other wisdom than a heathen, or of one that is short, even of a novice in the gospel. In the next place, I might trace you chapter by chapter; and at large refute, not only the whole design of your book by a particular replication to them; but also sundry and damnable errors, that like venom drop from your pen. But as before I told you in general, so here I tell you again, That neither the scriptures of God, the promise, or threatenings, the life, or death, resurrection, ascension, or coming again of Christ to judgment; hath the least syllable or tendency in them to set up your heathenish and pagan holiness or righteousness; wherefore your whole discourse is but a mere abuse of, and corrupting the holy scriptures, for the fastening, if it might have been, your errors upon the godly. I conclude then upon the whole, that the gospel hath cast out man's righteousness to the dogs; and conclude that there is no such thing as a purity of human nature, as a principle in us, thereby to work righteousness withal. Farther, It never thought of returning us again to the holiness we lost in

Adam, or to make our perfection to consist in the possession of so natural, and ignorant a principle as that is, in all the things of the holy gospel; but hath declared another and far better way, which you can by no means understand by all the dictates of your humanity.

I will therefore content myself at present with gathering up some few errors, out of those abundance which are in your book; and so leave you to God, who can either pardon these grievous errors, or damn you for your pride and blasphemies.

03.07. [FOWLER'S FALSE QUOTATIONS OF SCRIPTURE.]

[FOWLER'S FALSE QUOTATIONS OF SCRIPTURE.]

You pretend in the beginning of your second chapter, to prove your assertion, viz. 'That the great errand that Christ came upon, was to put us again into possession of that holiness which we had lost' (p. 12). For proof whereof you bring John the Baptist's doctrine (Matthew 3:1, Matthew 3:2), and the angel's saying to Zacharias (Luke 1:16, Luke 1:17), and the prophet Malachi (Malachi 3:1-3), in which texts there is as much for your purpose, and no more, than there is in a perfect blank; for which of them speak a word of the righteousness or holiness which we have lost? Or where is it said, either by these mentioned, or by the whole scripture, that we are to be restored to, and put again into possession of that holiness? These are but the dictates of your human nature.

John's ministry was, 'To make ready a people prepared for the Lord Jesus'; not to possess them with themselves and their own, but now lost, holiness. And so the angel told his father, saying, 'Many of the children of Israel shall he turn to the Lord their God': Not to Adam's innocency, or to the holiness that we lost by him. Neither did the prophet Malachi prophesy that Christ at his coming should put men again in possession of the holiness we had lost. And I say again, as you here fall short of your purpose, so I challenge you to produce but one piece of a text, that in the least looketh to such a thing. The whole tenor of the scripture, that speaks of the errand of Christ Jesus, tells us another lesson, to wit, That he himself came to save us, and that by his own righteousness; not that in Adam, or which we have lost in him, unless you can say and prove that we had once, even before we were converted, the holiness of Christ within us, or the righteousness of Christ upon us. But you yet get on, and tell us, 'That this was also the prophesy of the angel to Joseph (p. 14) in these words HE [Jesus] shall save his people from their sins.' 'Not [say you] from the punishment of them, although that be a true sense too; but not the primary, but secondary, and implied only, and the consequence of the former salvation' (p. 15).

Answer. Thus Penn the Quaker and you run in this, in one and the self same spirit; he affirming that sanctification is antecedent to justification, but not the consequence thereof.

2. But what salvation? Why salvation? say you: First from the filth; for that is the primary and first sense: justification from the guilt, being the never-failing consequence of this. But how then must Jesus Christ, first save us from the filth? You add in p. 16, 'That he shall bring in, instead of the ceremonial observations, a far more noble, viz., An inward substantial righteousness: and by abrogating that [namely of the ceremonies] he shall establish only this inward righteousness.' This is, that holiness, or righteousness you tell us of, in the end of the chapter going before, that you acknowledge we had lost; so that the sum of all that you have said, is, That the way that Christ will take to save his people from their sins, is, first to restore unto them, and give them possession of, the righteousness that they had lost in Adam: and having established this in them, he would acquit them also of guilt. But that this is a shameless error, and blasphemy, is apparent, from which hath already been asserted of the nature of the holiness, or righteousness, that we have lost, viz., That it was only natural of the old covenant, typical: and such as might stand with perfect ignorance of

the mediation of Jesus Christ: and now I add, That for Christ to come to establish this righteousness, is alone, as if he should be sent from heaven, to overthrow, and abrogate the eternal purpose of grace, which the Father had purposed should be manifested to the world by Christ. But Christ came not to restore, or to give us possession of that which was once our own holiness, but to make us partakers of that which is in him, 'that we might be made partakers of HIS holiness.' Neither (were it granted that you speak the truth) is it possible for a man to be filled with inward gospel holiness, and righteousness, that yet abideth, as before the face of God, under the curse of the law, or the guilt of his own transgressions (Hebrews 12:1-29). The guilt must therefore, first be taken off, and we set free by faith in that blood, that did it, before we can act upon pure Christian principles. Pray tell me the meaning of this one text; which speaking of Christ, saith, 'Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high' (Hebrews 1:3). Tell me, I say, by this text, whether is here intended the sins of all that shall be saved? If so, what kind of a purging is here meant, seeing thousands, and thousands of thousands, of the persons intended by this act of purging were not then in being, nor their personal sins in act? And note, he saith, he purged them, before he sat down at the right hand of God: purging then, in this place, cannot first, and primarily, respect the purging of the conscience: but the taking, the complete taking of the guilt, and so the curse from before the face of God, according to other scriptures: 'He hath made him to be sin, and accursed of God for us.' Now he being made the sin which we committed, and the curse which we deserved; there is no more sin nor curse; I mean to be charged by the law, to damn them that shall believe, not that their believing takes away the curse, but puts the soul upon trusting to him, that before purged this guilt, and curse: I say, before he sat down on the right hand of God; not to suspend, as you would have it, but to take away the sin of the world. 'The Lord hath laid upon him the iniquities of us all' (Isaiah 53:6). And he bare them in his own body on the tree (1 Peter 2:24): nor yet that he should often offer himself; for then must he often have suffered since the foundation of the world: but now, (and that at once,) in the end of the world hath he appeared, to put away sin, by the sacrifice of himself (Hebrews 9:24-26). Mark, he did put it away by the sacrifice of his body and soul, when he died on the cross: but he could not then put away the inward filth of those, that then remained unconverted; or those that as yet wanted being in the world. The putting away of sin therefore, that the Holy Ghost here intendeth, is, such a putting of it away, as respecteth the guilt, curse, and condemnation thereof, as it stood by the accusations of the law, against all flesh before the face of God; which guilt, curse, and condemnation, Christ himself was made in that day, when he died the death for us. And this is the first and principal intendment of the angel, in that blessed saying to godly Joseph, concerning Christ; 'He shall save his people from their sins'; from the guilt and curse due to them, first: and afterwards from the filth thereof. This is yet manifest, further; because the heart is purified by faith, and hope (Acts 15:9; 1 John 3:3). Now it is not the nature of faith; I mean, of justifying faith, to have any thing for an object; from which it fetcheth peace with God, and holiness before, or besides the Christ of God himself; for he is the way to the Father: and no man can come to the Father, but by him. Come; that is, so as to find acceptance, and peace with him: the reason is, because without his blood, guilt remains (Hebrews 9:22). He hath made peace by the blood of his cross: so then, faith in the first place seeketh peace. But why peace first? Because till peace is fetched into the soul, by faith's laying hold on the blood of Christ: sin remains in the guilt and curse, though not in the sight of God, yet upon the conscience, through the power of unbelief. 'He that believeth not, stands yet condemned' (John 3:18, John 3:19). Now, so long as

guilt, and the curse in power remains, there is not purity, but unbelief; not joy, but doubting; not peace, but peevishness; not content, but murmuring, and angering against the Lord himself. 'The law worketh wrath' (Romans 4:15). Wherefore, as yet there can be no purity of heart, because that faith yet wants his object. But having once found peace with God by believing what the blood of Christ hath done; joy followeth; so doth peace, quietness, content, and love; which is also the fulfilling of the law: yet not from such dungish principles as yours, for so the apostle calls them (Php 3:8). But from the Holy Ghost itself; which God, by faith, hath granted to be received by them that believe in the blood of his Jesus. But you add, That Christ giveth, first repentance, and then forgiveness of sins (p. 17).

Answer. 1. This makes nothing for the holiness which we lost in Adam: for the proof of which you bring that text (Acts 5:31).

2. But for Christ to take away guilt, and the curse, from before the face of God, is one thing; and to make that discovery, is another.

3. Again, Christ doth not give forgiveness for the sake of that repentance, which hath its rise, originally from the dictates of our own nature, which is the thing you are to prove; for that repentance is called the sorrow of this world, and must be again repented of: but the repentance mentioned in the text, is that which comes from Christ: But,

4. It cannot be for the sake of gospel-repentance, that the forgiveness of sins is manifested, because both are his peculiar gift.

5. Therefore, both faith, and repentance, and forgiveness of sins, are given by Christ; and come to us, for the sake of that blessed offering of his body, once for all. For after he arose from the dead, having led captivity captive, and taken the curse from before the face of God: therefore his Father gave him gifts for men, even all the things that are necessary, and effectual, for our conversion, and preservation in this world, &c. (Ephesians 4:8). This text, therefore, with all the rest you bring, falleth short of the least shew of proof, 'That the great errand for which Christ came into the world was--to put us in possession of the holiness that we had lost.' Your third chapter is as empty of the proof of your design as that through which we have passed: there being not one scripture therein cited, that giveth the least intimation, that ever it entered into the heart of Christ to put us again into possession of that holiness which we had before we were converted: for such was that we lost in Adam.

You tell us the sum of all is, 'that we are commanded to add to our faith, virtue,' &c. (p. 25). I suppose you intend a gospel faith, which if you can prove Adam had before the fall, and that we lost this faith in him; and also that this gospel faith is none other, but that which originally ariseth from, or is the dictates of human nature, I will confess you have scripture, and knowledge beyond me. In the mean time you must suffer me to tell you, you are as far in this from the mind of the Holy Ghost, as if you had yet never in all your days heard whether there be a Holy Ghost or no.

Add to your faith. The apostle here lays a gospel principle, viz., Faith in the Son of God: which faith layeth hold of the forgiveness of sins, alone for the sake of Christ; therefore he is a great way off, of laying the purity of the human nature, the law, as written in the heart of natural man, as the principle of holiness; from whence is produced good works in the soul of the godly. In your fourth chapter also (p. 28) even in the beginning thereof; even with one text you have overthrown your

whole book. This chapter is to prove, that the only design of the promises, and threatenings of the gospel, is to promote, and put us again in possession of the holiness we had lost. For that the reader must still remember, is the only design of your book (p. 12). Whereas the first text you speak of (2 Peter 1:4), maketh mention of the Divine nature, or of the Spirit of the living God, which is also received by the precious faith of Christ, and the revelation of the knowledge of him; this blessed Spirit, and therefore not the dictates of human nature, is the principle that is laid in the godly: but Adam's holiness had neither the knowledge, or faith, or Spirit of the Lord Jesus, as its foundation, or principle: yea, nature was his foundation, even his own nature was the original, from whence his righteousness and good works arose. The next scriptures also, viz. 2 Corinthians 7:1; Romans 12:1 overthrow you; for they urge the promises as motives to stir us up to holiness. But Adam had neither the Spirit of Jesus, or faith in him, as a principle: nor any promises to him as motives: wherefore this was not that to which he, or which we Christians are exhorted to seek the possession of; but that which is operated by that Spirit which we receive by the faith of Jesus, and that which is encouraged by those promises, that God hath since given to them that have closed by faith with Jesus. The rest also (in p. 29), not one of them doth promise us the possession of the holiness we have lost, or any mercy to them that have it.

You add: 'And whereas the promises of pardon, and of eternal life are very frequently made to believing; there is nothing more evidently declared, than that this faith is such as purifieth the heart, and is productive of good works' (p.30).

Answer. 1. If the promise be made at all to believing, it is not made to us upon the account of the holiness we had lost; for I tell you yet again, that holiness is not of faith, neither was faith the effect thereof. But,

2. The promises of pardon, though they be made to such a faith as is fruitful in good works: yet not to it, as it is fruitful in doing, but in receiving good. Sir, the quality of justifying faith is this, Not to work, but to believe, as to the business of pardon of sin: and that not only, because of the sufficiency that this faith sees in Christ to justify, but also for that it knows those whom God thus pardoneth, he justifieth as ungodly. 'But to him that worketh not, but believeth'; (Mark, here faith and works are opposed) 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness' (Romans 4:5).

You add farther, 'That the promises may be reduced to these three heads; that of the Holy Spirit, of remission of sins, and eternal happiness, in the enjoyment of God' (p. 30).

Answer. If you can prove that any of these promises were made to the holiness that we had lost, or that by these promises we are to be possessed with that holiness again; I will even now lay down the bucklers. For albeit, the time will come when the saints shall be absolutely, and perfectly sinless; yet then shall they be also spiritual, immortal, and incorruptible, which you cannot prove Adam was, in the best of his holiness, even that which we lost in him. The threatenings you speak of are every one made against sin, but not one of them to drive us into a possession of that holiness that we had lost: nay, contrariwise, he that looks to, or seeks after that, is as sure to be damned, and go to hell, as he that transgresseth the law; because that is not the righteousness of God, the righteousness of Christ, the righteousness of faith, nor that to which the promise is made. And this was manifested to the world betimes, even in that day, when God drove the man and his wife out of Eden, and placed cherubims, and a flaming sword, in the way by which they came out,

to the end, that by going back by that way, they might rather be killed and die, than lay hold of the 'tree of life' (Genesis 3:1-24). Which the apostle also respects, when he calleth the way of the gospel, the NEW and LIVING way, even that which is made by the blood of Christ (Hebrews 10:20); concluding by this description of the way that is by blood, that the other is old, and the way of death, even that which is by the moral law, or the dictates of our nature, or by that fond conceit of the goodly holiness of Adam.

03.08. [OUR LORD'S OBJECT WAS TO IMPART ETERNAL HOLINESS]

[OUR LORD'S OBJECT WAS TO IMPART ETERNAL HOLINESS] Our lord's object was not merely to restore man's natural holiness, but to impart his own infinite and eternal holiness to those that believe. Your fifth chapter tells us, 'That the promoting of holiness was the design of our Saviour's whole life and conversation among men' (p. 36).

Answer. 1. Were this granted, it reacheth nothing at all the design for which you in your way present us with it: For,

2. That which you have asserted is: That the errand about which Christ came, was, as the effecting our deliverance out of that sinful state we had brought ourselves into, so to put us again in possession of that holiness which we had lost; for that, you say, is the business of your book (p. 12). Wherefore you should have told us in the head of this chapter, not so much that our Saviour designed the promoting of holiness in general by his life, but that the whole design of our Saviour's life and conversation, was to put us again into possession of that holiness which we had lost, into a possession of that natural, old covenant, figurative, ignorant holiness. But it seems you count that there is no other than that now lost, but never again to be obtained holiness, that was in Adam.

3. Farther, you also falter here, as to the stating of the proposition; for in the beginning of your book, you state it thus: That the enduing men with inward real righteousness, or true holiness, was the ultimate end of our Saviour's coming into the world, still meaning the holiness we lost in Adam. You should therefore in this place also, have minded your reader of this your proposition, and made it manifest if you could, 'that the ultimate end of our Saviour's whole life and conversation, was the enduing men with this Adamitish holiness.' But holiness, and that holiness, is alone with you; and to make it his end, and whole end; his business, and the whole business of his life; is but the same with you. But you must know, that the whole life and conversation of our Saviour, was intended for another purpose, than to drive us back to, or to endue us with, such an holiness and righteousness as I have proved this to be.

You have therefore, in this your discourse, put an insufferable affront upon the Son of God, in making all his life and conversation to centre and terminate in the holiness we had lost: As if the Lord Jesus was sent down from heaven, and the word of God made flesh; that by a perfect life and conversation, he might shew us how holy Adam was before he fell; or what an holiness that our holiness was, which we had before we were converted. Your discourse therefore, of the life and conversation of the Lord Jesus, is none other than heathenish: For you neither treat of the principle, his Godhead, by which he did his works; neither do you in the least, in one syllable, aver the first, the main and prime reason of this his conversation; only you treat of it so far, as a mean man might have considered it. And indeed it stood not with your design to treat aright with these things; for had you mentioned the first, though but once, your Babel had tumbled about your ears;

for if in the holy Jesus did 'dwell the word,' one of the three in heaven; or if the Lord and Saviour Jesus Christ was truly, essentially, and naturally God; then must the principle from whence his works did proceed, be better than the principle from whence proceeded the goodness in Adam; otherwise Adam must be God and man. Also you do, or may know that the self-same act may be done from several principles: and again, that it is the principle from whence the act is done, and not the bare doing of the act, that makes it better or worse accepted, in the eyes either of God or men.

Now then, to shew you the main, or chief design of the life and conversation of the Lord Jesus.

First, It was not to shew us what an excellent holiness we once had in Adam, but that thereby God, the Eternal Majesty, according to his promise, might be seen by, and dwell with, mortal men: For the Godhead being altogether in its own nature invisible, and yet desirous to be seen by, and dwell with the children of men; therefore was the Son, who is the self-same substance with the Father, closed with, or tabernacled in our flesh; that in that flesh, the nature and glory of the Godhead might be seen by, and dwell with us: 'The word was made flesh, and dwelt among us, [and we beheld his glory, (what glory? the glory,) as of the only begotten of the Father] full of grace and truth' (John 1:14). Again, 'The life [that is, the life of God, in the works and conversation of Christ] was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us' (1 John 1:2). And hence he is called the image of the invisible God (Colossians 1:15); or he by whom the invisible God is most perfectly presented to the sons of men. Did I say before, that the God of glory is desirous to be seen of us? Even so also, have the pure in heart, a desire that it should be so: 'Lord, say they, shew us the Father, and it sufficeth us' (John 14:8). And therefore the promise is for their comfort, that 'they shall see God' (Matthew 5:8). But how then must they see him? Why, in the person, and by the life and works of Jesus. When Philip, under a mistake, thought of seeing God some other way, than in and by this Lord Jesus Christ; What is the answer? 'Have I been so long time with you, [saith Christ] and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake' (John 14:9-11). See here, that both the words and works of the Lord Jesus, were not to shew you, and so to call you back to the holiness that we had lost, but to give us visions of the perfections that are in the Father. He hath given us 'the knowledge of the glory of God, in the face of Jesus Christ' (2 Corinthians 4:6). And hence it is, that the apostle, in that brief collection of the wonderful mystery of godliness, placeth this in the front thereof: 'God was manifest in the flesh' (1 Timothy 3:16). Was manifest, viz. In and by the person of Christ, when in the flesh he lived among us; manifest, I say, for this, as one reason, that the pure in heart, who long after nothing more, might see him. 'I beseech thee,' said Moses, 'shew me thy glory.' 'and will God indeed dwell with men on the earth?' saith Solomon.

Now to fulfil the desires of them that fear him, hath he shewed himself in flesh unto them; which discovery principally is made by the words and works of Christ. But,

Second, Christ by his words and works of righteousness, in the days of his flesh, neither shewed us which was, nor called us back to the possession of the holiness that we had lost; but did

perfect, in, and by himself, the law for us, that we had broken. Man being involved in sin and misery, by reason of transgression committed against the law, or ministration of death, and being utterly unable to recover himself therefrom, the Son of God himself assumeth the flesh of man, and for sin condemned sin in that flesh. And that first, by walking, through the power of his eternal Spirit, in the highest perfection to every point of the whole law, in its most exact and full requirements; which was to be done, not only without commixing sin in his doing, but by one that was perfectly without the least being of it in his nature; yea, by one that now as God-Man, because it was God whose law was broken, and whose justice was offended: For, were it now possible to give a man possession of that holiness that he hath lost in Adam, that holiness could neither in the principle nor act deliver from the sin by him before committed. This is evident by many reasons:

1. Because it is not a righteousness able to answer the demands of the law for sin; that requiring not only a perfect abiding in the thing commanded, but a satisfaction by death, for the transgression committed against the law. 'The wages of sin is death' (Romans 6:23). Wherefore he that would undertake the salvation of the world, must be one who can do both these things; one that can perfectly do the demands of the law in thought, word, and deed, without the least commixture of the least sinful thought in the whole course of his life: He must be also able to give by death, even by the death that hath the curse of God in it, a complete satisfaction to the law for the breach thereof. Now this could none but Christ accomplish; none else having power to do it. 'I have power [said he] to lay down my life, and I have power to take it again: And this commandment have I received of my Father' (John 10:18). This work then must be done, not by another earthly Adam, but by the Lord from Heaven; by one that can abolish sin, destroy the devil, kill death, and rule as Lord in heaven and earth. Now the words and works of the Lord Jesus, declared him to be such an one. He was first without sin; then he did no sin; neither could either the devil, the whole world, or the law, find any deceit in his mouth: But by being under the law, and walking in the law, by that Spirit which was the Lord God of the law, he not only did always the things that pleased the Father, but by that means in man's flesh, he did perfectly accomplish and fulfil that law which all flesh stood condemned by. It is a foolish and an heathenish thing, nay worse, to think that the Son of God should only, or specially fulfil, or perfect the law, and the prophets, by giving more and higher instances of moral duties than were before expressly given (p. 17). This would have been but the lading of men with heavy burdens. But know then, whoever thou art that readest, that Christ's exposition of the law was more to shew thee the perfection of his own obedience, than to drive thee back to the holiness thou hadst lost; for God sent him to fulfil it, by doing it, and dying to the most sore sentence it could pronounce: not as he stood a single person, but common, as Mediator between God and man; making up in himself the breach that was made by sin, betwixt God and the world. For,

Third, He was to die as a lamb, as a lamb without blemish, and without spot, according to the type; 'Your lamb shall be without blemish' (Exodus 12:5). But because there was none such to be found BY and AMONG all the children of men; therefore God sent HIS from heaven. Hence John calls him the Lamb of God (John 1:29), and Peter him that was without spot, who washed us by his blood (1 Peter 1:19). Now wherein doth it appear that he was without spot and blemish, but as he walked in the law? These words therefore without spot are the sentence of the law, who searching him could find nothing in him why he should be slain, yet he died because there was sin: Sin! where? Not in him, but in his people; 'For the transgression of my people was he stricken' (Isaiah

53:8). He died then for our sins, and qualified himself so to do, by coming sinless into the world, and by going sinless through it; for had he not done both these, he must have died for himself. But being God, even in despite of all that stumble at him, he conquered death, the devil, sin, and the curse, by himself, and then sat down at the right hand of God.

Fourth, And because he hath a second part of his priestly office to do in heaven; therefore it was thus requisite that he should thus manifest himself to be holy and harmless, undefiled, and separate from sinners on the earth (Hebrews 7:26). As Aaron first put on the holy garments, and then went into the holiest of all. The life, therefore, and conversation of our Lord Jesus, was to shew us with what a curious robe and girdle he went into the holy place; and not to shew us with what an Adamitish holiness he would possess his own. 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens'; that he might always be accepted, both in person and offering, when he presenteth his blood to God, the atonement for sin. Indeed in some things he was an example to us to follow him; but mark, it was not as he was Mediator, not as he was under the law to God, not as he died for sin, nor as he maketh reconciliation for iniquity. But in these things consist the life of our soul, and the beginning of our happiness. He was then exemplary to us, as he carried it meekly and patiently, and self-denyingly towards the world: But yet not so neither to any but such to whom he first offered justification by the means of his righteousness; for before he saith 'learn of me,' he saith, 'I will give you rest'; rest from the guilt of sin, and fear of everlasting burnings (Matthew 11:1-30). And so Peter first tells us, he died for our sins; and next, that he left us an example (1 Peter 2:21). But should it be granted that the whole of Christ's life and conversation among men was for our example, for no other end at all, but that we should learn to live by his example, yet it would not follow, but be as far from truth as the ends of the earth are asunder, that by this means he sought to possess us with the holiness we had lost, for that he had not in himself; it is true he was born without sin, yet born God and man; he lived in the world without sin, but he lived as God-Man: he walked in and up to the law, but it was as God-Man. Neither did his manhood, even in those acts of goodness, which as to action, most properly respected it; do ought without, but by and in conjunction with his Godhead: Wherefore all and every whit of the righteousness and good that he did was that of God-Man, the righteousness of God. But this was not Adam's principle, nor any holiness that we had lost. Your fifth chapter, therefore, consisteth of words spoken to the air. Your sixth chapter tells us, 'That to make men truly virtuous and holy, was the design of Christ's inimitable actions, or mighty works and miracles, and these did only tend to promote it' (p. 68).

He neither did, nor needed, so much as one small piece of a miracle to persuade men to seek for the holiness which they had lost, or to give them again possession of that; for that as I have shewed, though you would fain have it otherwise, is not at all the Christian or gospel righteousness. Wherefore, in one word, you are as short by this chapter to prove your natural old covenant, promiseless, figurative holiness, to be here designed, as if you had said so much as amounts to nothing. Farther, Christ needed not to work a miracle to persuade men to fall in love with themselves, and their own natural dictates; to persuade them that they have a purity of the human nature in them; or that the holiness which they have lost, is the only true, real, and substantial holiness: These things, both corrupted nature and the devil, have of a long time fastened, and fixed in their minds. His miracles therefore tend rather to take men off of the pursuit after the righteousness or holiness that we had lost, and to confirm unto us the truth of a far more

excellent and blessed thing; to wit, the righteousness of God, of Christ, of faith, of the Spirit, which that you speak of never knew; neither is it possible that he should know it who is hunting for your sound complexion, your purity of human nature, or its dictates, as the only true, real, and substantial righteousness. 'They are ignorant of God's righteousness, that go about to establish their own righteousness'; and neither have, nor can, without a miracle, submit themselves unto the righteousness of God. They cannot submit themselves thereto; talk thereof they may, notion it they may, profess it too they may; but for a man to submit himself thereto, is by the might power of God.

Miracles and signs are for them that believe not (1 Corinthians 14:22). Why for them? That they might believe; therefore their state is reckoned fearful that have not yet believed for all his wondrous works. And though he did so many miracles among them, yet they believed him not (John 12:37-40). But what should they believe? That Jesus is the true Messiah, the Christ that should come into the world. Do you say that I blaspheme (saith Christ) because I said I am the Son of God: 'If I do not the works of my Father believe me not; but if I do, though ye believe not me believe the works: that ye may know, and believe that the Father is in me, and I in him' (John 10:37, John 10:38). But what is it to believe that he is Messiah, or Christ? Even to believe that this man Jesus was ordained and appointed of God (and that before all worlds) to be the Saviour of men, by accomplishing in himself an everlasting righteousness for them, and by bearing their sins in his body on the tree; that it was he that was to reconcile us to God, by the body of his flesh, when he hanged on the cross. This is the doctrine that at the beginning Christ preached to that learned ignorant Nicodemus. 'As Moses [said he] lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life' (John 3:14, John 3:15). The serpent was lifted up upon a pole (Numbers 21:9): 'Christ was hanged on a tree.' The serpent was lifted up for murmurers: Christ was hanged up for sinners: The serpent was lifted up for them that were bitten with fiery serpents, the fruits of their wicked murmuring: Christ was hanged up for them that are bitten with guilt, the rage of the devil, and the fear of death and wrath: The serpent was hanged up to be looked on: Christ was hanged up that we might believe in him, that we might have faith in his blood: They that looked upon the serpent of brass lived: They that believe in Christ shall be saved, and shall never perish. Was the serpent then lifted up for them that were good and godly? No, but for the sinners: 'So God commended his love to us, in that, while we were yet sinners Christ died for us.' But what if they that were stung, could not, because of the swelling of their face, look up to the brazen serpent? then without remedy they die: So he that believeth not in Christ shall be damned. But might they not be healed by humbling themselves? one would think that better than to live by looking up only: No, only looking up did it, when death swallowed up them that looked not. This then is the doctrine, 'Christ came into the world to save sinners': according to the proclamation of Paul, 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' The forgiveness of sins: But what is meant by forgiveness? Forgiveness doth strictly respect the debt, or punishment that by sin we have brought upon ourselves. But how are we by this man forgiven this? Because by his blood he hath answered the justice of the law, and so made amends to an offended majesty. Besides, this man's righteousness is made over to him that looks up to him for life; yea, that man is made the righteousness of God in him. This is the doctrine that the miracles were wrought to confirm, and that, both by Christ, and his apostles, and not that holiness and righteousness, that is the fruit of a feigned purity of our nature.

Take two or three instances for all.

First, 'Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep' (John 10:24-26). By this scripture the Lord Jesus testifies what was the end of his words and wondrous works, viz. That men might know that he was the Christ; that he was sent of God to be the Saviour of the world; and that these miracles required of them, first of all, that they accept of him by believing; a thing little set by, by our author, first in p. 299 he preferreth his doing righteousness far before it, and above all things else, his words are verbatim thus, 'Let us exercise ourselves unto real and substantial godliness, [such as he hath described in the first part of his book, viz. That which is the dictates of his human nature, &c.] and in keeping our consciences void of offence, both towards God and towards men, and in studying the gospel to enable us, not to discourse, or only to believe, but also and above all things to do well.' But believing, though not with this man, yet by Christ and his wondrous miracles, is expected first, and above ALL things, from men; and to do well, in the best sense (though his sense is the worst) is that which by the gospel is to come after.

Second, 'Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them,' &c. (Mark 16:15-18).

Mark you here, it is believing, believing; It is, I say, believing that is here required by Christ. Believing what? The gospel; even good tidings to sinners by Jesus Christ; good tidings of good, glad tidings of good things. Mark how the apostle hath it; the glad tidings is, 'That through this man [Jesus] is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:38, Acts 13:39).

These signs shall follow them that believe. Mark, signs before, and signs after, and all to excite to, and confirm the weight of believing. 'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen' (Mark 16:20).

Third, 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will' (Hebrews 2:1-4).

Here we are excited to the faith of the Lord Jesus, under these words 'so great salvation.' As if he had said, give earnest heed, the most earnest heed, to the doctrine of the Lord Jesus, because it is 'so great salvation.' What this salvation is, he tells us, it is that which was preached by the Lord himself; 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). God so loved, that he gave his Son

to be so great salvation. Now as is expressed in the text, to be the better for this salvation, is, to give heed to hear it; for 'Faith cometh by hearing' (Romans 10:17).

He saith not give heed to doing, but to the word you have heard; faith, I say, cometh by hearing, and hearing by the word of God (Romans 10:1-21). But that this hearing is the hearing of faith, is farther evident:

1. Because he speaketh of a great salvation, accomplished by the love of God in Christ, accomplished by his blood. 'By his own blood he entered in once into the holy place, having obtained eternal redemption for us' (Hebrews 9:12).

2. This salvation is set in opposition to that which was propounded before, by the ministration of angels, which consisted in a law of works; that which Moses received to give to the children of Israel. 'For the law [a command to works and duties] was given by Moses, but grace and truth came by Jesus Christ' (John 1:17). To live by doing works is the doctrine of the law and Moses; but to live by faith and grace, is the doctrine of Christ, and the gospel.

Besides, the threatening being pressed with an 'How shall we escape?' Respects still a better, a freer, a more gracious way of life, than either the moral or ceremonial law; for both these were long before: But here comes in another way, not that propounded by Moses, or the angels, but since by the Lord himself. 'How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.'

Now mark, It is this salvation, this so great and eternal salvation, that was obtained by the blood of the Lord himself. It was this, even to confirm faith in this, that the God of heaven himself came down to confirm, by signs and wonders; 'God bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will' (Hebrews 2:4).

Thus we see, that to establish a holiness that came from the first principles of morals in us, or that ariseth from the dictates of our human nature, or to drive us back to that figurative holiness that we had once, but lost in Adam, is little thought on by Jesus Christ, and as little intended by any of the gospel miracles. A word or two more. The tribute money you mention, was not as you would clawingly insinuate for no other purpose, than to shew Christ's loyalty to the magistrate: But first, and above all, to shew his godhead, to confirm his gospel, and then to shew his loyalty, the which, Sir, the persons you secretly smite at, have respect for, as much as you.

Again, Also the curse of the barren fig-tree, mentioned (p. 73) was not (if the Lord himself may be believed) to give us an emblem of a person void of good works; but to shew his disciples the power of faith, and what a wonder-working thing that blessed grace is. Wherefore, when the disciples wondered at that sudden blast that was upon the tree, Jesus answered not, behold an emblem of one void of moral virtues; but 'Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive' (Matthew 21:21, Matthew 21:22). Again, Mark saith, When Peter saw the fig-tree that the Lord had cursed dried up from the roots, he said to his master, 'behold the fig-tree which thou cursedst is withered away' (Mark 11:21). Christ now doth not say as you, this tree was an emblem of a professor void of good works; but, 'Have faith in, or the faith of God. For, verily I say unto you, That whosoever shall say unto this mountain, Be thou

removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he said shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Christ Jesus therefore had a higher, and a better end, than that which you propound, in his cursing the barren fig-tree, even to shew, as himself expounds it, the mighty power of faith; and how it lays hold of things in heaven, and tumbleth before it things on earth. Wherefore your scriptureless exposition, doth but lay you even Solomon's proverb, 'The legs of the lame are not equal,' &c. (Proverbs 26:7).

I might enlarge; but enough of this; only here I add, that the wonders and miracles that attend the gospel, were wrought, and are recorded, to persuade to faith in Christ. By faith in Christ men are justified from the curse, and judgment of the law. This faith worketh by love, by the love of God it brings up the heart to God, and goodness; but not by your covenant (Ezekiel 16:61), not by principles of human nature, but of the Spirit of God; not in a poor, legal, old covenant, promiseless, ignorant, shadowish, natural holiness, but by the Holy Ghost.

03.09. [THE GRATER OBJECT OF CHRIST DEATH]

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[The death of Christ accomplished an infinitely greater object than the restoring of man to his original temporal holiness.] I come now to your seventh chapter; but to that I have spoken briefly already, and therefore here shall be the shorter. In this chapter you say, 'that to make men holy was the design of Christ's death' (p. 78).

Answer. 1. But not with your described principles of humanity, and dictates of human nature. He designed not, as I have fully proved, neither by his death, nor life, to put us into a possession of the holiness which we had lost, though the proof of that be the business of your book.

2. To make men holy, was doubtless designed by the death and blood of Christ: but the way and manner of the proceeding of the Holy Ghost therein, you write not of; although the first text you mention (p. 78,79) doth fairly present you with it. For the way to make men inwardly holy, by the death and blood of Christ, is, first, to possess them with the knowledge of this, that their sins were crucified with him, or that he did bar them in his body on the tree: 'Knowing this, that our Old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin' (Romans 6:6). So he died for all, that they that live, should not henceforth live unto themselves, as you would have them, nor to the law or dictates of their own nature, as your doctrine would persuade them; 'but to him that died for them, and rose again' (2 Corinthians 5:15).

There are two things, in the right stating of the doctrine of the effects of the death and blood of Christ, that do naturally effect in us an holy principle, and also a life becoming such a mercy.

First, For that by it we are set at liberty, by faith therein, from the guilt, and curse that is due to guilt, from death, the devil, and the wrath to come. No encouragement to holiness like this, like the persuasion, and belief of this; because this carrieth in it the greatest expression of love, that we are capable of hearing or believing, and there is nothing that worketh on us so powerfully as love. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins' (1 John 4:10). He then that by faith can see that the body of his sin did hang upon the cross, by the body of Christ, and that can see by that action, death and sin, the devil and hell, destroyed for him; it is he that will say, 'Bless the Lord, O my soul, and all that is within me bless his holy name,' &c. (Psalms 103:1-4).

Second, Moreover, the knowledge of this giveth a man to understand this mystery, That Christ and himself are united in one. For faith saith, If our Old Man was crucified with Christ, then were we also reckoned in him, when he hanged on the cross, 'I am crucified with Christ' (Galatians 2:20). All the Elect did mystically hang upon the cross in Christ. We then are dead to the law, and sin, first, by the body of Christ (Romans 7:4). Now he that is dead is free from sin; now if we be dead with Christ, we believe that we shall live with him, knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God: likewise reckon yourselves also dead unto sin, but alive

unto God, through Jesus Christ our Lord (Romans 6:1-23). This also Peter doth lively discourse of, 'Forasmuch then [saith he] as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin' (1 Peter 4:1). By which words he insinuateth the mystical union that is between Christ the head, and the Elect his body: arguing from the suffering of a part, there should be a sympathy in the whole. If Christ then suffered for us, we were (even our sins, bodies and souls) reckoned in him when he so suffered. Wherefore, by his sufferings, the wrath of God for us is appeased, the curse is taken from us: for as Adam by his acts of rebellion, made all that were in him guilty of his wickedness; so Christ by his acts, and doings of goodness, and justice; made all that were reckoned in him good, and just also: but as Adam's transgression did first, and immediately reside with, and remain in the person of Adam only, and the imputation of that transgression to them that sprang from him; so the goodness, and justice, that was accomplished by the second Adam, first, and immediately resideth in him, and is made over to his also, by the imputation of God. But again, as they that were in Adam, stood not only guilty of sin, by imputation, but polluted by the filth that possessed him at his fall; so the children of the second Adam, do not only, though first, stand just by virtue of the imputation of the personal acts of justice, and goodness done by Christ; but they also receive of that inward quality, the grace, and holiness that was in him, at the day of his rising from the dead.

Thus therefore come we to be holy, by the death, and blood of the Lord: this also is the contents of those other scriptures, which abusively you cite, to justify your assertion, to wit.

'That the great errand of Christ in coming into the world, was--to put us again into possession of the holiness which we had lost. And that only designed the establishing such a holiness, as is seated originally in our natures, and originally dictates of the human nature.' The rest of the chapter being spoken to already, I pass it, and proceed to the next. Your eighth chapter tells us, 'That it is only the promoting of the design of making men holy, that is aimed at by the apostles insisting on the doctrines of Christ's resurrection, ascension, and coming again to judgment.'

Though this should be granted, as indeed it ought not; yet there is not one syllable in all their doctrines, that tendeth in the least to drive men back to the possession of the holiness we had lost; which is still the thing asserted by you, and that, for the proof of which you make this noise, and ado. Neither did Christ at all design the promoting of holiness, by such principles as you have asserted in your book; neither doth the holy Spirit of God, either help us in, or excite us to our duty, SIMPLY from such natural principles. But the apostles in these doctrines you mention, had far other glorious designs; such as were truly gospel, and tended to strengthen our faith yet farther: As,

First, For the resurrection of Christ; they urge THAT, as an undeniable argument, of his doing away sin, by his sacrifice and death: 'He was delivered for our offences,' because he put himself into the room, and state of the wicked, as undertaking their deliverance from death, and the everlasting wrath of God. Now putting himself into their condition, he bears their sins, and dies their death; but how shall we know, that by undertaking this work, he did accomplish the thing he intended? the answer is, 'He was raised again for our justification' (Romans 4:25). Even to make it manifest, that by the offering of himself he had purged our sins from before the face of God. For in that he was raised again, and that by him, for the appeasing of whose wrath he was delivered up to death; it is evident that the work for us, was by him effectually done: for God raised him up

again. And hence it is that Paul calls the resurrection of Christ, 'the sure mercies of David. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David' (Acts 13:34). For Christ having conquered and overcome death, sin, the devil, and the curse, by himself, as it is manifest he did, by his rising from the dead; what now remains for him, for whom he did this, but mercy and goodness for ever?

Wherefore the resurrection of Christ is that which sealeth the truth of our being delivered from the wrath by his blood.

Second, As to his ascension they [the inspired writers] urge and make use of that, for divers weighty reasons also.

1. As a farther testimony yet, of the sufficiency of his righteousness to justify sinners withal: for if he that undertaketh the work, is yet entertained by him, whose wrath he was to appease thereby: What is it? But that he hath so completed that work. Wherefore he saith, that the Holy Ghost shall convince the world; that he hath a sufficient righteousness, and that because he went to the Father and they saw him no more (John 16:1-33), because he, when he ascended up to the Father, was there entertained, accepted, and embraced of God. That is an excellent word. 'He is chosen of God, and precious.' Chosen of God to be the righteousness, that his Divine Majesty is pleased with, and takes complacency in; God hath chosen, exalted, and set down Christ at his own right hand; for the sweet savour that he smelled in his blood, when he died for the sins of the world.

2. By his ascension he sheweth how he returned conqueror, and victor over our enemies. His ascension was his going home, from whence he came, to deliver us from death: now it is said, that when he returned home, or ascended, 'he led captivity captive' (Ephesians 4:1-32), that is, carried them prisoners, whose prisoners we were: He rode to heaven in triumph, having in chains the foes of believers.

3. In that he ascended, it was, that he might perform for us, the second part of his priestly office, or mediatorship. He is gone into heaven itself, there 'now to appear in the presence of God for us' (Hebrews 9:24). 'Wherefore, he is able also to save them to the uttermost, that come unto God by him, [as indifferent a thing as you make it to be] seeing he ever liveth [viz. in heaven, whither he is ascended] to make intercession for them' (Hebrews 7:25).

4. He ascended, that he might be exalted not only above, but be made head over all things to the church. Wherefore now in heaven, as the Lord in whose hand is all power, he ruleth over, both men, and devils, sin, and death, hell, and all calamities, for the good and profit of his body, the church (Ephesians 1:19-23).

5. He ascended to prepare a place for us, who shall live and die in the faith of Jesus (John 14:1-3).

6. He ascended, because there he was to receive the Holy Ghost, the great promise of the New Testament; that he might communicate of that unto his chosen ones, to give them light to see his wonderful salvation, and to be as a principle of holiness in their souls: 'For the Holy Ghost was not yet given, because that Jesus was not yet glorified' (John 7:39). But when he ascended on high, even as he led captivity captive, so he received gifts for men; by which gifts he meaneth the Holy Ghost, and the blessed and saving operations thereof (Luke 24:1-53; Acts 1:2).

Third. As to his coming again to judgment, that doctrine is urged, to shew the benefit that the godly will have at that day, when he shall gather together his elect, and chosen, from one end of heaven unto the other. As also to shew you what an end he will make with those who have not obeyed his gospel (Matthew 25:1-46; 2 Thessalonians 1:8; 2 Peter 3:7-11).

Now it is true, all these doctrines do forcibly produce an holy, and heavenly life, but neither from your principles, nor to the end you propound; to wit, that we should be put into possession of our first, old covenant righteousness, and act from human and natural principles. Your ninth chapter is spent, as you suppose, to shew us the nature, and evil of sin; but because you do it more like a heathen philosopher, than a minister of the gospel, I shall not much trouble myself therewith. Your tenth chapter consisteth in a commendation of virtue, but still of that, and no other, though counterfeited for another, than at first you have described (chap. 1) even such, which is as much in the heathens you make mention of, as in any other man, being the same both in root, and branches, which is naturally to be found in all men, even as is sin and wickedness itself. And hence you call it here, a living up to your feigned 'highest principles, like a creature possessed of a mind and reason.' Again, 'While we do thus, we act most agreeably to the right frame and constitution of our souls, and consequently most naturally; and all the actions of nature, are confessedly very sweet and pleasant'; of which very thing you say, 'the heathens had a great sense' (p. 113,114).

Ans. No marvel, for it was their work, not to search the deep things of God, but those which be the things of a man, and to discourse of that righteousness, and principle of holiness, which was naturally founded, and found within themselves, as men; or, as you say, 'as creatures possessed with a mind and reason.' But as I have already shewed, all this may be, where the Holy Ghost and faith is absent, even by the dictates, as you call them, of human nature; a principle, and actions, when trusted to that, as much please the devil, as any wickedness that is committed by the sons of men. I should not have thus boldly inserted it, but that yourself did tell me of it (p. 101). But I believe it was only extorted from you; your judgment, and your Apollo, suit not here, though indeed the devil is in the right; for this righteousness and holiness which is our own, and of ourselves, is the greatest enemy to Jesus Christ: the post against his post, and the wall against his wall. 'I came not to call the righteous [puts you quit of the world] but sinners to repentance.'

03.10. [MANS HOLINESS HIGHER THAN ADAM'S CREATION]

[MANS HOLINESS HIGHER THAN ADAM'S CREATION] [Man in wretched uncertainty if he possessed no better holiness than that of Adam in his creation.] Your eleventh chapter is, to shew what a miserable creature that man is, that is destitute of your holiness.

Ans. And I add, as miserable is he, that hath, or knoweth no better. For such an one is under the curse of God, because he abideth in the law of works, or in the principles of his own nature, which neither can cover his sins from the sight of God, nor possess him with faith or the Holy Ghost.

There are two things in this chapter, that proclaim you to be ignorant of Jesus Christ.

First, you say, It is not possible a wicked man should have God's pardon (p. 119,130).

Secondly, You suppose it to be impossible for Christ's righteousness to be imputed to an unrighteous man (p. 120).

Ans. To both which, a little briefly; God doth not use to pardon painted sinners, but such as are really so. Christ died for sinners (1 Timothy 1:15), and God justifieth the ungodly (Romans 5:6-9), even him that worketh not (Romans 4:3-5), nor hath no works to make him godly (Romans 9:18; Isaiah 33:11). Besides, pardon supposes sin; now he that is a sinner is a wicked man; by nature a child of wrath, and, as such, an object of the curse of God, because he hath broken the law of God. But such God pardoneth; not because they have made themselves holy, or have given up themselves to the law of nature, or to the dictates of their human principles, but because he will be gracious, and because he will give to his beloved Son Jesus Christ, the benefit of his blood. As to the second head, what need is there that the righteousness of Christ should be imputed, where men are righteous first? God useth not thus to do; his righteousness is for the 'stout-hearted, that are far from righteousness' (Isaiah 46:12). The believing of Abraham was while yet he was uncircumcised; and circumcision was added, not to save him by, but as a seal of the righteousness of that faith, which he had, being yet uncircumcised. Now we know that circumcision in the flesh, was a type of circumcision in the heart (Romans 2:1-29); wherefore the faith that Abraham had, before his outward circumcision, was to shew us, that faith, if it be right, layeth hold upon the righteousness of Christ, before we be circumcised inwardly; and this must needs be so: for if faith doth purify the heart, then it must be there before the heart is purified. Now this inward circumcision is a seal, or sign of this: that that is the only saving faith, that layeth hold upon Christ before we be circumcised. But he that believeth before he be inwardly circumcised, must believe in another, in a righteousness without him, and that, as he standeth at present in himself ungodly; for he is not circumcised; which faith, if it be right, approveth itself also so to be, by an after work of circumcising inwardly. But, I say, the soul that thus layeth hold on Christ, taketh the only way to please his God, because this is that also, which himself hath determined shall be accomplished upon us. 'Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth THE UNGODLY, his faith is counted for righteousness' (Romans 4:1-25). He that is ungodly, hath a want of righteousness, even of the

inward righteousness of works: but what must become of him? Let him believe in him that justifieth the ungodly, because, for that purpose, there is in him a righteousness. We will now return to Paul himself; he had righteousness before he was justified by Christ; yet, he choose to be justified rather as an unrighteous man, than as one endued with so brave a qualification. That I may 'be found in him, not having mine own righteousness,' away with mine own righteousness; I choose rather to be justified as ungodly, by the righteousness of Christ, than by mine own, and his together (Php 3:1-21).

You argue therefore, like him that desireth to be a teacher of the law, (nay worse,) that neither knoweth what he saith, nor whereof he affirmeth. But you say,

'Were it possible that Christ's righteousness could be imputed to an unrighteous man, I dare boldly affirm that it would signify as little to his happiness, while he continueth so, as would a gorgeous, and splendid garment, to one that is almost starved,' &c (p. 12).

Ans. 1. That Christ's righteousness is imputed to men, while sinners, is sufficiently testified by the word of God (Ezekiel 16:1-8; Zechariah 3:1-5; Romans 3:24-25, Romans 4:1-5, Romans 5:6-9; 2 Corinthians 5:18-21; Php 3:6-8; 1 Timothy 1:15, 1 Timothy 1:16; Revelation 1:5).

2. And that the sinner, or unrighteous man, is happy in this imputation, is also as abundantly evident. For, (1.) The wrath of God, and the curse of the law, are both taken off by this imputation.

(2.) The graces and comforts of the Holy Ghost, are all entailed to, and followers of, this imputation. 'Blessed is he to whom the Lord will not impute sin.' It saith not, that he is blessed that hath not sin to be imputed, but he to whom God will not impute them, he saith, therefore the non-imputation of sin, doth not argue a non being thereof in the soul, but a glorious act of grace, imputing the sufficiency of Christ's righteousness, to justify him that is yet ungodly. But what blessedness doth follow the imputation of the righteousness of Christ, to one that is yet ungodly?

Ans. Even the blessing of Abraham, to wit, grace and eternal life: For Christ was made the curse, and death, that was due to us as sinners; 'That the blessing of Abraham might come on the Gentiles, through [faith in] Jesus Christ; that we might receive the promise of the Spirit through faith' (Galatians 3:13, Galatians 3:14). Now faith hath its eye upon two things, with respect to its act of justifying. First, it acknowledgeth that the soul is a sinner, and then, that there is a sufficiency in the righteousness of Christ, to justify it in the sight of God, though a sinner.

We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; therefore they that believe aright, receive righteousness, even the righteousness of another, to justify them, while yet in themselves they are sinners.

Why do they believe in Christ? the answer is: that they might be justified, not because in their own eyes they are. They therefore at present stand condemned in themselves, and therefore they believe in Jesus Christ, that they might be set free from present condemnation. Now being justified by his blood, as ungodly, they shall be saved by his life, that is, by his intercession: for whom he justifieth by his blood, he saveth by his intercession; for by that is given the spirit, faith, and all grace that preserveth the elect unto eternal life and glory.

I conclude therefore, that you argue not gospelly, in that you so Boldly affirm, That it would signify as little to the happiness of one, to be justified by Christ's righteousness, while a sinner; as would

a gorgeous and splendid garment to one that is ready to perish. For farther, thus to be justified, is meat and drink to the sinner; and so the beginning of eternal life in him. 'My flesh is meat indeed [said Christ] and my blood is drink indeed; and he that eateth my flesh, and drinketh my blood, hath eternal, or everlasting life.' He affirmeth it once again: 'As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me' (John 6:57). Here now is a man an hungered, what must he feed upon? Not his pure humanity, not upon the sound complexion of his soul, nor yet on the dictates of his human nature, nor those neither, which you call truly generous principles: but upon the flesh and blood of the Son of God, which was once given for the sin of the world. Let those then, that would be saved from the devil and hell, and that would find a fountain of grace in themselves, first receive, and feed upon Christ, as sinners and ungodly; let them believe that both his body, and blood, and soul, was offered for them, as they were sinners. The believing of this, is the eating of Christ; this eating of Christ, is the beginning of eternal life, to wit, of all grace and health in the soul; and of glory to be enjoyed most perfectly in the next world. Your twelfth chapter is to shew, 'That holiness being perfected is blessedness itself; and that the glory of heaven consists chiefly in it.'

Ans. But none of your holiness, none of that inward holiness, which we have lost before conversion, shall ever come to heaven: that being, as I have shewed, a holiness of another nature, and arising from another root, than that we shall in heaven enjoy. But further, your description of the glory that we shall possess in heaven, is questionable, as to your notion of it; your notion is, that the substance of it consists 'in a perfect resemblance to the divine nature' (p. 123,124).

Ans. Therefore not in the enjoyment of the divine nature itself: for that which in substance is but a bare resemblance, though it be a most perfect one, is not the thing itself, of which it is a resemblance. But the blessedness that we shall enjoy in heaven, in the very substance of it, consisteth not wholly, nor principally, in a resemblance of, but in the enjoyment of God himself; 'Heirs of God.' Wherefore there shall not be in us a likeness only to, but the very nature of God: 'Heirs of God, and joint heirs with Christ' (Romans 8:17). Hence the apostle tells us, that he 'rejoiced in hope of the glory of God' (Romans 5:2). Not only in hope of a resemblance of it. 'The Lord is my portion, saith my soul.' But this is like the rest of your discourse. You are so in love with your Adamitish holiness, that with you it must be God in earth, and heaven. Who they are that hold, [that] our happiness in heaven shall come by a mere fixing our eyes upon the divine perfections, I know not: But thus I read, 'we shall be like him.' Why? or how? 'For we shall see him as he is.' Our likeness then to God, even in the very heavens, will in great part come by the visions of him. And to speak the truth, our very entrance into eternal life, or the beginnings of it here, they come to us thus, 'But we all [every one of us that shall be saved, come by it only thus] with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord' (2 Corinthians 3:18). And whereas you tell us (p. 124). That the devils themselves have a large measure of some of the attributes of God, as knowledge, power, &c. though themselves are unlike unto them. In this you most prodigiously blaspheme. Your thirteenth chapter is to show, 'That our Saviour's preferring the business of making men holy, before any other, witnesseth, that this is to do the best service to God.' But still respecting the holiness, you have in your first chapter described, which still the reader must have his eye upon, it is false, and a slander of the Son of God. He never intended to promote or prefer your natural old covenant holiness, viz. that which we had lost in Adam, or that which yet from him, in the dregs

thereof, remaineth in human nature; but that which is of the Holy Ghost, of faith, of the new covenant.

I shall not here again take notice of your 130th page, nor with the error contained therein, about justification by imputed righteousness. But one thing I observe, that in all this chapter you have nothing fortified what you say, by any word of God; no, though you insinuate (p. 129 and p. 131) that some dissent from your opinion. But instead of the holy words of God, being as you feign, conscious to yourself, you cannot do it so well as by another method, viz. The words of Mr. John Smith; therefore you proceed with his, as he with Plato's, and so wrap you up the business.

03.11. [CHRIST GIVES A NEW AND SPIRITUAL LIGHT.]

[CHRIST GIVES A NEW AND SPIRITUAL LIGHT.]

You come next to an improvement upon the whole, where you make a comparison between the heathens and the gospel; shewing how far the gospel helpeth the light the heathens had, in their pursuit after your holiness. But still the excellency of the gospel, as you have vainly dreamt, is to make improvement first of the heathen principles; such good principles, say you, 'as were by the light of nature dictated to them' (p. 133). As, 1. 'That there is but one God; that he is infinitely perfect,' &c.

2. 'That we owe our lives, and all the comforts of them to him.'
3. 'That he is our sovereign Lord.'
4. 'That he is to be loved above all things' (p. 136).

Ans. 1. Seeing all these are, and may be known, as you yourself confess, by them that have not the gospel; and I add, nor yet the Holy Ghost, nor any saving knowledge of God, or eternal life: Therefore it cannot be the design of Jesus Christ by the gospel to promote or help forward this knowledge, simply from this principle, viz. Natural light, and the dictates of it. My reason is, because when nature is strained to the highest pin, it is but nature still; and so all the improvement of its light and knowledge is but an increase of that which is but natural. 'But [saith Paul] the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Corinthians 2:14). But the gospel is the ministration of the Spirit; a revelation of another thing than is found in, or can be acquired by, heathenish principles of nature.

I say, a revelation of another thing; or rather, another discovery of the same. As,

1. Concerning the Godhead; the gospel giveth us another discovery of it, than is possible to be obtained by the dictates of natural light; even a discovery of a trinity of persons, and yet unity of essence, in the same Deity (1 John 5:1, 1 John 5:5, 1 John 5:8).
2. The light of nature will not shew us, that God was in Christ, reconciling the world to himself.
3. The light of nature will not shew us, that we owe what we are, and have, to God, because we are the price of the blood of his Son.
4. The light of nature will not shew, that there is such a thing as election in Christ.
5. Or, that there is such a thing, as the adoption of children to God, through him.
6. Nor, that we are to be saved by faith in his blood.
7. Or, that the man Christ shall come from heaven to judgment. These things, I say, the light of nature teacheth not; but these things are the great and mighty things of the gospel, and those

about which it chiefly bendeth itself, touching upon other things, still as those that are knowable, by a spirit inferior to this of the gospel.

Besides, as these things are not known by the light of nature, so the gospel, when it comes, as I also told you before, doth implant in the soul another principle, by which they may be received, and from which the soul should act and do, both towards God and towards men; as namely the Holy Ghost, faith, hope, the joy of the Spirit, &c. The other things you mention, viz.

1. 'The immorality of the soul' (p. 138).
2. 'The doctrine of rewards and punishments in the life to come' (p. 140).
3. 'Of the forgiveness of sin upon true repentance,' &c. (p. 142).

[4. The doctrine of God's readiness to assist men by his special grace in their endeavours after virtue (p. 143).]

Ans. All these things may be assented to, where yet the grace of the gospel is not, but yet the apprehension must be such, as is the light by which they are discovered; but the light of nature cannot discover them, according to the light and nature of the gospel; because the gospel knowledge of them, ariseth also from another principle: So then, These doctrines are not confirmed by the gospel, as the light of nature teacheth them: Wherefore, Paul, speaking of the things of the gospel, and so consequently of these, he saith, 'Which things also we speak, NOT in the WORDS which MAN'S wisdom teacheth, but which the HOLY GHOST teacheth; comparing spiritual things with spiritual' (1 Corinthians 2:13). As if he should say, We speak of God, of the soul, of the life to come, of repentance, of forgiveness of sins, &c. Not as philosophers do, nor yet in their light; but as saints, Christians, and sons of God, as such who have received, not the spirit of the world, but the spirit which is of God; that we may know the things that are freely given to us of God. But you add (for the glory of the gospel) That we have other things, which no man could, without divine revelation, once have dreamed of. As, That God hath made miserable sinners the objects of such transcendent love, as to give them his only begotten Son.

Ans. I must confess, If this one head had by you been handled well, you would have written like a worthy gospel minister. But you add (p. 146).

1. That when Christ was sent, it was to shew us upon what terms God was reconcilable to us, viz. By laying 'before us all the parts of that holiness, which is necessary to restore our natures to his own likeness; - and most pathetically, moreover to intreat us to do what lieth in us to put them in practice, that so it may be to eternity well with us.' What these things are, you mention not here; therefore I shall leave them to be spoken to under the third head.

2. A second thing you mention is, 'That this Son of God conversed upon equal terms with men, becoming the Son of Man, born of a woman [a great demonstration that God hath a liking to the human nature].' But little to the purpose as you have handled it.

3. 'That the Son of God taught men their duty, by his own example, and did himself perform what he required of them; and that himself did tread before us EVERY step of that way, which he hath told us leadeth to eternal life.'

Ans. Now we are come to the point, viz.: 'That the way to eternal life is, First of all to take Christ for our example, trading his step': And the reason, if it be true, is weighty: 'For he hath trod every step before us, which he hath told us leads to eternal life.'

1. Every step. Therefore he went to heaven by virtue of an imputative righteousness. For this is one of our steps thither.

2. Every step. Then he must go thither, by faith in his own blood for pardon of sin. For this is another of our steps thither.

3. Every step. Then he must go thither by virtue of his own intercession at the right hand of God, before he came thither: For this is one of our steps thither.

4. Every step. Then he must come to God, and ask mercy for some great wickedness, which he had committed. For this is also one of our steps thither. But again, we will consider it the other way.

1. Every step. Then we cannot come to heaven, before we first be made accursed of God. For so was he before he came thither.

2. Every step. Then we must first make our body and soul an offering for the sin of others. For this did he before he came thither.

3. Every step. Then we must go to heaven for the sake of our own righteousness. For that was one of his steps thither.

O, Sir! What will thy gallant, generous mind do here? Indeed you talk of his being an expiatory sacrifice for us, but you put no more trust to that, than to Baptism, or the Lord's Supper; counting that, with the other two, but things indifferent in themselves (p. 6-9).

You add again, 'That this Son of God being raised from the dead, and ascended to heaven, is our high priest there': But you talk not at all of his sprinkling the mercy seat with his blood, but clap upon him, the heathens demons; negotiating the affairs of men with the supreme God, and so wrap up, with a testification that it is needless to enlarge on the point (p. 149). But to be plain, and in one word to tell you, about all these things you are heathenishly dark; there hath not in these one hundred and fifty pages one gospel truth been Christianity handled by you; but rather a darkening of truth by words without knowledge. What man that ever had read, or assented to the gospel, but would have spoken, yet kept within the bounds of truth, more honourably of Christ, than you have done? His sacrifice must be stepped over, as the spider straddleth over the wasp, his intercession is needless to be enlarged upon. But when it falleth in your way to talk of your human nature, of the dictates, of the first principles of morals within you, and of your generous mind to follow it: oh what needs is there now of amplifying, enlarging, and pressing it on men's consciences! As if that poor heathenish, pagan principle, was the very spirit of God within us: And as if righteousness done by that, was that, and that only, that would or could fling heaven gates off the hinges.

Yea, a little after you tell us, that 'The doctrine of his sending the Holy Ghost, was to move and excite us to our duty, and to assist, cheer, and comfort us in the performance of it.' Still meaning our close adhering, by the purity of our human nature, to the dictates of the law, as written in our

hearts as men. Which is as false as God is true. For the Holy Ghost is sent into our hearts, not to excite us to a compliance with our old and wind-shaken excellencies, that came into the world with us; but to write new laws in our hearts; even the law of faith, the word of faith and of grace, and the doctrine of remission of sins, through the blood of the Lamb of God, that holiness might flow from thence. Your 15th chapter is to shew, That the gospel giveth far greater helps to an holy life, than the Jewish ceremonies did of old. I answer, But the reader must here well weigh, that in the gospel you find also some positive precepts, that are of the same nature with the ceremonies under the law; of which, that of coming to God by Christ, you call one, and baptism, and the Lord's supper, the other two. So then by your doctrine, the excellency of the gospel doth not lie in that we have a Christ to come to God by, but in things as you feign more substantial. What are they? 'Inward principles of holiness' (p. 159). Spiritual precepts (p. 162). That height of virtue, and true goodness, that the gospel designeth to raise us to: all which are general words, falling from a staggering conscience, leaving the world, that are ignorant of his mind, in a muse; but tickling his brethren with the delights of their moral principles, with the dictates of their human nature, and their gallant generous minds. Thus making a very stalking-horse of the Lord Jesus Christ, and of the words of truth and holiness, thereby to slay the silly one; making the Lord of life and glory, instead of a saviour, by his blood, the instructor, and schoolmaster only of human nature, a chaser away of evil affections, and an extinguisher of burning lusts; and that not so neither, but by giving perfect explications of moral precepts (p. 17), and setting himself an example before them to follow him (p. 297). Your sixteenth chapter, containeth an answer to those that object against the power of the christian religion to make men holy.

Ans. And to speak truth, what you at first render as the cause of the unholiness of the professors thereof (p. 171) is to the purpose, had it been Christianly managed by you, as namely, men's gross unbelief of the truth of it; for it 'effectually worketh in them that believe' (1 Thessalonians 2:13). But that you only touch and away, neither showing what is the object of faith, nor the cause of its being so effectual to that purpose; neither do you at all treat of the power of unbelief, and how all men by nature are shut up therein (Romans 11:32). But presently, according to your old and natural course, you fall, first, upon a supposed power in men, to embrace the gospel, both by closing with the promise, and shunning the threatening (p. 172); farther adding, that 'mankind is endued with a principle of freedom, and that this principle is as essential, as any other to the human nature' (p. 173). By all which it is manifest, that however you make mention of unbelief, because the gospel hath laid the same in your way, yet your old doctrine of the purity of the human nature, now broken out into a freedom of will, and that, as an essential of the human nature, is your great principle of faith, and your following of that, as it dictateth to you obedience to the first principles of morals, the practice of faith, by which you think to be saved. That this is so, must unavoidably be gathered from the good opinion you have yourself of coming to God by Christ; viz., That in the command thereof, it is one of these positive precepts, and a thing in itself absolutely considered indifferent, and neither good nor evil. Now he that looketh upon coming to God by Christ with such an eye as this, cannot lay the stress of his salvation upon the faith, or belief thereof: indifferent faith, will serve for indifferent things; yea, a man must look beyond that which he believeth is but one with the ceremonial laws, but not the same with baptism, or the Lord's supper; for with those you compare that of coming to God by Christ. Wherefore faith, with you, must be turned into a cheerful and generous complying with the dictates of the human nature; and unbelief, into that which opposeth this, or that makes the heart backward and sluggish therein.

This is also gathered from what you aver of the divine moral laws, that they be of an indispensable and eternal obligation (p. 8), things that are good in themselves (p. 9), considered in an abstracted notion (p. 10). Wherefore, things that are good in themselves, must needs be better than those that are in themselves but indifferent; neither can a positive precept make that, which of itself is neither good nor evil, better than that which in its own nature remaineth the essentials of goodness.

I conclude then, by comparing you with yourself, by bringing your book to your book, that you understand neither faith, nor unbelief, any farther than by obeying or disobeying the human nature, and its dictates in chief; and that of coming to God by Christ, as one of the things that is indifferent in itself. But a little to touch upon your principle of freedom, which in p. 9 you call an understanding and liberty of will.

Ans. First, That there is no such thing in man by nature, as liberty of will, or a principle of freedom, in the saving things of the kingdom of Christ, is apparent by several scriptures. Indeed there is in men, as men, a willingness to be saved their own way, even by following, as you, their own natural principles, as is seen by the Quakers, as well as yourself; but that there is a freedom of will in men, as men, to be saved by the way which God hath prescribed, is neither asserted in the scriptures of God, neither standeth with the nature of the principles of the gospel. The apostle saith, 'The natural man receiveth not the things of the Spirit of God.' And the reason is, not because, not principally because, he layeth aside a liberty of will, but because 'they are foolishness to him' (1 Corinthians 2:14). Because in his judgment they are things of no moment, but things, as you [Mr. Fowler] have imagined of them, that in themselves are but indifferent. And that this judgment that is passed by the natural man, concerning the things of the Spirit of God, of which, that of coming to God by Christ, is the chief, is that which he cannot but do as a man, is evident from that which followeth: 'neither CAN he know them, because they are spiritually discerned.' Neither CAN he know them as a man, because they are spiritually discerned. Now, if he cannot know them, from what principle should he will them? For judgment, or knowledge, must be before the will can act. I say, again, a man must know them to be things in chief, that are absolutely, and indispensably necessary, and those in which resteth the greatest glory; or else his will, will not comply with them, nor centre and terminate in them as such, but still count themselves, as you, though somewhat convinced that he ought to adhere unto them, things that in themselves are only indifferent, and absolutely considered neither good nor evil. A farther enlargement upon this subject, will be time enough, if you shall contradict.

Another reason, or cause, which you call an immediate one, of the unsuccessfulness of the gospel, is 'men's [strange and] unaccountable mistaking the design of it, - not to say worse, as to conceive no better of it, than as a science, and a matter of speculation,' &c. (p. 173).

Ans. If this be true, you have shewed us the reason, why yourself have so base and unworthy thoughts thereof: for although coming to God by Christ be the very chief, first, the substance, and most essential part of obedience thereto; yet you have reckoned this but like one of the ceremonies of the law, or as baptism with water, and the Lord's supper (P. 7-9). Falling more directly upon the body of the moral law, as written in the heart of men, and inclining more to the teaching, or dictates of human nature, which were neither of them both ever any essential part of the gospel, than upon that which indeed is the gospel of Christ. And here I may, if God will, timely

advertise my reader, that the gospel, and its attendants, are to be accounted things distinct: the gospel, properly taken, being glad tidings of good things; or, the doctrine of the forgiveness of sins freely by grace, through the redemption that is in Christ Jesus. For to speak strictly, neither is the grace of faith, hope, repentance, or newness of life, the gospel; but rather things that are wrought by the preaching thereof, things that are the effects of it; or its inseparable companions, to all them that shall be saved. Wherefore the gospel is said to be preached in all nations, for the obedience of faith (Romans 16:26). Hope also is called the hope of the gospel, not the gospel itself. So again, the gospel is preached that men should repent, but it is not preached that men should gospel. But your gospel, which principally or chiefly, centres in the dictates of human nature; and your faith, which is chiefly a subjecting to those dictates, are so far off from being at all any near attendants of the gospel, that they never are urged in the New Testament, but in order to show men they have forgotten to act as men (Romans 1:19-21, Romans 2:14, Romans 2:15; 1 Corinthians 11:14). Your last reason is, because of 'several untoward opinions,' the gospel is very unsuccessful (p. 174).

Ans. But what these opinions are, we hear not; nor how to shun them, you tell us here nothing at all. This I am sure, there are no men in this day have more opposed the light, glory, and lustre of the gospel of Christ, than those, as the Quakers and others, that have set up themselves, and their own humanity, as the essential parts of it.

You in answer to other things, add many other reasons to prove they are mistaken that count the gospel a thing of but mean operation to work holiness in the heart: at which you ought yourself to tremble, seeing the Son himself, who is the Lord of the gospel, is of so little esteem with you, as to make coming to God by him so trivial a business as you have done. Your large transcript of other men's sayings, to prove the good success of the gospel of old, did better become that people and age, than you and yours; they being a people that lived in the power thereof, but you such bats as cannot see it. That saying you mention of Rigaltias, doth better become you and yours: 'Those now-a-days do retain the name, and society of Christians, which live altogether antichristian lives. Take away publicans, and a wretched rabble, &c. and our Christian churches will be lamentably weak, small, and insignificant things' (p. 181).

I shall add to yours another reason of the unsuccessfulness of the gospel in our days, and that is, because so many ignorant Sir Johns, on the one hand, and so many that have done violence to their former light, and that have damned themselves in their former anathematizing of others, have now for a long time, as a judgment of God, been permitted to be, and made the mouth to the people: persons whose lives are debauched, and who in the face of the world, after seeming serious detestings of wickedness, have for the love of filthy lucre, and the pampering their idle carcasses, made shipwreck of their former faith, and that feigned good conscience they had. From which number if you, Sir, have kept yourself clear, the less blood of the damned will fall upon your head: I know you not by face, much less your personal practice; yet I have heard as if blood might pursue you, for your unstable weathercock spirit, which doubtless could not but stumble the weak, and give advantage to the adversary to speak vilifyingly of religion.

03.12. [LIVING FAITH ESSENTIAL TO SALVATION.]

[LIVING FAITH ESSENTIAL TO SALVATION.] As to your seventeenth and eighteenth chapters, I shall say little, only I wish that your eighteenth had been more express in discovering how far a man may go, with a notion of the truth of the gospel, and yet perish because he hath it not in power.

Only in your inveighing so much against the pardon of sin, while you seem so much to cry up healing; you must know that pardon of sin is the beginning of health to the soul: He pardoneth our iniquities, and healeth all our diseases (Psalms 103:3). And where he saith, by the stripes of Christ we are healed, it is evident that healing beginneth at pardon, and not pardon after healing, as you would rather have it (1 Peter 2:24, compare Isaiah 53:1-12). As for your comparison of the plaster, and the physician's portion, I say you do but abuse your reader, and muddy the way of the gospel. For the first thing of which the soul is sick, and by which the conscience receiveth wounding; it is the guilt of sin, and fear of the curse of God for it. For which is provided the wounds and precious blood of Christ, which flesh and blood, if the soul eat thereof by faith, giveth deliverance therefrom. Upon this the filth of sin appears most odious, for that it hath not only at present defiled the soul, but because it keeps it from doing those duties of love, which by the love of Christ it is constrained to endeavour the perfecting of. For filth, appears filth; that is irksome, and odious to a contrary principle now implanted in the soul; which principle had its conveyance thither by faith in the sacrifice and death of Christ going before. 'The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again' (2 Corinthians 5:14). The man that hath received Christ, desireth to be holy, because the nature of the faith that layeth hold on Christ (although I will not say as you, it is of a generous mind) worketh by love, and longeth, yea, greatly longeth that the soul may be brought, not only into an universal conformity to his will, but into his very likeness; and because that state standeth not with what we are now, but with what we shall be hereafter: therefore 'in this we groan, - being burdened [with that which is of a contrary nature] to be clothed upon with our house which is from heaven' (2 Corinthians 5:1-8). Which state is not that of Adam's innocency; but that which is spiritual and heavenly, even that which is now in the Lord in heaven. But I will descend to your nineteenth chapter, it may be more may be discovered there.

03.13. [JUSTIFYING FAITH AND THE IMPUTATION OF CHRIST'S RIGHTEOUSNESS.]

[JUSTIFYING FAITH AND THE IMPUTATION OF CHRIST'S RIGHTEOUSNESS.] Your nineteenth chapter is to shew; 'That a right understanding of the design of Christianity [viz. as you have laid it down] will give satisfaction concerning the true notion.' First, 'Of justifying faith.' Second, 'Of the imputation of Christ's righteousness' (p. 221).

First, Of justifying faith; 'It is [say you] such a belief of the truth of the gospel, as includes a sincere resolution of obedience unto all its precepts.'

Ans. To this I shall answer, first, that the faith which we call justifying faith, 'Is like precious faith' with all the elect (2 Peter 1:1), and that which is most holy (Jude 1:20): but those acts of it, which respect our justification with God from the curse of the law that is due for sin; are such, as respect not any good work done by us, but the righteousness that resideth in the person of Christ; and is made ours by the imputation of grace. His faith, I say, accounteth him in whom it is, now a sinner, and without works; yea, if he have any that in his own eyes are such, this faith rejects them, and throweth them away; for it seeth a righteousness in the person of Christ sufficient; even such as is verily the righteousness of God. 'Now to him that worketh not, but believeth.' Works and faith are put here in opposition, faith being considered as justifying, in the sight of God from the curse. The reason is, because the righteousness by which the soul must thus stand justified, is a righteousness of God's appointing, not of his prescribing us; a righteousness that entirely is included in the person of Christ. The apostle also, when he speaks of God's saving the election, which hangeth upon the same hinge, as this of justification doth, to wit, on the grace of God; he opposeth it to works; and that, not to this or that sort only, but even to work, in the nature of work, 'If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work' (Romans 11:6). By this text, I say, the apostle doth so thoroughly distinguish between grace and works as that which soever standeth in the case, the other must be annihilated: If it be by grace, then must works be no more, 'then it is no more of works': but if it be of works, then is grace no more, 'then it is no more of grace.' But this, notwithstanding, you urge farther; 'that faith justifieth, as it includes a sincere resolution,' &c.

Ans. Although, as I have said before, the faith which is the justifying faith, is that of the holiest nature, yet in the act, by which it layeth hold of justifying righteousness, it respects it, simply, as a righteousness offered by grace, or given unto the person that by faith layeth hold thereon as he stands yet ungodly and a sinner.

Faith justifieth not separate from the righteousness of Christ as it is a grace in us, nor as it subjecteth the soul to the obedience of the moral law, but as it receiveth a righteousness offered to that sinner, that as such will lay hold on, and accept thereof. Christ Jesus came into the world to save sinners, by being their redemption, and righteousness himself (1 Corinthians 1:30). But you add, 'The faith which entitles a sinner to so high a privilege as that of justification, must needs be

such as complieth with all the purposes of Christ's coming into the world,' &c. (p. 222).

Ans. By this supposition, faith justifieth not by receiving of the righteousness that Christ by himself accomplished for sinners; but by falling in with all good works, which because they cannot be known, much less done, by the soul at first, his faith being then, as to the perfection of knowledge of duties, weak, he standeth still before God unjustified, and so must stand until he doth comply with all those purposes of Christ's coming into the world. But yet again you recall yourself, and distinguish one purpose from the rest, as a grand one (p. 222). And that is to receive Christ as Lord, as well as a Saviour.

Ans. 1. Although the soul that in truth receiveth Christ, receiveth him wholly, and entirely as Christ, and not as chopt, and pulled in pieces: yet I distinguish between the act of faith, which layeth hold of Christ for my justification from the curse before God, and the consequences of that act, which are to engage me to newness of life. And indeed, as it is impossible for a man to be a new man, before he be justified in the sight of God; so it is also as impossible, but that when faith hath once laid hold on Christ for life, it should also follow Christ by love. But,

2. Christ may be received at first as Lord, and that in our justification, and yet not at all be considered as a law-giver, for so he is not the object of faith for our justification with God, but a requirer of obedience to laws and statutes, of them that already are justified by the faith that receiveth him as righteousness. But Christ is as well a Lord for us, as to, or over us; and it highly concerneth the soul, when it believeth in, or trusteth to the righteousness of Christ, for justification with God, to see that this righteousness lords it over death, and sin, and the devil, and hell for us: the name wherewith he shall be called, is, 'the Lord our righteousness' (Jeremiah 23:6). Our righteousness, then is Lord, and conqueror over all; and we more than conquerors through this Lord that loved us (Romans 8:1-39). The author to the Hebrews calls him 'King of righteousness' (Hebrews 7:1-28), because by his righteousness he ruleth as Lord and King, and can reign and lord it, at all times over all those that seek to separate us from the presence, and glory of God.

Now, how you will brook this doctrine I know not; I am sure he stands in need thereof, that is lorded over by the curse of the law, the guilt of sin, the rage of the devil, and the fear of death and hell; he, I say, would be glad to know that in Christ there is a righteousness that LORDS IT, or that Christ, as he is righteousness, is LORD.

Wherefore reader, when thou shalt read or hear, that Jesus Christ is Lord, if thou art at the same time under guilt of sin, and fear of hell, then do thou remember that Christ is Lord more ways than one, He is Lord as he is righteousness; he is Lord as he is imputative righteousness; he is 'the Lord our righteousness' (Jeremiah 23:6). Of the same import is that also, 'He is a Prince, and a Saviour,' he is a Prince, as he is a Saviour; because the righteousness by which he saveth, beareth rule in heaven, and earth. And hence we read again, that even when he was in the combat with our sins, the devils, the curse, and death, upon the cross, he even in that place 'made a shew of them openly, triumphing over them' (Colossians 2:15, Colossians 2:16). Now in these things he is Lord for us, and the Captain of our salvation; as also in that 'He led captivity captive' (Ephesians 4:8); all which places, with many more, being testimonies to us, of the sufficiency of that righteousness which saveth us from the justice of the law and wrath of God. But you respect not this his manner of lording; but will have him be a Saviour, as he giveth laws, especially those you call indispensable, and eternal, the moral law. You would have him a Saviour, as he bringeth

us back to the holiness we had lost. But this is none other than barbarous Quakerism, the stress of their writing also tending to no other purpose. But you tell us, 'That you scarcely admired at any thing more in all your life, than that any worthy men especially, should be so difficultly persuaded to embrace this account of justifying faith, and should perplex and make intricate so very plain a doctrine' (p. 222).

Ans. And doubtless they far more groundedly stand amazed at such as you, who while you pretend to shew the design of the gospel, make the very essential of it, a thing in itself indifferent, and absolutely considered neither good nor evil (p. 7), that makes obedience to the moral laws (p. 8), more essential to salvation, than that of going to God by Christ (p. 9), that maketh it the great design of Christ, to put us into a possession of that promiseless, natural, old covenant holiness which we had lost long since in Adam, that maketh as if Christ, rejecting all other righteousness, or holiness, hath established only this (p. 10-16). Yea, that maketh the very principle of this holiness to consist in 'a sound complexion of soul, the purity of human nature in us, a habit of soul, truly generous motives and principles, divine moral laws which were first written in men's hearts, and originally dictates of human nature.' All this villainy against the Son of God, with much more as bad, is comprized within less than the first sixteen pages of your book. But say you, 'what pretence can there be for thinking, that faith is the condition, or instrument of justification, as it complieth with only the precept of relying upon Christ's merits for the obtaining of it: especially when it is no less manifest than the sun at noon-day, that obedience to the other precepts must go before obedience to this; and that a man may not rely upon the merits of Christ for the forgiveness of his sins, and he is most presumptuous in so doing, and puts an affront upon his Saviour too, till he be sincerely willing to be reformed from them' (p. 223).

Ans. That the merits of Christ, for justification, are made over to that faith that receiveth them, while the person that believeth it, stands in his own account, by the law a sinner; hath already been shewed. And that they are not by God appointed for another purpose, is manifest through all the bible.

1. In the type, when the bloody sacrifices were to be offered, and an atonement made for the soul, the people were only to confess their sins over the head of the bullock, or goat, or lamb, by laying their hands thereon, and so the sacrifice was to be slain. they were only to acknowledge their sins. And observe it, in the day that these offerings were made, they were 'not to work at all; for he that did any work therein, was to be cut off from his people' (Leviticus 4:1-35; Leviticus 16:1-34; Leviticus 23:1-44).

2. In the antitype thus it runs; 'Christ died for our sins; Christ gave himself for our sins; he was made to be sin for us; Christ was made a curse for us.'

'Yea, but [say you] What pretence can there be, that faith is the condition, or instrument of justification, as it complieth with only the precepts of relying upon Christ's merits'; that is, first, or before the soul doth other things.

Ans. I say, avoiding your own ambiguous terms, that it is the duty, the indispensable duty of all that would be saved, First, Immediately, now to close in by faith with that work of redemption, which Christ by his blood hath purchased for them, as they are sinners.

1. Because God doth hold it forth, yea, hath set it forth to be received by us, as such (Romans 3:23-27).

2. Because God hath commanded us by faith to receive it as such (Acts 16:1-40). And I add, If the jailor was altogether ignorant of what he must do to be saved, and Paul yet bids him then, before he knew anything else, 'Believe in the Lord Jesus Christ, and he should be saved,' that then believing, even believing on Christ for a righteousness to justify and save him, must go first, and may, nay ought to be pressed, even then, when the soul stands ignorant of what else he ought to do (Acts 16:30-32).

'But [you say] It is evident as the sun at noon-day, that obedience to the other precepts must go before obedience to this, that is, before faith in Christ.'

Ans. This you say; but Paul said to the ignorant jailor, that knew nothing of the mind of God in the doctrine of justification, that he should first believe on the Lord Jesus Christ, and so should be saved. Again, when Paul preached to the Corinthians, the first doctrine that he delivered unto them was, 'That Christ died for their sins, according to the scriptures,' &c. (1 Corinthians 15:1-3). But what be these other precepts? Not Baptism, nor the supper of the Lord; for these you say are, as poor and inconsiderable, as that of coming to God by Christ, even all three, things in themselves neither good nor evil, but of an indifferent nature; they must be therefore some more weighty things of the gospel, than these positive precepts. But what things are they? It is good that you tell us, seeing you tacitly forbid all men upon pain of presumption and of doing affront to Jesus Christ, that they rely not on the merits of Christ for forgiveness till they be sincerely willing to perform them first; yet I find not here one particular precept instanced by you: But perhaps we shall hear of them hereafter, therefore now I shall let them pass. You tell us farther, 'That such a reliance [as that of acting faith, first, on the merits of Christ for justification] is ordinarily to be found amongst unregenerate, and even the worst of men' (p. 223).

Ans. This is but a falsehood and a slander, for the unregenerate know him not; how then can they believe on him? (1 John 3:1). Besides, the worst of men, so far as they pretend religion, set up your idol in their hearts, viz. their own good meanings, their own good nature, the notions and dictates of their nature, living that little which they do live upon the snuff of their own light, the sparks of their own fire, and therefore woe unto them. But you add, 'How can it be otherwise, than that that act of faith must needs have a hand in justifying, and the special hand too, which distinguisheth it from that which is to be found in such persons.'

Ans. 1. There is no act of faith doth more distinguish true faith from false, and the Christian from the painted hypocrite, than that which first lays hold on Christ, while the person that hath it stands in his own esteem, ungodly; all over like yourself, being fearful and unbelieving (Revelation 21:8) despisers, who wonder, and perish (Acts 13:40-41).

2. And this faith, by thus acting, doth more subdue sin, though it doth not justify as subduing, but as applying Christ's righteousness, than all the wisdom and purity of human nature, or the dictates of that nature that is found in the whole world. But you add farther: 'What good ground can men have for this fancy, when as our Saviour hath merited the pardon of sin for this end, that it might be an effectual motive to turn from it?'

Ans. Although you speak this in great derision to faith when it worketh right, yet know that therefore (seeing you would hear it) I say, therefore hath our Saviour merited pardon, and bestowed it on men freely, and bid them believe or receive it, and have it; that thereby they might be encouraged to live to him, and love him, and comply with his commandments. 'For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being NOW justified by his blood, we shall be saved from wrath through him' (Romans 5:1-21). Now, as here we are said to be justified by his blood, that is, as his blood appeaseth the justice of God; so again, it is said that this blood is set forth by God for us to have faith in it, by the term of a propitiation. 'Whom God hath set forth to be a propitiation [or a sacrifice to appease the displeasure of God] through faith in his blood. - To declare at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus' (Romans 3:25, Romans 3:26).

Again, As we are thus justified by blood in the sight of God, by faith in it, so also it is testified of his blood, that it sprinkleth the conscience of the faithful, but still only as it is received by faith. But from what is the conscience sprinkled, but from those dead works that remain in all that have not yet been justified by faith in this blood. Now if faith in this blood doth sprinkle the conscience, and so doth purge it from all dead works, then must faith go first to the blood of Christ for justification, and must bring this home to the defiled conscience, before it be delivered from those dead works that are in it, and made capable of serving the living God (Romans 5:7-10, Romans 3:24, Romans 3:25; Hebrews 9:14, Hebrews 10:19-22). But you say, 'you will never trust your discursive faculty so long as you live, if you are mistaken here' (p. 224).

Tell not me of your discursive faculty: The word of God is plain. And never challenge man, for he that condemneth your way to heaven, to the very pit of hell, as Paul doth, can yet set forth a better.

Second, I come now to the second thing, viz. the doctrine of the imputation of Christ's righteousness, which you thus expound.

'It consists in dealing with sincerely righteous persons, as if they were perfectly so, for the sake, and upon the account of Christ's righteousness' (p. 225, 226).

Ans. 1. Any thing but truth; but I would know how sincerely righteous they were that were justified without works? Or how sincerely righteous they were whom God justified as ungodly? (Romans 4:3-5).

2. Your explication of the imputation of Christ's righteousness makes it respect our works rather than our persons: 'It consists [say you] in dealing with sincerely righteous persons, as if they were perfectly so': That is, it justifieth their imperfect righteousness first, and so secondarily their persons for the sake of that. But observe a few things from this explication.

1. This concludeth that a man may be sincerely righteous in God's account, WITHOUT the righteousness of Christ; for that is to be imputed to such, and none but such.

2. This concludeth that men may be sincerely righteous, before Christ's righteousness is imputed: For this sincere righteousness is precedent to the imputation of Christ's.

3. This concludeth that a man may have true, yea saving grace in great and mighty action in him, before he hath faith in the righteousness of Christ. For if a man must be sincerely righteous first;

then he must not only have that we call the habit, but the powerful acts of grace.

Besides, if the righteousness of Christ is not to be looked to first, but secondarily; not before, but after we be made sincerely righteous; then may not faith be thus acted if a man should have it, until he be first a sincerely righteous person.

4. This concludeth that a man may be brought from under the curse of the law in God's sight, before he have faith in the righteousness of Christ, yea before it be imputed to him: for he that in God's account is reckoned sincerely righteous, is beloved of his God.

5. This concludeth that a man may be from under the curse of God, without the imputation of the righteousness of Christ: For if a man must be sincerely righteous in God's account without it, then he is from under the curse of God without it.

6. This doctrine teacheth farther, that Christ came to call, and justify the righteous, contrary to his express word. In short, by this account of things, first we must be healed, and then the plaster comes.

Yea, so confident is this man in this his assertion, that he saith, 'It is not possible any other notion of this doctrine should have truth in it' (p. 226). O this Jesus! This rock of offence! But he that believeth on him shall not be confounded. But blessed be God for Jesus Christ, and for that he took our nature, and sin, and curse, and death upon him: And for that he did also by himself, by one offering purge our sins. We that have believed have found rest, even there where God and his Father hath smelled a sweet savour of rest; because we are presented to God, even now complete in the righteousness of him, and stand discharged of guilt, even by the faith of him: yea, as sins past, so sins to come, were taken up and satisfied for, by that offering of the body of Jesus, we who have had a due sense of sins, and of the nature of the justice of God, we know that no remission of the guilt of any one can be, but by atonement made by blood (Hebrews 9:22). We also know that where faith in Jesus Christ is wanting, there can be neither good principle, nor good endeavour. For faith is the first of all graces, and without it there is nothing but sin (Romans 14:23). We know also, that faith as a grace in us, severed from the righteousness of Christ, is only a beholder of things, but not a justifier of persons, and that if it lay not hold of, and applieth not that righteousness which is in Christ, it carrieth us no farther than to the [faith of] devils. We know that this doctrine killeth sin, and curseth it at the very roots; I say we know it, 'who have mourned over him whom WE have pierced' (Zechariah 12:10), and who have been confounded to see that God by his blood should be pacified towards us for all the wickedness we have done (Ezekiel 16:63). Yea, we have a double motive to be holy and humble before him; one because he died for us on earth, another because he now appears for us in heaven, there sprinkling for us the mercy seat with his blood, there ever-living to make intercession for them that come unto God by him. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins' (1 John 2:1, 1 John 2:2). Yet this worketh in us no looseness, nor favour to sin, but so much the more an abhorrence of it: 'She loveth much, for much was forgiven her' (Luke 7:47). Yea, she weeps, she washeth his feet, and wipeth them with the hairs of her head, to the confounding of Simon the Pharisee, and all such ignorant hypocrites.

03.14. [THE BIBLE THE ONLY MEASURE AND STANDARD OF TRUTH.]

[THE BIBLE THE ONLY MEASURE AND STANDARD OF TRUTH.] But I pass this, and come to the twentieth chapter, which is to learn us by what measure and standard we are to judge of doctrines; and that is by the design of Christianity as stated, you must know, by Mr. Fowler. Wherefore it will be requisite here again, that a collection of principles and doctrines be gathered out of this book, that the man that hath a short memory may be helped the better to bear them in mind, and to make them, if he shall be so bewitched by them, instead of the Bible, a standard for truth, and a rule for him to obtain salvation by.

First then, he must know that the principle by which he must walk must be the purity of the human nature, a divine or God-like nature, which yet is but an habit of soul, or more plainly the moral law, as written in the heart, and originally the dictates of human nature, a generous principle, such an one as although it respects law, yet acts in a sphere above it; above it as a written law, that acts even in the first principles of it (p. 7-10).

Second, He must know, that the holiness Christ designed to possess his people with, is that which we had lost in Adam, that which he had before he fell, that natural old covenant Christ-less holiness (p. 12).

Third, He must put a difference between those laws of the gospel that are essential to holiness, and those positive precepts that in themselves are indifferent, and absolutely considered neither good nor evil; but must know also that of these positive precepts, he alloweth but three in the gospel, but three that are purely such; to wit, that of coming to God by Christ, the institutions of baptism, and the Lord's supper (p. 7-9).

Fourth, He must hold for certain, that the faith which entitleth a sinner to so high a privilege as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world, whether at present it understands them or not, and it is no less necessary it should justify as it doth so (p. 222).

Fifth, He must know, that a man may not rely upon the merits of Christ for the forgiveness of his sins, before he have done other good works first (p. 223).

Sixth, And that the right explication of the imputation of Christ's righteousness is this, that it consisteth in having to do with persons that are sincerely righteous (p. 225). For it is not possible for Christ's righteousness to be imputed to an unrighteous man (p. 120).

These things, with many like to them, being the main points by this man handled, and by him asserted to be the design of Christianity, by these we must, as by a rule and standard, understand how to judge of the truth of doctrines. And, saith he, 'seeing the design of Christianity is to make men holy, [still meaning from principles of humanity, and by possessing us again, with the often repeated holiness which we had lost,] whatsoever opinions do either directly, or in their evident

consequences, obstruct the promoting of it, are perfectly false' (p. 227,228).

Ans. Thus with one word, as if he were Lord and Judge himself, he sendeth to the pit of hell, all things that sanctify or make holy the hearts of men, if they oppose the design of his Christianity. But what if the Holy Ghost will become a principle in the hearts of the converted, and will not now suffer them to act simply and alone upon the principles of pure humanity; or what now if faith will become a principle to act by, instead of these that are originally dictates of human nature? Or what if a man should act now as a son, rather than simply as a creature endued with a principle of reason? I question here whether these things thus doing do not obstruct, put by, yea and take the way of his pure humanity, dictates of human nature, and instead thereof act and govern the soul by and with their own principles. For albeit, there be the dictates of human nature in the sons of men, yet neither is this nature, nor yet the dictates of it, laid by Jesus Christ as the truly christian principles in his. But you add:

'Those doctrines which in their own nature do evidently tend to the serving of THIS design of Christianity, we may conclude are most true and genuine' (p. 229).

Ans. The holiness which you so often call the design of Christianity, being by yourself said to be that which we had lost, for this one sentence is it on which your whole book is built (p. 12), whatsoever doctrine or doctor it be that asserts it, both that doctrine is of the devil, and that doctor an angel of darkness, or rather a minister of Satan, become as a minister of righteousness. For where is it said in all the whole book of God, that ever the Lord Christ designed, yea made it his errand from heaven, to put us again in possession of the holiness which we had lost? Yet this you affirm, and tell us the business of your book is to prove it. But blessed be God, your shifts are discovered, and your fig-leaves rent from off you, and the righteousness or holiness so much cried up by you, proved to be none of the holiness of the gospel, but that which stood with perfect ignorance thereof. I might speak to what yet remains of falsehood, in the other part of this chapter; but having overthrown the foundation, and broken the head of your Leviathan; what remains falleth of itself, and dieth of its own accord.

What you say of modes or forms, and sticklers for little trifles, such as place their religion in mere externals, you may fasten them where of due they belong: Yet I tell you the least of the commandments of Christ is better than your Adamitish holiness.

03.15. [THE NECESSITY OF A SOUND FOUNDATION.]

[THE NECESSITY OF A SOUND FOUNDATION.] Your twenty-first chapter tells us, if we will believe you, how we shall judge of the necessity of doctrine, to be embraced or rejected; also you say, it giveth us a brief discourse of the nature of fundamentals: But because your discourse of them is general, and not any one particularized, I might leave you in your generals till you dealt more candidly, both with the word of God and your abused reader.

First, Indeed you tell us of primary fundamentals. 'Such, as without the knowledge and belief of which it is impossible to acquire that inward righteousness and true holiness which the christian religion aimeth at; - but the particulars of these, say you, I shall not enumerate, because [as will appear from what will be said anon] it is not needful to have a just table of them' (p. 234).

Ans. Deep divinity!

(1.) They are such as without the knowledge and belief of them, it is not possible we should acquire your true holiness; and yet for all that, it is not needful that we be told what they are, or that we should have a just table of them.

(2.) But if they be things necessary, things without the knowledge of which it is impossible we should be truly holy, then is it needful that we understand what they are: yea, then is it needful that they be written, and presented one by one unto us, that our knowledge of them being distinct and full, we may the better be able to obtain or acquire your glorious (so pretended) holiness. But I know your primary fundamentals, they are your first principles of morals; not faith in the righteousness of Christ, for that is comprehended in your positive, and in themselves indifferent things: your morals are the things in themselves absolutely necessary; of an indispensable and eternal obligation (p. 8,9). But,

Second, You tell us of points of faith that are secondarily fundamental; the disbelief of which cannot consist with true holiness, in those to whom the gospel is sufficiently made known.

Ans. The secondary fundamentals also, are all kept close and hid, and not otherwise to be understood, but by implication; however, the disbelief of these is not of so sad a consequence as is that of the former, because, say you, 'They are not in their own nature, holiness' (p. 235). Yea, he insinuateth that the disbelief of them may stand with true holiness in those to whom the gospel is not sufficiently made known. Of these secondary fundamentals therefore, whatever is their number, this is one, even coming to God by Christ; for as in p. 7 and 9 he calleth it a positive precept, a thing that in itself is neither good nor evil; so here he speaks of such as are not in their own nature holy; not such, as that holiness is not in some degree or other attainable without the belief of them. That one of these secondary fundamentals intended by Mr. Fowler, is, that of coming to God by Christ, I farther gather, because he saith, that 'in the number of these, are all such doctrines, as are with indisputable clearness revealed to us,' that is, by the holy scriptures of the New Testament (p. 235). For therein is this revealed to be a fundamental; but he saith, not a primary one, because, that in itself, it is but indifferent, and not in its own nature good. 'Now the

belief of these, saith he, though it is not in itself any more, than in higher or lower degrees, profitable, [confusions! darkness! confusion!] yet it is absolutely necessary from an external cause': That is, with such abundant clearness, as that nothing can cause men to refuse to admit them, but that which argueth them to be stark naught.

Ans.

1. Then, hence it seems that the reason why you admit these secondary sort of fundamentals, is not from any internal power, but an external declaration only.
2. Nay, and you do but admit them neither, and that too, for some external cause; not because of the worthiness of the nature of the points themselves.
3. And were it not, but that you are loth to be counted stark naught in the eyes of men, so far as I can discern, you would not at all make profession of them, with pretence as unto God; for, say you, 'We must take notice here, that all such points [as these][viz. these fundamentals,] are not of equal necessity to be received by all Christians, because, that in regard of the diversity of their capacities, educations, and other means and advantages, some of them may be most plainly perceived by some, to be delivered in the scriptures, which cannot be so by others, with the like ease.'

Ans. From these words I take notice of four things.

1. That by this universal (all Christians) is comprehended the Heathen and Pagan people, they give heed to, and mind to follow that light, that originally, and naturally, stirreth them to moral duties. These be they that want the education, and advantages of others, and are not in such a capacity, as they to whom these things are delivered by the scriptures.
2. That this people, notwithstanding they want a scripture revelation of these secondary fundamentals, yet have the more necessary, the first sort of fundamentals; for the secondary sort, say you, are not in their own nature such, as that holiness is not in some degree or other attainable without the belief of them.
3. That therefore, these secondary sort of fundamentals, are only necessary to be believed by them that have the indisputable (the scripture) revelation of them; and that, in truth, the others may be saved without them.
4. But yet, even those that are made capable, by education and other advantages, to obtain the belief of them, ought, notwithstanding, not to have the same respect for them, as for those of the first sort of fundamentals, because they are not in their own nature such. But will this man know, that Christ is not only a fundamental, but the very foundation of all other fundamental truths, revealed both in the Old Testament and the New; and that his pure human nature, with the dictates of it, with his feigned Adamitish holiness, is no fundamental at all; I mean no fundamental of faith, no gospel fundamental (1 Corinthians 3:14; Ephesians 2:19, Ephesians 2:20). Yea, will he know, that from heaven there is none other name given, than the name of Jesus Christ, whereby we must be saved, none other name given under the whole heavens (Acts 4:12).

Oh the witchcrafts, by which some men's spirits are intoxicated! and the strength of delusion, by which some are infatuated, and turned aside from the simplicity that is in Jesus Christ! But I

proceed: Your great question, or rather your Urim and Thummim, by which you would have all men make judgment of their saveable, or damnable state(p. 236) is, according to your description of things, most devilish and destructive. For to obey God and Christ in all things, with you, is to do it from principles purely human in the faith of this: that Christ hath designed to possess us again with that holiness we had lost. Again, to obey God and Christ, with you, is, so to obey all their laws, as respecting the first principles of morals; and our obedience to them, far more indispensable than that of coming to God by Christ. Farther, he that obeys them in all things, with your directions, must not look upon faith in the blood of Christ, and justification by his righteousness, as the main and first, but the second part of our duty; other commands, or precepts, more naturally holy and good, first being embraced, and lived in the practice of, by us.

This, I say, being the doctrine you have asserted, and the foundation on which your Urim and Thummim stands; the foundation, with your trial, are both from the devil and hell, as hath at large been proved, and discovered in this book. And I now will add, and bid you take your advantage, that should a man with all his might, strive to obey all the moral laws, either as they are contained in the first principles of morals, or in the express decalogue, or Ten Commandments; without faith, first, in the blood, and death, and resurrection of Christ, &c. For his justification with God; his thus doing would be counted wickedness, and he in the end, accounted a rebel against the gospel, and shall be damned for want of faith in the blood of the Lord Jesus.

03.16. [THE CHRISTIAN'S GREAT PRINCIPLES.]

[THE CHRISTIAN'S GREAT PRINCIPLES.] Your twenty-second chapter, saith, 'That the design of Christianity, teacheth us what doctrines and practices we ought, as Christians, to be most zealous for, or against' (p. 237).

Ans. But there is not by that, it being rightly stated, one syllable that tendeth to encourage any man, to have lower thoughts of coming to God by Christ, than of keeping the moral law. For even the first text you bring, doth utterly overthrow it. 'Contend [earnestly], say you, for the faith'; I answer then, not for the law of works, for the law is not of faith; but the man that doth these things, shall live in them, by them. 'Contend earnestly for the faith, for there are certain men crept in unawares, which were before of old, ordained unto this condemnation'; even the condemnation that is to come upon them that contend against the faith; for these ungodly men turn the grace of God into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ. Now these creeping ungodly men, may be divided in three ranks.

1. Such as by principle, and practice both, say, 'Let us do evil, that good may come: whose damnation is just' (Romans 3:8).

2. Such as by practice only, appear to be such, denying to profess the principle thereof, such are they that made excuse and delay, when invited to come to the wedding (Matthew 22:1-5; Luke 14:1-35).

3. There is yet another sort; and they are such as seem to deny it, both in principle, and practice also; only they do it covertly, PRIVILY bringing in damnable heresies, even denying the Lord that bought them. These 'bring upon themselves swift destruction' (2 Peter 2:1). This third sort, made of the doctrine of grace, and of the forgiveness of sins, through the faith of the righteousness of Christ, a loose and licentious doctrine, or a doctrine that giveth liberty to the flesh. By reason of these the way of truth is evil spoken of, and the hearts of innocent ones alienated therefrom. These will not stick to charge it upon the very chief of the brethren, if they shall say, 'As sin abounded, grace hath much more abounded: that they press men to do evil, that good may come of it' (Romans 3:8, Romans 3:9). But, as I said, these vilify Christ, not with open words, but covertly; privily they bring in their blasphemy under a cloak, crying, the law, holiness, strictness, good works, &c. Besides, these clothe their doctrines with names and notions that belong not at all unto them; as of Christ, grace, the spirit, the gospel, when there is only there, the devil, and his angels, and errors; as angels of light, and ministers of righteousness. Of this last sort are you, and the subject matter of your book; for you bring into the world an anti-gospel holiness, anti-gospel principles, and anti-gospel fundamentals; and that these things might be worshiped by your disciples, you give them the name of holiness, the design of Christ, and of Christianity; by which means you remove the Christ of God, from before, and set him behind, forbidding men to believe on him, till they have practised your things first: nay, after they have practised yours, they then must come to God by him, still respecting the principles and dictates of humanity, as things of the greatest weight, things that are good in themselves; still considering that 'coming to God by Christ,

is not good in itself, but so only upon the account of certain circumstances; a thing in itself of an indifferent nature, and absolutely considered neither good nor evil.'

Wherefore, Sir, laying aside all fear of men, not regarding what you may procure to be inflicted upon me for this my plain dealing with you, I tell you again, that yourself is one of them, that have closely, privily, and devilishly, by your book, turned the grace of our God into a lascivious doctrine, bespattering it with giving liberty to looseness, and the hardening of the ungodly in wickedness, against whom, shall you persist in your wickedness, I shall not fail, may I live, and know it, and be helped of God to do it, to discover yet farther the rottenness of your doctrine, with the accursed tendencies thereof.

What you say about 'doubtful opinion, alterable modes, rites, and circumstances in religion' (p. 239). I know none so wedded thereto as yourselves, even the whole gang of your rabbling counterfeit clergy; who generally like the ape you speak of, lie blowing up the applause and glory of your trumpery, and like the tail, with your foolish and sophistical arguings, you cover the filthy parts thereof, as you sweetly argue in the next chapter (p. 242) saying, 'Whatsoever of such are commended by the custom of the place we live in, or commanded by superiors, or made by any circumstance convenient to be done, our christian liberty consists in this, that we have leave to do them.' So that do but call them things indifferent, things that are the customs of the place we live in, or made by ANY circumstance convenient, and a man may not doubt but he hath leave to do them, let him live at Rome or Constantinople, or amidst the greatest corruption of worship and government. These are therefore doubtless, a third sort of fundamentals, by which you can wrestle with conviction of conscience, and stifle it; by which you can suit yourself for every fashion, mode, and way of religion. Here you may hop from Presbyterianism, to a prelatical mode; and if time and chance should serve you, backwards, and forwards again: yea, here you can make use of several consciences, one for this way now, another for that anon; now putting out the light of this by a sophistical delusive argument, then putting out the other, by an argument that best suits the time. Yea, how oft is the candle of the wicked put out, by such glorious learning as this. Nay, I doubt not, but a man of your principles, were he put upon it, would not stick to count those you call gospel-positive precepts, of no value at all in the christian religion; for now, even now, you do not stick to say that, that even that of going to God by Christ, is one of these, and that such an one, as if absolutely considered in itself, is neither good nor evil. How then, if God should cast you into Turkey, where Mahomet reigns as Lord? It is but reckoning that it is the religion, and custom of the country, and that which is authorized by the power that is there; wherefore it is but sticking to your dictates of human nature, and remembering that coming to God by Christ is a thing of an indifferent nature in itself, and then for peace sake, and to sleep in a whole skin, you may comply, and do as your superior commands. Why? Because in Turkey, are your first sort of fundamentals found: there are men that have human nature, and the law of morals written in their hearts; they have also the dictates thereof written within them, which teach them, those you call the eternal laws of righteousness; wherefore you both would agree in your essential, and immutable differences of good and evil (p. 6), and differ only about these positive laws, indifferent things. Yea, and Mahomet also for the time, because by a custom made convenient, might be now accounted worshipful, and the circumstances that attend his worship, especially those of them that clash not with the dictates of your human nature, might also be swallowed down.

Behold you here then, good reader, a glorious Latitudinarian, that can, as to religion, turn and twist like an eel on the angle; or rather like the weather-cock that stands on the steeple.

'For [saith he] our refusing to comply with either of these can hardly proceed from anything better than a proud affectation of singularity, or at best, from superstitious scrupulosity' (p. 2424). Do but believe him therefore in what he saith, and you cannot choose but be ready with him to comply with all modes that may serve for advantage.

Besides, he saith, 'that the word superstition, in the Greek implieth, a frightful, and over-timorous apprehension of the divine nature; and consequently a base and under-valuing conception of it.' So that to be tender of conscience, especially in things of divine worship, binding up the soul to the words of the everlasting testament, in such things especially, as a fool can call little, and insignificant trivial matters, rendereth a man such an one as hath a very erroneous conscience. But he would not be understood (p. 244) as if he here intended to vilify things that are plainly commanded, or to tolerate that which is plainly forbidden, only he would have all things that may fall within the reach of these two general heads, be examined by this general rule, 'HIS description of the design of Christianity.'

Ans. But I could tell him, that whatsoever is imposed as a part of God's worship, is judged by a better rule than his, both as to its goodness and badness, neither can we account any thing indifferent that is a part thereof. Besides, whatsoever is reputed a part of God's worship, layeth hold on the conscience of the godly: although a ranting Latitudinarian may say, 'If the devil should preach, I would hear him, before I would suffer persecution.' As a brave fellow which I could name, in his zeal was pleased to declare. But what trust should any man put to the rule to which you direct him for help, and relief therein; seeing that from the beginning to the end, from the top to the bottom, it is a cursed blasphemous book; a book that more vilifieth Jesus Christ, than many of the Quakers themselves: for which of them said worse of him, and make coming to God by him, a more insignificant thing, than you by your pretended design of Christianity have done.

We have therefore a more sure word of the prophets, to the which 'we do well to take heed' (2 Peter 1:19), by which, both your doctrine, and practice, is already judged to be naught, as will be farther discovered time enough, when you shall justify or condemn particulars. Your twenty-fourth chapter I shall now pass by, until I can better compare you and popery, against which you there so stoutly diggle together.

03.17. [THE TRUE GROUND OF DISSENT]

[THE TRUE GROUND OF DISSENT] [The scandalous lives and foolish doctrines of state priests, not the true ground of dissent.] Your twenty-fifth chapter carrieth in it an hideous outcry against many of your ministers and guides, complaining and confessing, 'That no one thing hath so conduced to the prejudice of your church of England, and done the separating parties so much service, as the scandalous lives of some that exercise the ministerial function in her' (p. 258).

Ans. I will grant it, if you respect these poor carnal people, who yet have been shamed from your assemblies, by such vicious persons you mention: but the truly godly, and spiritually judicious have left you from other arguments, of which I shall not here dilate. But from p. 261 to the end of the chapter, you take upon you to particularize other of your ministers that are an offence to you, and to the design of your Christianity.

1. 'Such as affect to make people stare at their high flown bombast language, or to please their phantasies with foolish jugglings, and pedantic or boyish wit; or to be admired for their ability in dividing of an hair, their metaphysical acuteness, and scholastic subtilty, or for their doughty dexterity in controversial squabbles.' And I add, had you joined herewith, such as vilify and trample upon the blood of the Lord Jesus, preferring the snivel of their own brains before him, you had herein but drawn your own picture, and given your reader an emblem of yourself.

2. The second sort you blame, are 'such as seek to approve themselves to their auditories to be men of mysteries, and endeavour to make the plain and easy doctrines of the gospel as intricate and obscure as ever they are able.' I will add to these, such as take away the doctrine of faith, and that set themselves and their works in the room thereof: such as have sought to overturn the foundation, Jesus Christ, and have made coming to God by him, in itself of a far more indifferent nature than the dictates of our humanity.

3. Another sort (you say) are 'such as preach upon free grace, and christian privileges, otherwise than as motives to cite to obedience, and never scarce insist upon any duties, but those of believing, laying hold on Christ's righteousness, applying the promises, and renouncing our own righteousness,' which they that have none at all to renounce, have a mighty kindness for.

Ans.

(1.) Who they are that preach free grace in your church, to excite men to uncleanness, you may know better than I. But if these words, otherwise than to cite men to obedience, be thus thrust in, of purpose thereby to speak evil of the preachers of free grace, and the exalters of the imputed righteousness of Christ, then look to it; for such venom language as this, doth but involve you within the bowels of that most dreadful prophecy, concerning the false prophets of the last days, that shall privily bring in damnable heresies, even denying the Lord that bought them.

(2.) The preaching of free grace, pressing to believing, and laying hold on Christ's righteousness, is the most available means under heaven, to make men holy, and righteous:

1. Before God.

2. Then before men.

(3.) The preaching of these are first, and principally to beget faith, to beget life, to beget souls to God; yea, to beget in men such a principle, whereby they may serve God acceptably, with reverence and godly fear.

(4.) But to preach free grace, doth much condemn your free will; to preach Christ's righteousness doth utterly curse, and condemn yours; and to preach the promise of grace, doth quite shut out a covenant of works: therefore no marvel if you, who are so wedded to these things, be such an enemy to free grace, the righteousness of Christ, and the gospel promises, that you make even these things a characteristical note (first abusing the consequences of them) of a church-troubling preacher.

(5.) You tauntingly proceed, saying, 'such preachers also press us to renounce our own righteousness, which they that have none at all to renounce, have a mighty kindness for.'

Ans. Indeed those that have a righteousness of their own, as the pharisees, and hypocrites of old, had never much kindness for the doctrine of grace, and the ministers of Christ, but the publicans and harlots had: and therefore, these, while they that had righteousness stumbled and fell, entered into the kingdom of heaven. 'The publicans and the harlots go into the kingdom of God before you.' But what righteousness have you of your own, to which you so dearly are wedded, that it may not be let go, for the sake of Christ? seeing also so long as you go about to establish it, you submit not yourself 'to the righteousness of God' (Romans 10:3). Yea, why do you taunt those ministers that persuade us to renounce our own righteousness, and those also that follow their doctrine? Seeing this was both the doctrine and practice of Paul and all others, save only those that had Moses' veil over their hearts.

Another sort of ministers that you say are enemies to the promoting of holiness, are such as 'are never in their element, but when they are talking of the irrespectiveness of God's decrees, the absoluteness of his promises, the utter disability and perfect impotence of natural men, to do any thing towards their own conversion, and that insist with great emphasis, and vehemence, upon such like false, and dangerous opinions' (p. 262).

Ans. The men that preach these things, being rightly stated, preach the truth of God, if the scriptures may bear sway; they having all been proved the truth of the gospel, both by the prophets and apostles: and when you shall think meet by argument to contradict them, either I, or some other may show you the folly of your undertaking. In the mean time let the reader take notice that here you have judged not by scripture, nor by reason, but upon a bare presumption, arising from your pride or ignorance. Wherefore pray you in your next, shew us,

(1.) What is in man that the decree of election should respect as a thing foreseen of God, to prevail with him to predestinate him to eternal life by Jesus Christ our Lord.

(2.) Make it manifest that in the word of God there neither is, nor can be any absolute promise contained.

(3.) Shew us what ability there is in a natural man, as such, to do things towards his own conversion; I mean things immediately tending to, and that must infallibly consummate therein, and let us see what things they are. And know that when you have well done all this, according to the scriptures of truth, that then it will be time enough to condemn the contrary for false, and dangerous opinions. But shall I speak the truth for you? The reason of this your presumptuous exclamation, and condemnation of these things; is because they stand in the way of promoting your ignorant, tottering, promiseless, and gospelless holiness; they stand in the way of old Adam, they stand in the way of your dunghill rebellious righteousness, they stand in the way of your freedom of will, and a great rabble more of such like pretended virtues. Yea, they do, and must, and shall stand there, when you and the rest of the Socinians, and Quakers, have said their all against them.

There is yet another sort of preachers whom you condemn, and so do I as well as you, though not in your spirit, nor to advance your pestiferous principles: and they are 'such as make it their great business, to advance the petty interest of any party whatsoever, and concern themselves more about doing this, than about promoting, and carrying on that, wherein consists the chief good of all mankind, and are more zealous to make proselytes to their particular sects, than converts [I will add first to Jesus Christ, and then] to an holy life; and press more exact and rigid conformity to their modes and forms, than to the laws of God, and the essential duties of the christian religion' (p. 263).

Lastly, The caution which you give to ministers, because there wanteth for it, among you a foundation, is to be esteemed but an error, and an abuse of the words, and practices of the apostle. And as for your subtil and close incensing the power to persecute Nonconformists, know that we are willing, God assisting, to overcome you with truth and patience, not sticking to sacrifice our lives, and dearest concerns in a faithful witness-bearing against your filthy errors, compiled and foisted into the world, by your devilish design to promote Paganism, against Christianity (p. 265, 266).

03.18. [A COMPLIANT TEMPER MAY PROVE DANGEROUS.]

[A COMPLIANT TEMPER MAY PROVE DANGEROUS.]

I come now to your twenty-sixth chapter, which is spent to prove, 'That an obedient temper of mind, is a necessary and excellent qualification to prepare men for a firm belief, and a right understanding of the gospel of Christ' (p. 267).

Ans.

1. Forasmuch as the obedient temper you mention, is precedent to, or before, faith, and the right understanding of the gospel, it must needs be also, that which stands with unbelief, and ignorance of the same. Now that this should be an excellent, and necessary qualification, to a firm belief, and right understanding of the gospel, is altogether without proof, and truth. But this is affirmed for the farther promoting of your human nature, and the things that originally are dictates thereof. But,
2. The obedience, or inclination to obedience, that is before faith, or the understanding of the gospel, is so far off from being an excellent preparative, or good qualification for faith, and the knowledge of the gospel, that in its own nature, which is more than in its consequences, it is a great obstruction thereto.

For, while a man remains faithless and ignorant of the gospel, to what doth his obedient temper of mind incline? Not to faith, nor the gospel of Christ; for with these, as yet you suppose he hath not to do; therefore he inclineth to the law of morals, either as it was delivered in tables of stone from Sinai, or as written in the hearts of all the children of men, to it, under the last consideration, which is in truth, the most heathen and pagan to it, as so you intend, your obedient temper of mind should incline (p. 7-10).

Now this doctrine, being in itself of quite another nature than the doctrine of faith, and also, as such, a covenant by itself, it requireth the mind by virtue of its commands, to stand to THAT, and to rest in that; for of necessity, the heart and mind of a man can go no farther than it seeth, and hath learnt, but by this moral doctrine, the heart and mind is bound and limited to itself, by the power of the dictate to obedience, and the promise of obtaining the blessing, when the preceptive part of it is fulfilled. Hence Paul tells us, that though that ministration, that was written, and engraven in stones, (which in nature is the same with this) is glorious, yet these imperfections attended the man that was in it (2 Corinthians 3:1-18).

1. He was but within the bounds of the ministration of death.
2. In this estate he was blind, and could not see how to be delivered therefrom: 'The vail is over their heart,' so that they could not heretofore, neither can they now, see to the end of that which was commanded, neither to the perfection of the command, nor their own insufficiency to do it, nor to the death and curse of God, that attended him, that in every thing continued not in [all] that was written in the book of the law to do them.

3. Every lecture, or reading of this old law, is as a fresh hood-winking of its disciples, and a doubling of the hindrance of their coming to Christ for life. 'But their minds were blinded, for until this day, remaineth the same veil untaken away in reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts' (2 Corinthians 3:14, 2 Corinthians 3:15). And let the reader note, that all these things attend the doctrine of morals: the ceremonies being in themselves more apt to instruct men in the knowledge of Christ, they being by God's ordination, figures, shadows, representations, and emblems of him; but the morals are not so, neither, as written in our natures, nor as written and engraven in stones (Galatians 3:24). Wherefore, your so highly commended obedient temper of mind, you intending thereby an hearty compliance before faith, with morals for righteousness, is so far off from being an excellent temper, and a necessary qualification, to help a man to a firm belief, and right understanding of the gospel; that it is the most ready way of all ways in the world, to keep a man perpetually blind, and ignorant thereof. Wherefore the apostle saith, that the veil, the ignorance, cannot be taken away, but when the heart shall turn to the Lord, that is, from the doctrine of morals, as a law and covenant in our natures, or, as it was written and engraven in stones, to Christ for mercy to pardon our transgressions against it, and for imputative righteousness to justify us from it. While Moses is read, the veil is over the heart; that is, while men with their minds stand bending also to do it. But mark, when it, the heart, shall turn to the Lord, or to the word of the gospel, which is the revelation of him, then the veil shall be taken away. And hence it will not be amiss, if again we consider how the Holy Ghost compareth, or setteth one against another, these two administrations. The law he calls the letter, even the law of morals, that law that was written and engraven in stones. The other ministration, he calls the ministration of the spirit, even that which Christ offered to the world, upon believing.

Again, he denieth himself to be a minister of the law of morals. He hath made us able ministers of the New Testament, not of the letter, or law; but of the spirit or gospel. The reason is, for the letter, or law, can do nothing but kill, curse, or condemn; but the spirit, or the gospel, giveth life. Farther, in comparing, he calls the law, the ministration of death, or that which layeth death at the doors of all flesh; but the gospel, the ministration of righteousness, because, by this ministry, there is a revelation of that righteousness that is fulfilled by the person of Christ; and to be imputed for righteousness to them that believe, that they might be delivered from the ministration of death. How then? Hath the ministration of God no glory? Yes, forasmuch as it is a revelation of the justice of God against sin. But yet again, its glory is turned into no glory, when it is compared with that which excelleth. 'But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth' (2 Corinthians 3:7-10). So then, your obedient temper of mind, forasmuch as it respecteth the law of morals, and that too, before faith, or a right understanding of the gospel, is nothing else but an obedience to the law, a living to death, and the ministration of condemnation; and is a persuading the world, that to be obedient to that ministration, that is not the ministration of the gospel, but holdeth its disciples in blindness and ignorance, in which it is impossible Christ should be revealed, is an excellent, yea, a necessary qualification to prepare men for a firm belief, and a right understanding of the gospel of Christ,

which yet even blindeth, and holdeth all blind that are the followers of that ministration. I come now to your proof, which indeed is no proof of this anti-gospel assertion, but texts abused, and wrested out of their place, to serve to underprop your erroneous doctrine. The first is, 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself' (John 7:17, p. 268).

Ans. This scripture respecteth not at all the moral law, or obedience to the dictates of human nature, as an acceptable qualification precedent to faith; or that, for the sake of which God will give men faith in, and a right understanding of the gospel, but is itself an immediate exhortation to believing, with a promise of what shall follow; as who shall say, The Father hath sent me into the world to be salvation to it, through faith in my blood: My Father's will therefore is, 'that men believe in me'; and if any will do his will, he shall know of the doctrine, he shall feel the power thereof, by the peace and comfort that will presently possess the soul, and by the holy effects that follow. That this is the true exposition of this place will be verified if you consider, that to do the will of God, in a New Testament sense, is to be taken under a double consideration.

1. As it respecteth Christ.

2. Man.

1. As it respecteth Christ, so it concerns his completing the redemption of man by himself, by his own personal performances (John 6:38, John 6:39; Hebrews 10:5-10).

2. As it respecteth man, it doth first and immediately respect our believing on him for remission of sins and eternal life. 'And this is the will of him [the Father] which sent me [saith Christ] that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day' (John 6:40). This then is the will of God; that men do believe in Jesus Christ.

Against, when the Jews asked Jesus Christ what they should do, that they might work the works of God, he did not send them first to the moral precept, or to its first principles in the hearts of men; by obeying that, to fit themselves for faith; but immediately he tells them, 'This is the work of God, that ye believe on him whom he hath sent' (John 6:29). This is the work of God; that is, 'This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment' (1 John 3:23). If any man will do his will, he shall know of the doctrine, that is, as I have said, he shall feel, and have the authority of this faith in his heart, both to give peace and joy in his heart, and assurance, and the sealing of his soul to glory. For all these things come in upon believing first in Christ.

1. 'By faith we have peace with God' (Romans 5:1).

2. 'We have joy and peace through believing' (Romans 15:13).

3. 'Assurance comes also through believing' (John 6:69; Hebrews 10:22).

4. Yea, and the sealings up to eternal life; 'In whom also after that ye believed, ye were sealed with that holy spirit of promise' (Ephesians 1:13).

5. Sanctification, and a right obedient temper, is not to be found in men before, but after they have believed; 'He purified their hearts by faith' (Acts 15:9). Yea, heaven and eternal happiness is

promised to them who are sanctified by faith which is in Christ (Acts 26:18). This first text, therefore, hath been by you abused, in that you have ungodlily strained it, but in vain, to make it warrant your heathenish preparations to faith. The second scripture; 'He that is of God heareth God's words; ye therefore hear them not, because ye are not of God' (John 8:47).

Ans. This scripture supposeth men must first be of God, before they can hear God's word; before they can hear it with the hearing of faith; and therefore nothing respecteth those that before they have faith, live in the law of works; and least of all, those that become obedient thereto, that thereby they may obtain everlasting life. For these are not of God, not of him in a New Testament sense; not sons, because they are born of men, of the will of men, of the law, and according to the wisdom of flesh and blood (John 1:12, John 1:13). Your third scripture is, 'And as many as were ordained to eternal life believed' (Acts 13:48). Which text you thus expound: 'That as many of the Gentiles as were disposed, or in a ready preparedness for eternal life, believed; that is, those which were proselytes of the gate, who were admitted by the Jews to the hope of eternal life, and to have their portion in the age to come, without submitting to their whole law, or any more than owning the God of Israel, and observing the seven precepts of Noah' (p. 269).

Ans.

1. That obedience to the moral law is not a preparative to faith, or an excellent and necessary qualification to the right understanding of the gospel I have proved.
2. That to be a Jewish proselyte was to live in the faith of Messias to come, is the strain of all the scriptures that have to deal with them.
3. But that ordaining men to eternal life respects an act of the Jews, or that the Jews did dispense with the Gentile proselytes, in their casting off all their laws, but the seven precepts of Noah.
4. Or that God counted this a fit, or forerunning qualification to faith in Jesus Christ, neither stands with the word of God, nor the zeal of that people.
5. Besides, the words presently following seem to me to insinuate more, viz. That the Jews and religious proselytes that adhered to Paul at his first sermon (Acts 13:43), did contradict and blaspheme at his second (Acts 13:45), and moreover, that it was they that raised persecution upon him, and expelled him out of their coasts (Acts 13:50). When the Gentiles, even those that were more barbarously ignorant at his coming, when they heard that by Christ there was offered to them the forgiveness of sins, they believed (Acts 13:48), and glorified the word of the Lord: The wisdom of heaven so disposing such of their hearts, that were before by HIM, not by Jews ordained to life. 'And as many as were ordained to eternal life, believed.' But you come again, in p. 269 to the scripture first urged by you, 'If any man will do his will,' &c. and you tell us, that this must also needs be implied, he shall rightly understand the doctrine too; which word (understand) you so carry, as may best help you in case you should meet with an adversary. As if any should thus object, that here you have granted that the words make promise of an understanding of the gospel; yea require in it the very first act of the will; then you readily shift it by saying, That this is implied only, suggesting that obedience to morals is expressed, and therefore must first be thought on and done. But if one of your brotherhood stop here, and make the objection; then you add, 'It is knowledge, at least, in all the necessary points thereof, absolutely necessary and essential parts, from among which you long since did cast out, "Coming to God by Jesus Christ."'

Yea you add, 'That by [that which you call] the design of the gospel, it may be presumed, that whosoever considereth it, with a design of being so, [that is, of living up to human principles, and that desireth to be possessed again of the holiness he hath lost, for that is it for the proof of which you have written above 300 pages] he must needs believe the gospel to have come from God, and also be enlightened in the true knowledge of at least the necessary points of it,' viz. All moral duties contained therein, which are never a one of them as such an essential of the gospel, but are such duties as are consequential to the belief thereof.

Wherefore, although you feign it, 'this honest temper,' as you call it, will not help you, 1. To judge of the gospel without prejudice; nor 2. To evidence it with satisfaction; nor

3. Secure those in whom it is from error and delusion; no man being more brutish or heathenish, nor so void of satisfaction about it, nor more involved in error concerning it, than yourself; being truly what you charge upon others;

1. Grossly ignorant;

2. Too highly opinionate;

3. Proud in affectation;

4. Liquorish;

5. A self-lover;

6. And for your blasphemy under the just judgment of God.

'If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them' (2 Corinthians 4:3, 2 Corinthians 4:4).

03.19. ['FOR ME TO LIVE IS CHRIST']

['FOR ME TO LIVE IS CHRIST'] ['For me to live is Christ' includes in it more than good habits or holy frames of soul.]

I am come now to your last chapter, which tells us wherein the essence and life of Christianity consisteth, viz. In a good state and habit of mind, in a holy frame and temper of soul (p. 282).

Ans.

1. It consisteth in a life of faith, when I live in the belief of this, that Christ loved me, and gave himself for me. 'The life that I now live in the flesh [saith Paul] I live by the faith of the Son of God, who loved me, and gave himself for me.'

2. And besides, a good state and habit of mind, or an holy frame and temper of soul, in your notion of them, which respecteth purely obedience to morals, from natural impulses, or dictates of our humanity, they are rather heathenish than Christian, and being alone, end in death rather than life. 'As many as are of the works of the law, are under the curse,' he saith not they that sin against it, but they that are OF the works of it, such as do justice, righteousness, charity, goodness, mercy, patience, and all kind of moral duties, from principles human, natural, or as men, they are under the curse, because they have sinned first, and also are infirm and weak in their pursuit after the perfections they desire. These follow after righteousness, but that flies from them; wherefore they do not obtain it, because they seek it not by faith in Christ, but as it were by the works; the righteous, good, and holy works of the law (Romans 9:30, Romans 9:32). But you add,

'It is such a habit of mind, such a frame and temper of soul, as esteemeth God as the chiefest good, and preferreth him and his Son Jesus Christ before all the world, and that prizeth above all things an interest in the divine perfections,' &c. (p. 282).

Ans.

1. God must needs be esteemed the chiefest good, by all that have but, and are ruled by, the light of nature, because they see him by his works to be almighty, merciful, and eternal (Romans 1:20). But this may be where the knowledge of the man, the Mediator is not; therefore this, in this and in your sense, cannot be of the essence of Christianity, for that it is common to all the world. That estimation of God which is common to natural men, cannot be of the essence of Christianity, because they want that knowledge of him that comes by Jesus Christ, and so are not capable to esteem of him under a Christian consideration. But you say, 'it is that good habit and temper of mind that preferreth God, and his Son Jesus Christ, before all the world.'

Ans. He that esteemeth God above all, must needs, at least in his judgment, so prefer him; but whereas you add, and his Son Jesus Christ, you put in them words but as a cloak, for yourself have not preferred his Son Jesus Christ, no, not before a moral law, no not before your obedience to it, although but by human principles; yea, you have accounted the command of God, by which we are enjoined by him to come to God, a thing in itself but like levitical ceremonies, or as Baptism

and the Lord's Supper; a thing in itself indifferent, and absolutely considered neither good nor evil (p. 7,8,9).

You add; 'It is such a temper as prizeth above all things, an interest in the divine perfections; such as justice and righteousness, universal charity, goodness, mercy, patience, and all kinds of purity' (p. 282).

Ans. Seeing by these expressions you only intend moral virtues, and those that are inherent in you, and originally operations of humanity, it is evident that you have but impiously and idolatrously attributed to your own goodness so high and blessed a title. For whatsoever is in your nature, and originally the dictates thereof, and whatsoever proficiency you make therein by human principles, and helps of natural endowments; these things are but of yourself, your own justice, your own righteousness, your own charity, goodness, mercy, patience, kindness, &c. Now to call these the divine perfections, when they are only your own human virtues, bespeaks you, I say, fond, impious, and idolatrous, and shews you, in the midst of all your pretended design to glorify God, such an one who have set up your own goodness with him, yea and given it the title of his blessed grace and favour. That scripture you mention (Romans 14:17), although by the word righteousness there, is intended obedience to the moral law, yet to it by persons already justified by Christ's righteousness; hence they are said to do it in the joy and peace of the Holy Ghost, or by the joy and peace which they had by faith in Christ's righteousness, as revealed to them by the Spirit of God. Hence again, they are said in IT to serve Christ, or to receive the law at his hand, which he giveth to them to walk after, having first justified them from the curse thereof by his blood.

2. The law was given twice on Sinai, the last time, with a proclamation of mercy going before, and he that receiveth it thus, receiveth it after a gospel manner. For they as justified persons are dead to the law as a covenant of works by the body of Christ, that they might live to another, even to him that is raised from the dead (Romans 7:1-25; Galatians 2:19). But you by this scripture intend not this doctrine, for you make justification by Christ, come after, not before obedience to the law; yea, you make obedience thereto, the essential, and coming to God by Christ, but a thing of a more remote nature, from true and substantial gospel-righteousness. In p. 283, you speak again of the old principle, and thus you comment, 'A principle of holiness that respecteth duty, as with respect to the nature of the command, so not with respect to the duty as occasioned by certain external inducements and motives, but from a good temper and disposition of soul.'

Ans. This I say, still respecting your old principle of humanity, and the purity of your nature, the most amounts but to this: Your principle is confined to a liberty of will and affections, with respect to doing of the law of works, which many have professed to have, and do before you, and yet have come short of the glory of God. For as I told you before, I tell you now again, that the gospel-principles are the Holy Ghost and faith, which help that soul in whom they dwell to count believing in Jesus Christ the great and essential part of our Christianity, and our reckoning ourselves pardoned for the sake of him: 'And thus being set free from sin, we become the servants of God, and have our fruit unto holiness, and the end everlasting life' (Romans 6:22). Your description of a child of Abraham, you meaning in a New Testament sense, is quite beside the truth. For albeit, the sons of Abraham will live holy lives, and become obedient to the substantial laws; yet it is not their subjection to morals, but faith in Jesus, that giveth them the denomination of

children of Abraham. 'Know ye, therefore, that they that are of faith are the children of faithful Abraham: They that are of faith, the same are the children of Abraham: Yea, they that are of faith are blessed with faithful Abraham' (Galatians 3:7, Galatians 3:9). In p. 284, you say, 'That there is no one duty more affectionately recommended to us in the gospel than is alms-giving.'

Ans. Yes, That there is, and that which more immediately respecteth our justification with God, than ten thousand such commandments; and that is faith in Christ. Alms-deeds is also a blessed command; yet but one of the second table, such as must flow from faith going before. Faith I mean that layeth hold on Christ's righteousness, if it be accepted of God. For before the heart be good the action must be naught; now the heart is good by faith, because faith, by applying Christ's righteousness, makes over [a] whole Christ to the soul, of whose fulness it receiveth, and grace for grace (John 1:16). Many things in this last chapter are worthy reprehension, but because you tell us, in the last two pages thereof, is the sum of all that need to be said, I will immediately apply myself to what is there contained.

You say (p. 296), 'It is not possible we should not have the design of Christianity accomplished in us, and therefore that we should be destitute of the power of it, if we make our Saviour's most excellent life the pattern of our lives.' By our Saviour's life, as by a parenthesis you also express, you mean, as yourself hath in short described it (John 5:1-47) viz., 'The greatest freedom, affability, courtesy, candour, ingenuity, gentleness, meekness, humility, contempt of the world, contention, charity, tenderness, compassion, patience, submission to the divine will, love of God, devoutest temper of mind towards him, mighty confidence and trust in God,' &c.

Ans. Our Saviour's life, in not only these, but all other duties that respected morals, was not principally or first to be imitated by us, but that the law, even in the preceptive part thereof, might be fully and perfectly fulfilled for us. 'Christ is the end of the law for righteousness'; the end, not only of the ceremonial law, but the ten commandments too; for if the word righteousness, respecteth in special them. 'Jesus increased in favour with God' (Luke 2:52; Matthew 3:17). This respecteth him as made under the law, and his pleasing of God in that capacity. So also doth that, 'In him I am well pleased.' Now I say, as Jesus stood in this capacity, he dealt with the law in its greatest force and severity, as it immediately came from God, without the advantage of a Mediator, and stood by his perfect complying with, and fulfilling every tittle thereof. Besides, as Jesus Christ had thus to do with the law, he did it in order to his 'finishing transgression, and putting an end to sin' (Daniel 9:24), and so consequently as Mediator, and undertaker for the world. For his perfect complying withal, and fulfilling every tittle of the law, respected nothing his own private person, that he for himself might be righteous thereby; for in himself he was eternally just and holy, even as the Father, but it respected us, even us. For US he was made under the law, that we, by his fulfilling the law, might by him be redeemed from under the law, and also receive the adoption of SONS (Galatians 4:4, Galatians 4:5). For we having sinned, and transgressed the law, and the justice of God, yet requiring obedience thereto, and the law being too weak through our flesh to do it, God therefore sent his own Son in the likeness of sinful flesh, who himself for us did first of all walk in the law, and then for sin suffered also in his flesh, the sentence, and curse pronounced against us by the law. For it was nothing less necessary, when the Son of God became undertaker for the sin of the world, that he should walk in obedience to the whole of the precepts of the law, to deliver us from the judgment of the law; I say it was no less necessary he should so do, than that he should bear our curse and death. For it would have been

impossible for him to have overcome the last, if he had not been spotless touching the first. For therefore it was impossible he should be holden of death, because he did nothing worthy of death; no, not in the judgment of the law, to which he immediately stood. Now as Christ Jesus stood thus to, and walked in the law, it is blasphemy for any to presume to imitate him; because thus to do is to turn Mediator and undertaker for the sin of the world. Besides, whoso doth attempt it, undertakes an impossibility; for no man can stand by the moral law, as it immediately comes from the divine majesty; he having sinned first, even before he goeth about to fulfil it. And in this sense is that to be understood, 'as many as are of the works of the law are under the curse,' held accursed, because they have sinned first; accursed in their performances, because of imperfection, and therefore assuredly accursed at last, because they come short of the righteousness thereof.

1. Christ Jesus did never set himself forth for an example, that by imitating his steps in morals should obtain justification with God from the curse of that law; for this would be to overthrow, and utterly abolish the work which himself came into the world to accomplish, which was not to be our example, that we by treading his steps might have remission of sins, but that through the faith of him, through faith in his blood, we might be reconciled to God.

2. Besides, thus to imitate Christ, is to make of him a Saviour, not by sacrifice, but by example. Nay, to speak the whole, this would be to make his mediatorship wholly to center, rather in prescribing of rules, and exacting obedience to morals, than in giving himself a ransom for men; yea, I will add to imitate Christ, as you have prescribed, may be done by him, that yet may be ignorant of the excellency of his person, and the chief end of his being made flesh: For in all these things which you have discoursed in that fifth chapter of him, you have only spoken of that, something of which is apprehended by the light of nature; yea, nature itself will teach that men should trust in God, which is the most excellent particular that there you mention. Wherefore our Lord Jesus himself foreseeing, that in men there will be a proudness, to content themselves with that confidence, he intimateth that it would be in us insignificant, if it stand without faith in himself. 'Ye believe [naturally] in God [saith he] believe also in me' (John 14:1). Faith in Jesus is as absolutely necessary as to believe immediately in the divine being. Yea, without faith in Jesus, whosoever believeth in God is sure to perish and burn in hell. 'If you believe not that I am he, ye shall die in your sins' (John 8:24). And to take Jesus in morals for example, is nowhere called believing in him, neither is there one promise of eternal life, annexed to such a practice. But you say, 'If we tread in his blessed steps, and be such, according to our measure and capacity, as we have understood he was in this world' (p. 296).

Ans. I say, for a man to confine himself only to the life of the Lord Jesus, for an example, or to think it enough to make him, in his life, a pattern for us to follow, leaveth us, through our shortness in the end, with the devil and his angels, for want of faith in the doctrine of remission of sins; for Christ did nowhere make another mediator between God and him, nor did he ever trust to another man's righteousness, to be thereby justified from the curse of the law; neither did he at all stand in need thereof, without which, we must be damned and perish. Now I say, these things being nowhere practised by him, he cannot therein be an example to us. And I say again, seeing that in these things, by faith in them, is immediately wrapped up our reconciliation with God; it followeth, that though a man take the Lord Christ in his whole life, for an example in the end, that notwithstanding, he abideth unreconciled to God. Neither will that clause, 'and be such,' help such

a person at all: For justification with God, comes not by imitating Christ as exemplary in morals, but through faith in his precious blood. In the law I read, that the Paschal Lamb was neither to be eaten sodden nor raw, but roast with fire, must it be eaten (Exodus 12:1-51). Now to make salvation principally to depend upon imitating Christ's life, it is to feed upon him raw, or at most, as sodden, not sanctified and holy: But the precept is, 'Eat it roast with fire'; is to be the antitype, as accursed of God for sin, and enduring the punishment for it (Exodus 19:1-25; Deuteronomy 33:2; Malachi 4:1). The law is compared to fire, and its curse to a burning oven. Now under the curse of this fiery law, was the Lord Jesus afflicted for the sins of the world: wherefore, as so considered, our faith must lay hold upon him, for justification with God. 'This is the law of the burnt-offering: [which was the offering for sin:] It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it' (Leviticus 6:9). But now I would inquire: Had Israel done the commandment, if they had eaten the passover raw, or boiled in water? Or if they had offered that offering, that was to be burnt as a sin-offering, otherwise than it was commanded? Even so, to feed upon Christ, as he is holy, and of good life only; and also, as taking him therein for an example to us, to follow his steps for justification with God; this is, to eat the passover raw, and not as roast with fire; this is, to feed upon Jesus, without respecting him as accursed of God for our sin, and so consequently to miss of that eternal life, that by his blood he hath obtained for every one that believeth on him. I have been pleased with this observation: That none of the signs and wonders in Egypt, could deliver the children of Israel thence, till the Lamb was slain, and roast with fire (Exodus 12:31). And I have been also pleased with this: That the Father, not Moses, gave the manna from heaven, which was a type of the flesh, and blood of Christ, that whoso feedeth on, shall live for ever (John 6:32). Yea, circumcision also, which was a type of inward, and heart-holiness, was not of Moses, but of the Fathers, and principally a consequence of the faith of Abraham (John 7:22). Whence I gather, that no wonder, but the blood of Christ can save; that no kindness, but the mercy of God, can give this to us; and that no law, but the law of faith, can make us truly holy in heart. But you add, 'Those that sincerely, and industriously, endeavour to imitate the holy Jesus in his Spirit and actions, can never be ignorant what it is to be truly Christians.' Those that follow Jesus in his Spirit, must first receive that Spirit from heaven, which Spirit is received, as I have often said, by applying first, by faith, the merits of Christ to the soul, for life and justification with God. The Spirit is not received by the works of the law, but by the hearing of faith; neither comes it in the ministry, or doctrine of morals, but in and by the ministry of faith; and the law is not of faith. Wherefore seeing you have, in p. 223 of your book, forbidden sinners to come first to Jesus for justification with God; the Spirit you talk of, however you call it the Spirit of Jesus, can be no other than the spirit of a man; which you also yourself, in p. 7, 8, 9 call 'the purity of human nature, a principle of reason, the first principles of morals, or those that are originally dictates of human nature.' Wherefore by these words, 'in his Spirit,' you do but blaspheme the Holy Ghost, and abuse your ignorant reader; calling now, Quaker-like, the dictates of your humanity, and your Socinian compliances therewith, the Spirit of Holy Jesus. I conclude therefore, that the way of salvation, or the design of Christianity as prescribed by you, is none other than the errors of your own brain, the way of death, the sum and heart of Papistical Quakerism, and is quite denied by the Lord Jesus, and by his blessed Testament. And now go your ways, and imitate the Lord Jesus, and take the whole history of his life for your example, and walk in his steps, and be such as much as you can, yet without faith in his blood, first; yea, and if you stand not just before God through the imputation of his righteousness, your imitating will be

found no better than rebellion, because by that, instead of faith in his blood, you hope to obtain remission of sins, thrusting him thereby from his office and work, and setting your dunghill righteousness up in his stead.

03.20. [FOWLER'S FALSE AND DANGEROUS CONCLUSIONS.]

[FOWLER'S FALSE AND DANGEROUS CONCLUSIONS.]

I come now to your conclusion. First, in p. 298 'You press men to betake themselves to find [that which you call] the design of Christianity, accomplished in their hearts and lives.'

Ans. Seeing that the holiness that your erroneous book has exalted, is none other but that which we have lost; yea, and again, seeing you have set this in the head of, and before the righteousness of Christ, I admonish my reader to tremble at the blasphemy of your book, and account the whole design therein, to be none other but that of an enemy to the Son of God, and salvation of the world. For that holiness as I have shewed, is none other but a shadowish, Christless, graceless holiness; and your so exalting of it, very blasphemy. You proceed, saying, 'Let us exercise ourselves unto real and substantial godliness; [still meaning your Adamitish holiness] let us study the gospel not to discourse, or only to believe, but also, and above all things, to do well.'

Ans. Herein still you manifest, either ignorance of, or malice against, the doctrine of faith; that doctrine, which above all doctrines, is the quintessence of the New Testament, because therein, and not principally, as you feign, by doing well, is the righteousness of God revealed, and that from faith to faith; not from faith to works, nor yet from works to faith. Besides, the gospel is preached in all nations, for the obedience of faith (Romans 16:26). Neither works, the law, the dictates of humanity, nor the first principles of morals, knowing what to do with the righteousness of the gospel, which is a righteousness imputed by God, not wrought by us; a righteousness given, not earned, a righteousness received by believing, not that which floweth from our obedience to laws, a righteousness which comes from God to us, not one that goeth from us to God. Besides, as I also have hinted before, the apostle and you are directly opposite. You cry, 'above all things, do well': that is, work and do the law; but he, 'above ALL, take the shield of faith, wherewith are quenched all the fiery darts of the wicked' (Ephesians 6:16). But you add (p. 300), 'Let us do what lieth in us to convince our Atheists, that the religion of the blessed Jesus, is no trick or device; and our wanton and loose Christians, that it is no notional business, or speculative science.'

Ans. This you cannot do by your moral natural principles of humanity: For even some of your brave philosophers, whose godliness you have so much applauded, were even then in the midst of their, and your virtues, atheistically ignorant of the religion of Jesus. And as to the loose Christian; Christ neither hath need of, nor will he bless your blasphemous opinions, nor feigned godliness, but real ungodliness, to make them converts to his faith and grace, neither can it be expected it should, seeing you have not only dirty thoughts, but vilifying words, and sayings of his person, work, and righteousness. you have set your works before his (p. 223), calling them substantial, indispensable, and real; but coming to God by him, a thing in itself indifferent (p. 7-9). You go on, and say, 'Let us declare--that we are not barely reliers on Christ's righteousness, by being imitators of it' (p. 300). You cannot leave off to contemn and blaspheme the Son of God. Do you not yet know that the righteousness of Christ on which the sinner ought to rely for life, is such, as

consisted in his standing to, and doing of the law, without a Mediator? And would you be doing this? What know you not, that an essential of the righteousness he accomplished for sinners when he was in the world; is, 'That he was conceived by the Holy Ghost, born without sin, did all things in the power of, and union with his own eternal Godhead.' And are you able thus to imitate him? Again, the righteousness on which we ought to rely for life, is that which hath in it the merit of blood: we are 'justified by his blood' through faith in his blood (Romans 5:9). Is this the righteousness you would imitate? Farther, the righteousness on which poor sinners should rely, is that, for the sake of which God forgiveth the sins of him that resteth by faith thereupon. But would you be imitating of, or accomplishing such a righteousness? Your book, Sir, is begun in ignorance, managed with error, and ended in blasphemy.

Now the God of glory, if it may stand with his glory, give you a sight of your sins, against the Son of God, that you may, as Saul, lie trembling, and being astonished, cry out to be justified, with the righteousness of God without the law, even that which is by faith of Jesus Christ, unto all, and upon all them that believe.

Many other gross absurdities, which I have omitted in your whole book, may perhaps, be more thoroughly gathered up, when you shall have taken the opportunity to reply. In the meantime I shall content myself with this.

'Behold the Lamb of God, which taketh away the sin of the world' (John 1:29).

'Even Jesus, which delivered us from the wrath to come' (1 Thessalonians 1:10).

'Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high' (Hebrews 1:3).

'Christ died for our sins' (1 Corinthians 15:3).

'God hath made him to be sin for us' (2 Corinthians 5:21).

'Christ was made a curse for us' (Galatians 3:13).

'He bare our sins in his own body on the tree' (1 Peter 2:24).

'He loved us, and washed us from our sins in his own blood' (Revelation 1:5).

'God for Christ's sake hath forgiven you' (Ephesians 4:32).

'We have redemption through his blood, the forgiveness of sins, according to the riches of his grace' (Ephesians 1:7).

Now unto the King, eternal, immortal, invisible, the only wise God, be honour, and glory, for ever, and ever. Amen.

03.21. THE CONCLUSION.

THE CONCLUSION. That my reader may farther perceive that Mr. Fowler, even by the chief of the articles of the church of England, is adjudged erroneous; and besides the very fundamentals of the doctrine of Jesus Christ, and that in those very principles that are in the main, I say, and that most immediately concern Christ, faith, and salvation, will be evident to them that compare his design of Christianity, with these articles hereunto recited. The Article [X.] concerning Free-will.

'The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.' The Article [XI.] concerning Justification.

'We are accounted righteous before God, ONLY for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works, or deservings. Wherefore that we are justified by faith ONLY, is a most wholesome doctrine, and very full of comfort,' &c. The Article [XIII.] of Works before Justification.

'Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, - or deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the NATURE of sin.'

These articles, because they respect the points in controversy betwixt Mr. Fowler, and myself; and because they be also fundamental truths of the christian religion, as I do heartily believe, let all men know that I quarrel not with him, about things wherein I dissent from the church of England, but do contend for the truth contained, even in these very articles of theirs, from which he hath so deeply revolted, that he clasheth with every one of them, as may farther be shewn when he shall take heart to reply. But to wind up this unpleasant scribble, I shall have done when I have farther shewed, how he joineth with papist, and Quaker, against these wholesome, and fundamental articles.

Mr. Fowler's Doctrine compared with Campaign the Jesuit, upon that question whether Faith only justifieth: saith Campaign,

1. Campaign. 'We [Papists] say, that as grace is put into us in justification, so also our righteousness is enlarged through good works, and is inherent in us; therefore it is not true that God doth justify by faith ONLY.'

Fowler (p. 221), 'Justifying faith is such a belief of the truth of the gospel, as includes a sincere resolution of obedience unto all its precepts: and that it justifieth as it doth so. - In short, is it possible that faith in Christ's blood, for the forgiveness of sins, should be the only act which justifieth a sinner?' (p. 224).

2. Campaign. 'So that faith is urged, but not faith ONLY; again, by faith is meant all Christianity, and the whole religion of Christians.'

Fowler (p. 222), 'For surely the faith which entitles the sinner to so high a privilege, as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world; especially with his grand purpose, - as Lord, and that it is no less necessary that it should justify as it doth this.'

3. Campaign. 'Though works void of Christ are nothing; yet through grace they serve to justification.'

Fowler (p. 225,226), 'Of the imputation of Christ's righteousness, - this is the true explication; it consists in dealing with sincerely righteous persons: as if they were perfectly so, for the sake and upon the account of Christ's righteousness. The grand intent of the gospel being to make us partakers of an inward and real righteousness; and it being but a secondary one, that we should be accepted, and rewarded, as if we were completely righteous.'

4. Campaign. 'Speaking of faith, hope, and charity, he confesseth; that faith in nature is before them, but it doth not justify before they come.'

Fowler (p. 223), 'What pretence can there be for thinking, that faith is the condition, or instrument of justification, as it complieth with only the precept of relying on Christ's merits, for the obtaining of it: especially when it is no less manifest than the sun at noon-day, that obedience to the other precepts, [or works of love,] must go before obedience to this' (p. 284).

5. Campaign. 'I deny [that faith ONLY doth justify] for you have not in all the word of God, that faith only doth justify.'

Fowler (p. 225), 'And for my part, I must confess, that I would not willingly be he that should undertake to encounter one of the champions of that foul cause, with the admission of this principle, that faith justifieth, only as it apprehendeth [resteth or relieth on (p. 224)] the merits, and righteousness of Jesus Christ, I must certainly have great luck, or my adversary but little cunning, if I were not forced to repent me of such an engagement.'

6. Campaign. 'Abraham being a just man, was made more just by a living faith.'

Fowler (p. 283), 'He only is a true child of Abraham, who in the purity of the heart obeyeth those substantial laws, that are imposed by God, upon him.'

7. Campaign. 'I say that charity and good works, are not excluded [in the causes of our justification].'

Fowler (p. 214,215), 'For we have shewn, not only that reformation of life from the practice, and purification of heart from the liking of sin, are as plainly as can be asserted in the gospel to be absolutely necessary to give men a right to the promises of it, but also that its great salvation doth even consist in it.'

Mr. Fowler's Doctrine compared with William Penn the Quaker.

1. Penn's Sandy Foundation (p. 19 [p. 16 ed. 1684]), 'Life and salvation is to them that follow Christ the light, in all his righteousness, which every man comes only to experiment, as he walks in a holy subjection to that measure of light and grace, wherewith the fulness hath enlightened him.'

Fowler (p. 8), 'That is, those which are of an indispensable, and eternal obligation, which were first written in men's hearts, and originally dictates of human nature.'

2. Penn (p. 32 [p. 26 ed. 1684]), 'I really confess that Jesus Christ fulfilled the Father's will, and offered up a most satisfactory sacrifice, but not to pay God, or help him [as otherways being unable] to save men.'

Fowler (p. 85), 'Christ was set forth to be a propitiatory sacrifice for sin; I will not say that his Father [who is perfectly sui juris] might be put by this means into a capacity of forgiving it.'

3. Penn (p. 16 [p. 14 ed. 1684]), 'God's remission is grounded on man's repentance, not that it is impossible for God to pardon without a plenary satisfaction.'

Fowler (p. 84), 'There are many that do not question but that God could have pardoned sin, without any other satisfaction, than the repentance of the sinner,' &c.

4. Penn (p. 27 [p. 22 ed. 1684]), 'Justification doth not go before, but is subsequential to the mortification of lusts.'

Fowler (p. 14,15), 'This blessing of making men holy, was so much the design of Christ's coming, that he had his very name from it': observe the words are, 'He shall save his people from their sins'; not from the punishment of them. And that is the primary sense of them, which is most plainly expressed in them: 'That he shall save his people from the punishment of sin, is a true sense too; but it is secondary and implied only; as this latter is the never failing and necessary consequent of the former salvation.'

5. Penn (p. 25 [p. 21 ed. 1684]), 'Since therefore there can be no admittance had, without performing that righteous will, and doing those holy, and perfect sayings; alas! to what value will an imputative righteousness amount?' &c.

Fowler (p. 16), 'Christ shall bring in an inward substantial, and everlasting righteousness, and by abrogating the outward [ceremonial] and establishing ONLY this righteousness, he should enlarge the Jewish Church, an accession of the Gentiles, being by that means made unto it.'

6. Penn (p. 24,25 [p. 20 ed. 1684]), 'Since God has prescribed an inoffensive life, as that which only can give acceptance with him; and on the contrary hath determined never to justify the wicked, &c. - Will not the abomination appear greatest of all, where God shall be found condemning the just, on purpose to justify the wicked; and that he is thereto compelled, or else no salvation, which is the tendency of their doctrine, who imagine the righteous, and merciful God to condemn and punish his [innocent righteous Son,] that he having satisfied for our sins, we might be justified [while unsanctified] by the imputation of his perfect righteousness. O why should this horrible thing be contended for by Christians!'

Fowler (p. 119), 'If it were possible [as it hath been proved it is not] that a wicked man should have God's pardon, it would not make him cease to be miserable.'

Fowler (p. 120), 'Were it possible that Christ's righteousness could be imputed to an unrighteous man, I dare boldly affirm it would signify as little to his happiness, as would a gorgeous and splendid garment, to one that is almost starved with hunger, or that lieth racked by the torturing diseases of the stone, or colic.'

Fowler (p. 130), 'To justify a wicked man, while he continueth so, if it were possible for God to do it, would far more disparage his justice, and holiness, than advance his grace and kindness.'

7. Penn (p. 26 [p. 22 ed. 1684]), 'Unless we be[come] doers of that law, which Christ came not to destroy, but as our example to fulfil, we can never be justified before God.'

Fowler (p. 296), 'It is impossible we should not have the design of Christianity accomplished in us, and therefore that we should be destitute of the power of it, if we make our Saviour's most excellent life, the pattern of our lives. Those that sincerely, and industriously endeavour to imitate the holy Jesus in his spirit and actions, can never be ignorant what it is to be truly Christians, nor can they fail to be so.'

8. Penn (p. 26), 'Nor let any fancy that Christ hath so fulfilled it for them, as to exclude their obedience, from being requisite to their acceptance, but only as their pattern.'

Fowler (p. 148), 'This Son of God taught men their duty, by his own example, and did himself perform among them, what he required of them. Now that he should tread before us EVERY step of that way, which he hath told us leadeth to eternal happiness, and commend those duties which are most ungrateful to our corrupt inclinations, by his own practice; our having so brave an example is no small encouragement, to a cheerful performance of all that is commanded.'

Understandest thou what thou readest?

Chapter 84

04.00. A DISCOURSE OF, THE HOUSE OF THE FOREST OF LEBANON

A DISCOURSE OF, THE HOUSE OF THE FOREST OF LEBANON BY JOHN BUNYAN.

04.000. Advertisement by Editor

ADVERTISEMENT BY THE EDITOR This House distinct from the Temple at Jerusalem, which was a type of the Church in her worshipping state, as the House at Lebanon is a type of the Church in the wilderness, or in sackcloth; larger than the Temple; all its parts spiritualized. BY JOHN BUNYAN.

Published by Charles Doe, 1692.

Published four years after John Bunyan's death.

Edited by George Offor. That part of Palestine in which the celebrated mountains of Lebanon are situated, is the border country adjoining Syria, having Sidon for its seaport, and Land, nearly adjoining the city of Damascus, on the north. This metropolitan city of Syria, and capital of the kingdom of Damascus, was strongly fortified; and during the border conflicts it served as a cover to the Assyrian army. Bunyan, with great reason, supposes that, to keep them in check, Solomon built a tower house and palace, well furnished with munitions of war, called the house in the forest of Lebanon. As the magnificent temple at Jerusalem was the seat of public worship appointed by God, it was considered typical of the gospel dispensation, which was intended to supersede it. All its parts and utensils, sacrifices and services, have been described, in their typical meaning, in Solomon's Temple Spiritualized; but as the lovely system of the gospel had, with slow and irresistible steps, to conquer the prejudices, passions, and wickedness of mankind, those who bore the brunt of this battle were considered as the church militant in the wilderness: and Bunyan has, in this treatise, endeavoured to show that this palace and fortress was typical of the churches of Christ while in a state of holy warfare, defending their Divine dispensation, and extending the line of defence by progressive spiritual conquests. While the churches are surrounded by enemies, they have inexhaustible internal comfort, strength, and consolation. Like the house in the forest of Lebanon, they are also pleasantly, nay, beautifully situated. If Mount Zion was the joy of the whole earth, the mountains of Damascus were a picture of the earthly paradise. So beautiful is the scenery, and balmy the air, that one part is called Eden, or the garden of the Lord. It is described by Arabian poets as always bearing winter far above upon his head, spring on its shoulders, and autumn in his bosom, while perpetual summer lies sleeping at his feet. It was upon this beautiful spot, called by Isaiah "the glory of Lebanon," that Solomon built his house in the forest. This is the plain matter of fact which Bunyan establishes from the sacred Scriptures, but he was, as to lettered lore, an unlearned man; at all events, no man could say of him that "much learning has made thee mad." Bunyan's is the plain common-sense scriptural account of this building; but he differs greatly from almost all our learned commentators — they imagining that this house was near the temple of Jerusalem. The Assembly of Divines, in their valuable annotations, suggest that it was so called "because great store of trees, as in Lebanon, were planted about it; and gardens, orchards, and all manner of delightful things were added thereto": to aid this conjecture, they quote Ecclesiastes 2:4-6.

Poole says that it was "a house so called, either, first, because it was built in the mountain and forest of Lebanon, for recreation in summer time; but generally held to have been near Jerusalem; or rather, secondly, from some resemblance it had with Lebanon for its pleasant shades and groves." Diodati considers it the same with Solomon's palace, but called the house of Lebanon by reason of the groves planted about it; or of the great number of cedar columns brought from Lebanon, and used in its construction. Even Bunyan's favourite translation, made at Geneva by the Puritans, while it gives two wood-cuts of "The King's house IN the wood of Lebanon," a marginal note is added — "For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to Mount Lebanon." Calmet, in his very valuable translation, accompanied by the Vulgate Latin, gives the same idea: "Il batit encore le palais appelle la maison du Leban, a cause de la quantite prodigeuse de cedres qui entraient dans la structure de cet edifice." [Translation: "Another thing he did was build the palace which was called the house of Lebanon because of the prodigious quantity of cedars used in its construction."] Bishop Patrick places this house in or near to Jerusalem, "In a cool, shady mountain, which made it resemble Mount Lebanon."

Dr. Gill was of opinion that this house was near Jerusalem; because it was a magazine of arms, and a court of judicature, and had its name from being built of the cedars of Lebanon, and among groves of trees. Josephus, in his Antiquities of the Jews, book 8, chapter 6, section 5, states that when the Queen of Sheba came to Judea, she was amazed at the wisdom of Solomon, and surprised at the fineness and largeness of his royal palace; "but she was beyond measure astonished at the house which was called the forest of Lebanon." Matthew Henry follows the opinion of Bunyan; "I rather incline to think it was a house built in the forest of Lebanon itself, whither, though far distant from Jerusalem, Solomon having so many chariots and horses, and those dispersed into chariot cities, which probably were his stages, he might frequently retire with ease." Express notice is taken of Lebanon, as the place of a warlike building, in 2 Kings 19:1-37, and in Song of Solomon 7:4. The tower of Lebanon is described as looking towards Damascus. The ruins of this house and tower, in the forest of Lebanon, are probably those seen by Benjamin of Tudela, who describes the stones of which it was built as twenty palms long, and twelve wide. Gabriel Sionits describes the tower as an hundred cubits high, and fifty broad. Maundrel saw the ruins in the mountains of Lebanon at a distance. The objections made by our commentators to the plain testimony of the Scriptures are, that Solomon would not have built this beautiful house at so great a distance from the capital — that he would not have risked so much treasure nor the munitions of war in a forest — and that he would not, on the extreme border of the kingdom of Judea, have set up a throne, or seat of judgment. The answer to these objections appears to me to be conclusive. Lebanon possessed the most commanding sites for a border fortress, and therefore an admirable depot for arms, to enable the Jewish warriors to keep out their most vigilant and dangerous enemies, the Assyrians. The wealth that was deposited in this house was calculated to excite greater vigilance to protect so important a pass, while it would divert the attention of an enemy from the still more wealthy temple and fortress at Jerusalem. A throne of justice was well placed there, to save a long journey to the capital, for the trial of offenders, and the settlement of disputes on the borders of the empire. It appears to me that common sense and the soundest evidence supports the view which Bunyan took, which was far in advance of the age in which he lived. The way in which this building, with the purposes for which it was intended, is spiritualized, is very ingenious, and admirably carried through in the following treatise. Whether it

was intended by the Holy Ghost to be typical, must be left to the judgment of the impartial reader. That Lebanon is used figuratively by the inspired writers there can be no doubt. "Lebanon is ashamed and hewn down," must be intended as a type of the church, when under the malice of her enemies. So also when Babylon, a type of Antichrist, fell, "the cedars of Lebanon rejoiced"; doubtless referring to the joy of God's saints when relieved from the oppressor. Whether the fine old trees, or the splendid house built as a defence to prevent the approach of enemies to the temple, is intended as a type of the Christian warfare, is left to the impartial consideration of the reader. There is very little reason to doubt but that we shall adopt Bunyan's view; if we consider the temple to be typical, we shall consider the house in the forest of Lebanon to be typical also.

It has been said, by an author of very great repute (Addison), that had Bunyan lived in the times of the Christian fathers, he would have been as great a father as the best of them. He stands unrivalled for most extraordinary mental powers for allegory and for spiritualizing, but to compare him with the best of the fathers is faint praise indeed. He was as much their superior, as the blaze of the noon-day sun excels the glimmer of a rushlight. In this treatise we find many very admirable illustrations of two important subjects. One is, that temporal governors have nothing to fear from the spread of vital godliness: the other is upon the nature of the strife and antipathy felt by the world against Christ and his spiritual seed. They are sweet-scented; the fragrant smell of their graces excites the enmity of Satan and his followers, who would burn these cedars, because they are pillars of, and angels for, the truth. "Reason, history, and experience all confirm this truth; that a people, whose profession is directly in opposition to the devil, and antichrist, and to all debauchery, inhumanity, profaneness, superstition, and idolatry," will be hated, persecuted, and, if possible destroyed by Satan and his adherents. The secret is, that the world cannot bear such "living epistles, known and read of all men," which reflect so severely by their conduct upon the vice and profligacy of the worldling. This was a stinging censure upon the profligate court of Charles II, and therefore the Nonconformists were hated and persecuted; while conformity to soul-benumbing rites and ceremonies was cherished and rewarded. To render persecution perfectly unjustifiable, Bunyan scripturally and plainly exhibits the harmlessness of the Christian character bearing with meekness the injuries heaped upon it; followers of him who, when reviled, reviled not again, but suffered patiently. It is a grievous mistake to suppose that vital godliness caused the great rebellion, and consequent beheading of King Charles I. It was frightful and most insupportable tyranny that drove a nation, headed by their parliament, to arms. The King levied severe taxes without the consent of the people's representatives; he perverted justice by the abominable decisions of the King's judges in the court of Star Chamber; and attempted to introduce Popery through the medium of the Queen and her licentious court, composed principally of the worst class of foreign Papists. And when Leighton, Prynne, Bastwick, and some of the most virtuous and enlightened citizens, justly but firmly remonstrated, they were seized and tortured in a way that the heart sickens with the narrative. It was an attempt to reduce the whole nation to the most abject slavery of both body and soul, that roused the spirit of the people to resistance. The solemn league and covenant was taken, Cromwell appeared, and the country was, by Divine aid, saved from utter desolation. It was not a war of religious sects; the Presbyterians, Independents, Baptists, and others, could never have coalesced; it was a war for liberty or despotism, and the principal of the warriors on both sides were attached to the religion that was by law established. It is true that many Episcopalians, in the reign of Charles II, charged the Puritans, not only as being the mainspring, but as possessing the overwhelming force in that awful struggle, forgetting that the

Nonconformists were then but a handful of men, neither possessed of wealth nor influence. To attribute victory to so small a band, must refer it to the immediate interposition of the Most High, as in the case of Gideon in his victory over the Assyrians. But it was no sectarian fight, except those two great sects of freemen against despots. Bunyan fully proves that no state has anything to fear from religion: "She moveth no sedition, she abideth in her place; let her temple-worshippers but alone, and she will be as if she were not in the world"; "neither she nor her Jesus are for doing them any hurt." "God's armour is no burthen to the body, nor clog to the mind, and it being only spiritual, the slaughter must needs be spiritual also." "All her privileges are soul concerns, they make no infringement upon any man's liberties. Let but faith and holiness walk the streets without control, and you may be as happy as the world can make you."

"Let not kings, and princes, and potentates be afraid; the saints that are such indeed, know their places, and are of a peaceable deportment; the earth God hath given to the children of men, and his kingdom to the sons of God." The Christian is a pilgrim bound to a far more glorious inheritance: with so bright and glorious a prospect, he may well apply the encouraging language of Bunyan to his own soul; "I have a bad master, but I have only a year to serve under him, and that makes me serve him with patience. I have but a mile to go in this dirty way, and then I shall have my path pleasant and green, and this makes me tread the dirty way with patience." This treatise is one of the ten "excellent manuscripts" which Bunyan had prepared for the press, when his unexpected decease prevented his publishing them. It first appeared in the folio volume of his works, printed under the care of Charles Doe, in 1692. It has since been re-published in every edition of Bunyan's work, but with the omission of the Scripture references, and many errors. It is now accurately corrected by the first edition.

GEO. OFFOR.

04.01. THE HOUSE OF THE FOREST OF LEBANON

CHAPTER I THE HOUSE OF THE FOREST OF LEBANON As Solomon built a house for Pharaoh's daughter, and that called the temple of the Lord; so he built a house in Lebanon, called "the house of the forest of Lebanon" (1 Kings 7:2).

Some, I perceive, have thought that this house, called "the house of the forest of Lebanon," was none other than that called the temple at Jerusalem, and that that was called "The house of the forest of Lebanon," because built of the wood that grew there. But that Solomon built another than that, even one in Lebanon, called "the house of the forest of Lebanon," is evident, and that from these reasons: —

First, That in the forest of Lebanon is mentioned as another, besides that called the temple of the Lord; and that too when the temple and its finishing is spoken of; yea, it is mentioned with an "also," as an additional house, besides the temple of the Lord.

"In the fourth year," saith the text, "was the foundation of the house of the Lord laid in the month Zif; and in the eleventh year in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it; so he was seven years in building it." "But Solomon was building his own house thirteen years, and he finished all his house. He built also the house of the forest of Lebanon," &c. (1 Kings 6:37-38; 1 Kings 7:1-2). Can there now be any thing more plain? Is not here the house of the forest of Lebanon mentioned as another besides the temple? he built the temple, he built his own house, he built also the house of the forest of Lebanon.

Second. It is evident by the difference of their measures and dimensions. The length of the temple was threescore cubits; but the length of the house of the forest of Lebanon was an hundred cubits; so that the house of the forest of Lebanon was forty cubits more than was that called Solomon's temple: The breadth of Solomon's temple was twenty cubits, but the breadth of the house of the forest of Lebanon was fifty cubits: And as there is odds between threescore and fivescore, so there is also between twenty and fifty. As to their height, they were both alike; but equality in height can no more make them the same, than can a twenty years' age in two, make them one and the same person. Their porches also differed greatly; the porch of the temple was in length but twenty cubits, but the length of that of the house of the forest of Lebanon was fifty cubits. So that here also is thirty odds. The porch of the temple was but ten cubits broad; but the porch of the house of the forest of Lebanon thirty cubits. Now, I say, who that considereth these disproportions, can conclude that the house of the forest of Lebanon was none other than that called the temple of Jerusalem. For all this compare 1 Kings 6:2-3 with 1 Kings 7:2-6.

Third. If you add to these the different makes of the houses, it will sufficiently appear that they were not one. The house of the forest of Lebanon was built upon four rows of cedar pillars; but we read of no such pillars upon which the temple stood. The windows of the house of the forest of Lebanon stood in three rows, light against light; but we read of no such thing in the temple. The

temple had two pillars before the door of its porch, but we read not of them before the door of the porch of the house of the forest of Lebanon. In the sixth and seventh chapters of the first book of Kings, these two houses, as to their make, are exactly set forth; so that he that listeth may search and see, if as to this I have not said the truth.

04.02. OF WHAT THE HOUSE OF THE FOREST OF LEBANON WAS A TYPE

CHAPTER II OF WHAT THE HOUSE OF THE FOREST OF LEBANON WAS A TYPE That the house of the forest of Lebanon was a house significant, I think is clear; also, if it had not, we should not have had so particular an account thereof in the holy Word of God: I read but of four buildings wherein, in a particular manner, the houses or fabrics are, as to their manner of building, distinctly handled. The tabernacle is one, the temple another; the porch which he built for his throne, his throne for judgment; and this house of the forest of Lebanon is the fourth. Now the three first, to wit, the tabernacle, the temple, the porch and throne, wise men will say are typical; and therefore so is this.

[First.] I will therefore take it for granted that the house of the forest of Lebanon is a significative thing, yea, a figure of the church, as the temple at Jerusalem was, though not under the same consideration. The temple was a figure of the church under the gospel, as she relateth to worship; but the house of the forest of Lebanon was a figure of that church as she is assaulted for her worship, as she is persecuted for the same. Or take it more expressly thus: I take this house of the forest of Lebanon to be a type of the church in the wilderness, or as she is in her sackcloth state.

We read, before this house was built, that there was a church in the wilderness; and also, after this house was demolished, that there would be a church in the wilderness (Acts 7:38; Revelation 12:14). But we now respect that wilderness state that the church of the New Testament is in, and conclude that this house of the forest of Lebanon was a type and figure of that; that is, of her wilderness state. And, methinks, the very place where this house was built does intimate such a thing; for this house was not built in a town, a city, &c., as was that called the temple of the Lord, but was built in a kind of a wood, a wilderness; it was built in the forest of Lebanon, unto which that saying seems directly to answer. "And to the woman," the church, "were given two wings of a great eagle, that she might fly into the wilderness into her place" (Revelation 12:14). A wilderness state is a desolate, a tempted, an afflicted, a persecuted state (Jeremiah 2:6). All which is more than intimated by the witnesses wearing of, and prophesying in sackcloth, and also expressed of by that Revelation 12:1-17.

Answerable to this is that of the prophet concerning this house of the forest of Lebanon, where he says, "Open thy doors, O Lebanon! that the fire may devour thy cedars." And again, "Howl, fir-tree; for the cedar is fallen" (Zechariah 11:1-2). What can be more express? The prophet here knocks at the very door of the house of the forest of Lebanon, and tells her that her cedars are designed for fire; unto which also most plainly answer the flames to which so many of the cedars of Lebanon, God's saints, I mean, for many hundred years, have been delivered for their profession; and by which, as another prophet has it, for many days they have fallen (Daniel 11:33). Also when the king of Assyria came up with his army against Jerusalem, this was his vaunting, "I am come - to the sides of Lebanon, and I will cut down the tall cedars thereof" (Isaiah 37:24).

What was this king of Assyria but a type of the beast made mention of in the New Testament? Now, saith he, I will cut down the cedars of Lebanon; who are, in our gospel times, the tall ones of the church of God. And I say again, in that he particularly mentions Lebanon, he intends that house which Solomon built there, the which was built as a fortification to defend the religion of the temple, as the saints now in the wilderness of the people are set for the defence of the gospel. But more of this anon. This house therefore was built to make assaults, and to be assaulted, as the church in the wilderness is; and hence the state of this house is compared to the condition of a woman in travail, struggling with her pains, as also we find the state of the church in the wilderness is — "O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!" (Jeremiah 22:23). And again, "Verily, verily, I say unto you, That ye shall weep and lament," and have sorrow, as a woman in travail (John 16:20-22). Much answering her case who, in her travails, and while "pained to be delivered," was said even in this case to stand before the dragon, who with open mouth sought to destroy her fruit, so "soon as it was born" (Revelation 12:1-6).

Hence, again, when Christ calls his spouse out to suffer, he calls or draws her out of his house in Lebanon, to look "from the lions' dens, from the mountains of the leopards," to the things that are invisible; even as Paul said when he was in affliction, "We look not at the things which are seen" (Song of Solomon 4:8; 2 Corinthians 4:18). He draws them out thence, I say, as sheep appointed for the slaughter; yea, he goeth before them, and they follow him thither.

Also, when the prophet foretells the affliction of the church, he expresses it by the fall of the cedars of Lebanon, saying, The Lord shall cut down the thickets of the forest with iron; a little afore called the axe and saw. And Lebanon shall fall by a mighty one (Isaiah 10:15-34). And again, "The earth mourneth and languisheth: Lebanon is ashamed and hewn down" (Isaiah 33:9). Do we think that the prophet prophesieth here against trees, against the natural cedars of Lebanon? No, no, it is a prophecy touching the afflicted state of the church in the wilderness, of which Lebanon, I mean this house of the forest of Lebanon, was a figure. When God also threateneth the enemies of his church in the wilderness with his judgments, for their cruel dealing with her in the day of her desertion, he calls those judgments the violence of Lebanon. That is, by way of comparison, such as the violence done to Lebanon was. "The violence of Lebanon shall cover thee; and the spoil of beasts which made them [Lebanon] afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein" (Habakkuk 2:17). This is like that, "Reward her, even as she rewarded you, and double unto her double according to her works" (Revelation 18:6). This the church doth by her prayers. "The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say" (Jeremiah 51:35). And then shall be fulfilled that which is written, Look what they did unto Lebanon shall be done unto them (Obadiah 1:15; Ezekiel 35:14-15).

God has his time to return the evil that the enemies do to his church, and he will do it when his time is come upon their own head; and this return is called the covering of them with the violence of Lebanon, or that violence showed to her in the day of her distress. It is yet further evident that this house of the forest of Lebanon was a type of the church in the wilderness: —

1. For that she is called a tower, or place of fortification and defence; the same term that is given to the church in a captivated state (Song of Solomon 7:4; Micah 4:8-10). For as the church in the

wilderness is compared to a woman in travail, to show her fruitfulness to God-ward in her most afflicted condition; so she is called a tower, to show her fortitude and courage, for God and his truth, against antichrist. I say therefore, unto both these is she compared in that scripture last cited, the which you may peruse if you please. A tower is a place of receipt for the afflicted, and so is the church under the rage of antichrist; yea, and though it is the only place designed by the enemy for ruin and destruction, yet it is the only place of safety in the world.

2. This tower, this house of the forest of Lebanon, it seems to be so built as to confront Damascus, the chief city of the king of Assyria; and in so doing it was a most excellent type of the spirit and design of the church in the wilderness, who is raised up, and built to confront antichrist. Hence Christ calls some of the features of his church, and compares them to this. "Thy neck," says he "is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus" (Song of Solomon 7:4).

Thy nose, that great ornament of thy lovely countenance, is as a tower looking that way; so set, as Christ says of his, as a flint. And this is a comely feature in the church, that her nose stands like a tower, or as he says in another place, like a fenced brazen wall against Damascus, the metropolitan of her enemy: "for the head of Syria is Damascus" (Isaiah 7:8). And as Christ thus compares his church, so she again returns, or compares the face of her Lord to the same, saying, "His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars" (Song of Solomon 5:15). Thus in Lebanon, in this brave house, is found the excellency of the church, and the beauty of Christ, for that they are both as a rock, with glory and majesty, bended against the enemies of the truth. "The face of the Lord is against them that do evil." Pillars his legs are here compared to, and pillars were they that upheld this house, this tower, which thus bravely was built with its face confronting the enemy's country.

Second. That this house of the forest of Lebanon was a type of the church in affliction, yet further appears, for that at the fall of Babylon her cedars are said to rejoice in special. "The fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us" (Isaiah 14:8). This is at the destruction of Babylon, the type of that called antichrist. But why should Lebanon, the cedars in Lebanon, in an especial manner here, be said to rejoice at his downfall: doubtless to show that as the enemy made his inroad upon Jerusalem; so in a particular manner Lebanon, and the house there, were made to smoke for it (Isaiah 37:24; Jeremiah 22:23; Zechariah 11:1). This answereth to that, "Rejoice over her thou heaven; and ye holy apostles and prophets, for God hath avenged you of her." Hence again, when he speaks of giving glory to his afflicted church, for all the sorrow which she hath sustained in her bearing witness for the truth against antichrist, he calls it the glory of Lebanon. That is, as I take it, the glory that belongs to her, for the afflictions which she underwent for his name. "The glory of Lebanon shall be given unto it" (Isaiah 35:2). And again, "The glory of Lebanon shall come unto thee" (Isaiah 60:13). These are promises to the church for her suffering of affliction, and they are made unto her as she bears the name of Lebanon, who or which was her type in those havocs made in it, when the enemy, as I said, assaulted the church of old.

Thus by these few lines I have showed you that there was a similitude betwixt this house in the forest of Lebanon, and our gospel church in the wilderness. Nor need we stumble because this word house is not subjoined in every particular place, where this sorrow or joy of Lebanon is made

mention of; for it is an usual thing with the Holy Ghost, when he directs his speech to a man, to speak as if he spake to a tree; and when he directs his voice to a king, to speak as if he intended the kingdom; so when he speaks of the house, to speak as to the forest of Lebanon. Instances many might be given.

04.03. OF THE LARGENESS OF THE HOUSE OF THE FOREST OF LEBANON

CHAPTER III OF THE LARGENESS OF THE HOUSE OF THE FOREST OF LEBANON The house of the forest of Lebanon was forty cubits longer than was the temple at Jerusalem, to show that the church in the wilderness would increase more, and be far larger than she that had peace and prosperity. And as it was forty cubits longer, so it was thirty cubits wider, still showing that every way she would abound. Hence they that came out of great tribulation, when compared with others, are said to be a numberless number, or a multitude which no man could number, of all nations, and kindreds, and people, and tongues. "These," saith one, "are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God" (Revelation 7:14-15). The church, as it respected temple-worship, was confined to the land of Canaan; but our New Testament persecuted one is scattered among the nations, as a flock of sheep are scattered in a wood or wilderness. Hence they are said to be in "the wilderness of the people," fitly answering to this house of the forest of Lebanon (Ezekiel 20:35-37). But though the house exceeded in length and breadth the temple of Jerusalem, yet as to their height they were the same, to show that what acts that in the wilderness doth, above what they have been capable to do, that have not been in that condition; yet the nature of their grace is the same (Romans 15:27; 1 Peter 1:1).

But, I say, as for length and breadth, the church in the wilderness exceeds more than the house of the forest of Lebanon did that of the temple at Jerusalem, as it is written; "More are the children of the desolate than the children of the married wife, saith the Lord." And again: "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isaiah 54:1-3). This is spoken of the church in the wilderness, that was made up chiefly of the Gentiles, of which the house of the forest of Lebanon was a figure; and how she at last shall recover herself from the yoke and tyranny of antichrist. And then she shall shoulder it with her adversary, saying, "Give place to me, that I may dwell" (Isaiah 49:20). And I will add, it was not only thus magnificent for length and breadth, but for terror; it was compacted after the manner of a castle, or stronghold, as was said before. It was a tower built for an armoury, for Solomon put there his two hundred targets and three hundred shields of gold (2 Chronicles 9:15-16). This place therefore was a terror to the heathen, on that side of the church especially, because she stood with her nose so formidable against Damascus: no marvel therefore if the implacable cried out against them, Help, "men of Israel, help!" And, "Will ye rebel against the king?" (Acts 21:28; Nehemiah 2:19). For it is the terror, or majesty and fortitude, which God has put upon the church in the wilderness, that makes the Gentiles so bestir them to have her under foot. Besides, they misapprehend concerning her, as if she was for destroying kings, for subverting kingdoms, and for bringing all to desolation, and so they set themselves against her, "crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:5-7). Indeed, the very name of Jesus is the very tower of the Christian church, and

that by which she frights the world, but not designedly, but through their misunderstanding; for neither she, nor her Jesus, is for doing them any hurt; however, this is that which renders her yet in their eye "terrible as an army with banners" (Song of Solomon 6:10). How then could she escape persecution for a time, for it was the policy of Jeroboam (1 Kings 12:26-28). And it is yet the policy of the nations to secure themselves against this their imagined danger, and therefore to use all means, as Pharaoh did, to keep this people low enough, saying, "Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also to our enemies, and fight against us, and so get them up out of the land" (Exodus 1:10). But could the house of Lebanon, though a fortified place, assault Damascus? Could it remove from the place on which God had set it? It only was a place of defence for Judah, or for the worship of the temple. And had the adversary let the temple-worship and worshippers alone, the shields and targets in the house of the forest of Lebanon had not been uncovered, had not been made bare against them. The same may now be said of the church in the wilderness, she moveth no sedition, she abideth in her place; let her temple-worshippers but alone, and she will be as if she were not in the world; but if you afflict her, "Fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed" (Revelation 11:5). And so die by the sword of the Spirit. But because the weapons of the church, though none of them are carnal, be so talked of in the world, the blind are yet more afraid of her than they in this manner are like to be hurt by her, and therefore they of old have peeled, and polled, and endeavoured to spoil her all along, sending their servants, and saying to their bailiffs and sheriffs, "Go - to a nation scattered and peeled, to a people terrible from their beginning, - a nation meted out and trodden down, whose land the rivers have spoiled!" (Isaiah 18:2). But this people shall prevail, though not by worldly force; her God will deliver her. And then, or at "that time, shall the present be brought to the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion" (Isaiah 18:7).

Now thus did the house of the forest of Lebanon provoke; it was built defensively, it had a tower, it had armour; its tower confronted the enemy's land. No marvel then, if the king of Assyria so threatened to lay his army on the sides of Lebanon and to cut down the tall cedars thereof (Isaiah 37:24). The largeness, therefore, and prowess of the church, by reason of her inherent fortitude and the valorous acts that she hath done by suffering, by prayer, by faith, and a constant enduring of hardship for the truth, doth force into the world a belief, through their own guilt and clamours of conscience against them for their debaucheries, that this house of the forest of Lebanon will destroy them all when she shall be delivered from her servitude. "Come now, therefore," saith Balak to Balaam, and "curse me this people," if peradventure I may overcome them: when he might have let them pass peaceably by, and they would not have lifted up a finger against him. Wherefore, from all these things it appears that the house of the forest of Lebanon was a type of the church in the wilderness.

04.04. OF THE MATERIALS OF WHICH THE HOUSE OF THE FOREST OF LEBANON WAS MADE

CHAPTER IV OF THE MATERIALS OF WHICH THE HOUSE OF THE FOREST OF LEBANON WAS MADE The foundation of the house of the forest of Lebanon was of the same great stones which were laid in the foundation of the temple of the Lord (1 Kings 7:2-11). And this shows that the church in the wilderness has the same foundation and support as had the temple that was at Jerusalem, though in a state of sackcloth, tears, and affliction, the lot of the church in the wilderness; for she, while there, is to howl (Zechariah 11:2). Now since the foundation is the same, what is it but to show also that she, though in an afflicted condition, shall certainly stand; "The gates of hell shall not prevail against it" (Matthew 16:18). Her confronting idolatrous nations is therefore a sign of her troubles, not any prediction of a fall. Her rock is steadfast, not like the rock of her adversaries, the enemy being judges (Deuteronomy 32:31). But that which in special I take notice of is, that I find, in a manner, in this house of the forest of Lebanon, nothing but pillars, and beams, great timber, and thick beams, and of those was the house builded; pillars to hold up, and thick beams to couple together, and thus was the house finished. I read not here of any garnishing, either of the pillars, beams, doors, posts, walls, or any part of the house; all was plain, without garnish, fitly representing the state of the church in the wilderness, which was clothed with sackcloth, covered with ashes, wearing her mourning weeds, with her tears upon her cheeks, and a yoke or band about her neck (Isaiah 52:1-2, Isaiah 61:3). By this kind of description we may also note with what kind of members this house, this church is furnished. Here, as I said, that is, in the house of the forest of Lebanon, you find pillars, pillars, so in the church in the wilderness. O the mighty ones of which this church was compacted! they were all pillars, strong, bearing up the house against wind and weather; nothing but fire and sword could dissolve them. As therefore this house was made up of great timber, so this church in the wilderness was made up of giants in grace. These men had the faces of lions; no prince, no king, no threat, no terror, no torment, could make them yield; they loved not their lives unto the death. They have laughed their enemies in the face, they have triumphed in the flames.

They were pillars, they were pillars of cedar: the cedar is the highest tree in the world; wherefore in that this house was made of cedar, it may be to denote that in the church in the wilderness, however contemned by men, was the highest perfection of goodness, as of faith, love, prayer, holy conversation, and affection for God and his truth. For indeed none ever showed the like, none ever showed higher cedars than those that were in Lebanon. None ever showed higher saints than were they in the church in the wilderness. Others talked, these have suffered; others have said, these have done; these have voluntarily taken their lives in their hands, for they loved them not to the death; and have fairly, and in cool blood, laid them down before the world, God, angels, and men, for the confirming of the truth which they have professed (Acts 15:26; Revelation 12:11). These are pillars, these are strong ones indeed. It is meet, therefore, that the church in the wilderness, since she was to resemble the house of the forest of Lebanon, should be furnished with these mighty ones.

Cedars! the same that the holiest of all in the temple was covered within, and that house was a figure of heaven, to show that the church of God in the wilderness, how base and low soever in the judgment of the world, is yet the only heaven that God hath among the children of men. Here are many nations, many kingdoms, many countries, and many cities, but the church in the wilderness was but one, and she was the heaven that God has here; hence she is called, "Thou heaven. Rejoice over her thou heaven" (Revelation 18:20). And again, when the combustion for religion is in the church in the wilderness it is said to be in heaven — "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought, and his angels" (Revelation 12:7). The church therefore loseth not all her titles of honour, no, not when at the lowest, she is God's heaven still; though she may not be called now a crown of glory, yet she is still God's lily amongst thorns; though she may not be called the church of Jerusalem, yet she may the church in the wilderness; and though she may not be called Solomon's temple, yet she may the house of the forest of Lebanon. Cedars! cedars are tall and sweet, and so are the members of the church in the wilderness. O their smell, their scent, it hath been "as the wine of Lebanon" (Hosea 14:5-7). They that have gone before have left this smell still in the nostrils of their survivors, as that both fragrant and precious. This house of the forest of Lebanon was builded "upon four rows of cedar pillars" (1 Kings 7:2). These four rows were the bottom pillars, those upon which the whole weight of the house did bear. The Holy Ghost saith here four rows, but says not how many were in a row. But we will suppose them to allude to the twelve apostles, or to the apostles and prophets, upon whose foundation the church in the wilderness is said to be built (Ephesians 2:20). And if so, then it shows that as the house of the forest of Lebanon stood upon these four rows of pillars, as the names of the twelve tribes stood in four rows of precious stones upon Aaron's breastplate when he went into the holiest, so this house, or church in the wilderness, stands upon the doctrine of the apostles and prophets (Exodus 28:17, Exodus 29:10). But because it only saith it stood upon four rows, not specifying any number, therefore as to this we may say nothing certain, yet I think such a conjecture hath some show of truth in it, however, I will leave it to wiser judgments.

"And it was covered with cedar above, upon the beams that lay on forty-five pillars, fifteen in a row" (1 Kings 7:3). These pillars, as the others, are such upon which the house did also bear; this is clear, because the beams that lay upon the four rows of pillars afore-mentioned lay also upon these forty-five.

It seems, therefore, that these four rows of pillars were they that were the more outside ones; that is, two rows on this side of the house and two rows also on that; and that those forty-five pillars, fifteen in a row, stood in three rows more inward, and so did bear up with the other the beams that were laid upon them, much like to those inner pillars that usually stand in our parish churches. If so, then the first four rows did seem to be a guard to these, for that, as they stood more to the outsides of the house, so more to the weather, and nearer to the first approach of the enemy. And this may show that the apostles in their doctrine are not only a foundation to the forty-five pillars, but a protection and defence; I say a protection and defence to all the pillars that ever were besides in the church in the wilderness. And it is to be considered that the four rows are mentioned as placed first, and so were those upon which the thick beams that first were for coupling of the house were laid; the which most fitly teacheth that the office and graces of the apostles were first in the church in the wilderness, according to 1 Corinthians 12:18.

These forty-five pillars standing in the midst, by the others, may also be to show that in the time of the trouble of the church in her wilderness state, there will be those that will stand by and maintain her apostolical doctrine, though for so doing they bear the burthen of the whole. But I read of no chambers for ease or rest in this house, here is no room for chambering. They that were for being members in the church in the wilderness, must not look for rest until their Lord shall come (Romans 13:13-14; 2 Thessalonians 1:5-9).

Here therefore was but hard lodging; the house of the forest of Lebanon was not made for tender skins and for those that cannot lie out of down beds, but for those that were war-like men, and that were willing to endure hardness for that religion that God had set up in his temple, and is fitly answered by that of the apostle: "Thou, therefore," my son, "endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier" (2 Timothy 2:3-4). Forty-five pillars! It was forty-five years that the church was of old in a bewildered and warlike condition before she enjoyed her rest in Canaan (Joshua 14:10). Now, as there were forty-five years of trouble, so here are forty-five pillars for support, perhaps to intimate that God will have in his church in the wilderness a sufficient succession of faithful men that, like pillars, shall bear up the truth above water all the time of Antichrist's reign and rage. The thick beams that lay over-thwart to couple this house of the forest of Lebanon together, did bear upon these forty-five pillars, to show that, by the burden-bearers that have and shall be in the church of God in the wilderness, the unity of that house is through the Spirit maintained. And indeed, had it not been for these pillars, the sufferers, these burden-bearers in the church, our house in the forest of Lebanon, or, more properly, our church in the wilderness, had before this been but in a poor condition. Thus therefore this church, which in her time is the pillar and ground of truth in the world, has been made to stand and abide it. "When the blast of the terrible ones has been as a storm against the wall" (Isaiah 25:4; 1 Timothy 3:15). "Many a time have they afflicted me from my youth, may Israel now say: many a time have they afflicted me from my youth: yet they have not prevailed against me" (Psalms 129:1-2).

Thus you see how the house of the forest of Lebanon was a type of the church in the wilderness; and you see also by this the reason why the house of the forest of Lebanon had its inward glory lying more in great pillars and thick beams than in other ornaments. And indeed, here had need be pillars and pillars and beams and beams too, since it was designed for assaults to be made upon it, since it was set for a butt for the marksman, and to be an object for furious heathens to spend their rage against its walls. The glory therefore of the temple lay in one thing, and the glory of this house lay in another: the glory of the temple lay in that she contained the true form and modes of worship, and the glory of the house of the forest of Lebanon lay in her many pillars and thick beams, by which she was made capable, through good management, to give check to those of Damascus when they should attempt to throw down that worship. And as I said before, these pillars were sweet-scented pillars, for that they were made of cedar; but what cared the enemy for that, they were offensive to him, for that they were placed as a fortification against him. Nor is it any allurements to Satan to favour the mighty ones in the church in the wilderness for the fragrant smell of their sweet graces, nay, both he and his angels are the more bent to oppose them because they are so sweet-scented. The cedars therefore got nothing because they were cedars at the hands of the barbarous Gentiles — for they would burn the cedars — as the angels or pillars get nothing of favour at the hands of Antichrist because they are pillars of and angels for the truth,

yea, they so much the more by her are abhorred. Well, but they are pillars for all that, yea, pillars to the church in the wilderness, as the others were in the house of the forest of Lebanon, and pillars they will abide there, dead and alive, when the enemy has done what he can. The pillars were set in three rows, for so are forty-five when they are set fifteen in a row. And they were set in three rows to bear. This manner also of their standing thus was also doubtless significant. But again, they, these pillars, may be set, or placed thus in three rows in the house of the forest of Lebanon, to show that the three offices of Christ are the great things that the church in the wilderness must bear up before the world. The three offices of Christ, they are his priestly, his prophetic, and his kingly offices. These are those in which God's glory and the church's salvation are most immediately concerned, and they that have been most opposed by the devil and his angels. All heresies, errors, and delusions with which Christ's church has been assaulted in all ages, have bent themselves against some one or all of these (Revelation 16:13-16). Christ is a priest to save, a prophet to teach, and a king to rule his church (Isaiah 33:22). But this Antichrist cannot bear, therefore he attempts to get up into the throne himself, and to act as if he were one above all that is called God, or that is worshipped (2 Thessalonians 2:3, 2 Thessalonians 2:4; Revelation 19:19-21). But behold! here are pillars in three rows, mighty pillars to bear up Christ in these his offices before the world and against all falsehood and deceit.

Fifteen in a row, I can say no further than I can see; what the number of fifteen should signify I know not, God is wiser than man; but yet methinks their standing thus should signify a reserve; as suppose the first three that the enemy comes at should be destroyed by their hands, there are three times fourteen behind; suppose again that they should serve the next three so, yet there is a reserve behind. When that fine one, Jezebel, had done what she could against the afflicted church in her time, yet there was left a reserve, a reserve of seven thousand that were true worshippers of God (1 Kings 19:18; Romans 11:4).

Always when Antichrist made his inroads upon the church in the wilderness, to slay, to cut off, and to kill, yet some of the pillars stood, they were not all burnt in the fire, nor cut down. They said indeed, "Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance" (Psalms 83:4). But what then? there is a difference betwixt saying and doing; the bush was not therefore consumed because it was set on fire; the church shall not be consumed although she be afflicted (Exodus 3:3). And this reason is, because God has still his fifteens; therefore if Abel falls by the hand of Cain, Seth is put in his place (Genesis 4:25). If Moses is taken away, Joshua shall succeed him (Joshua 1:2-3). And if the devil break the neck of Judas, Matthias is at hand to take his office (Acts 1:16-26). God has, I say, a succession of pillars in his house; he has to himself a reserve.

Yet again, methinks that there should be forty-five pillars, and besides them four rows of pillars, and all this to bear up an invisible burden, for we read of nothing upon the pillars but the heavens and roof. It should be to show that it is impossible that a carnal heart should conceive of the weight that truth lays upon the conscience of a believer. They see, nothing, alas, nothing at all, but a beam, a truth, and, say they, are you such fools to stand groaning to bear up that, or what is contained therein? They, I say, see not the weight, the glory, the weight of glory that is in a truth of God, and therefore they laugh at them that will count it worth the while to endure so much to support it from falling to the ground. Great pillars and beams, great saints and great truths, are in the church of God in the wilderness; and the beams lie upon the pillars, or the truth upon the

saints. The tabernacle and ark formerly were to be borne upon men's shoulders, even as these great beams are borne up by these pillars. And as this tabernacle and ark were to be carried hither and thither, according to the appointment of God, so were these beams to be by these pillars borne up, that therewith the house might be girt together, kept uniform, and made to stand fast, notwithstanding the wind and storm.

04.05. OF THE WINDOWS IN THE HOUSE OF THE FOREST OF LEBANON

CHAPTER V OF THE WINDOWS IN THE HOUSE OF THE FOREST OF LEBANON The house of the forest of Lebanon had many windows in it; "And there were windows in three rows, and light was against light in three ranks" (1 Kings 7:4). Windows are to let the light in at, and the eye out at, to objects at a distance from the house, and from those that are therein. The windows here are figures of the Word of God, by which light the light of life is let into the heart; through that, the glass of these windows, the beams of the Sun of righteousness shine into the church. Hence the word is compared to glass, through which the glorious face of Christ is seen (2 Corinthians 3:18). This, therefore, this house of the forest of Lebanon had; it had windows, a figure of that Word of God, through, and by which, the church in the wilderness sees the mind of God, and so what while there she ought to believe, do, and leave undone in the world. This house had plenty of windows — three rows of windows on both sides the house. In three rows; by these windows in three rows perhaps was prefigured how into the church in the wilderness was to shine the doctrine of the Trinity: yea, to signify that she was to be possessed with that in her most low state, and when under her greatest clouds. The doctrine of the Trinity! that is the substance, that is the ground and fundamental of all (1 John 2:22-23, 1 John 4:2-4; 2 John 1:9-10). For by this doctrine, and by this only, the man is made a Christian; and he that has not this doctrine, his profession is not worth a button. You must know that sometimes the church in the wilderness has but little light, but the diminution of her light is not then so much in or as to substantial, as it is as to circumstantial things; she has then the substantial with her, in her darkest day, even windows in three rows. The doctrine of the Trinity! You may ask me what that is? I answer. It is that doctrine that showeth us the love of God the Father, in giving of his Son: the love of God the Son, in giving of himself; and the love of the Lord the Spirit, in his work of regenerating of us, that we may be made able to lay hold of the love of the Father by his Son, and so enjoy eternal life by grace. This doctrine was always let in at these windows into the church in the wilderness, for to make her sound in faith, and hearty in obedience; as also meek and patient in temptation and tribulation. And as to the substance of Christianity, this doctrine is sufficient for any people, because it teaches faith, and produceth a good moral life. These therefore, if these doctrines shine upon us, through these windows of heaven, so as that we see them, and receive them, they make us fit to glorify God here, and meet to be glorified of, and with him hereafter. These lights, therefore, cause that the inhabitants of this church in the wilderness see their way through the dark pitch night of this world. For as the house of the forest of Lebanon, this church of God in the wilderness had always her lights, or windows in these three rows, to guide, to solace, and comfort her. This house therefore, is thus discriminated and distinguished from all other houses in the world; no house, that we read of in the Bible, was thus adorned with light, or had windows in three rows, but this; and answerable hereunto, no congregation or church, but the true church of God, has the true antitype thereof. Light! windows! A sufficiency of windows was of great use to a people that dwelt in a forest, or wood, as the inhabitants of the house of the forest of Lebanon did. But how solitary had this house

been, had it had no light at all! To be in a wood, and that without windows, is one of the worst of conditions. This also is the relief that the church in the wilderness had; true, she was in a wood, but had light, called in another place God's rod, or his Word, which giveth instruction. "Feed thy people with thy rod, the flock of thine heritage, which dwell solitary in the wood," &c. (Micah 7:14). To be, as was said, in a wood, and without light too, is a condition very desolate: the Egyptians found it so, for all they were in their houses (Exodus 10:21, Exodus 10:23). But how much more then is that people's case to be lamented that are under persecution, but have not light in three rows to guide them. But this is not the state of the church in the wilderness; she has her windows in three rows, to wit, the light of the face of the Father, the light of the face of the Son, and the light of the face of the Holy Ghost; all shining through the windows or glass of the Word, to her comfort and consolation, though now in the forest of Lebanon.

"And light was against light in three ranks." This is an additional account of the windows that were in the house of the forest of Lebanon. Before he said she had windows in three rows, but now he adds that there was light against light, light opposite to light, and that also in three ranks. In that he saith they were in ranks, he either means in order, or insinuates a military posture, for in both these ways is this word taken (Numbers 2:16-24; 1 Chronicles 12:33-38; Mark 6:40). Nor need any smile because I say the lights were set in a military posture; we read of potsherds striving with potsherds; and why may it not as well be said, "light was against light" (Isaiah 45:9). But we will pursue our design. Here is opposition insinuated; in the margin it is "sight against sight"; wherefore the lights thus placed in the house of the forest of Lebanon give me another encouragement, to think that this house was a type of the church in the wilderness, and that she is the seat of spiritual war also (Revelation 12:7). For as this house of the forest of Lebanon was that which was the object of the rage of the king of Assyria, because it stood in his way to hinder his ruining Jerusalem; so the spirit and faithfulness of the church of God in the wilderness stands in the way, and hinders Antichrist's bringing of the truth to the ground. And as the enemy brake into Lebanon, and did set fire to her cedars, so the boar, the Antichrist, the dragon, and his angels, got into the church in the wilderness (Psalms 80:13; 2 Thessalonians 2:4; Revelation 12:7). This being so, here must needs be war; and since the war is not carnal but spiritual, it must be made by way of controversy, contention, disputation, argument, reasonings, &c. which were the effect of opposite apprehensions, fitly set out in this house of the forest of Lebanon, for that there was "light against light," "sight against sight," in three ranks. Wherefore in that he saith "light was against light in three ranks," he suggesteth, to the life, how it would be in the church in the wilderness. And suppose they were the truly godly that made the first assault, can they be blamed? For who can endure a boar in a vineyard; a man of sin in a holy temple; or a dragon in heaven? What then if the church made the first assault? Who bid the boar come there? What had he to do in God's house? The church, as the house of the forest of Lebanon, would have been content with its own station; and bread and water will serve a man, that may with peace enjoy his delights in other things. But when privilege, property, life, delight, heaven, and salvation, comes to be intruded, no marvel if the woman, though but a woman, cries out, and set her light against them; had she seen the thief, and said nothing, she had been far worse.

I told you before that by the windows is meant the Word, which is compared to glass (1 Corinthians 13:12; 2 Corinthians 3:18; James 1:23-25). What, then, is the Word against the Word? No, verily, it is therefore not the Word, but opposite apprehensions thereabout, that the Holy Ghost

now intends; for he saith not that window was against window, respecting the true sense of the Word, but light was against light, respecting the divers notions and apprehensions that men of opposite spirits would have about the Word. Nor are we to take this word light, especially in the antitype, in a proper but in a metaphorical sense, that is, with respect to the judgment of both parties. Here is the true church, and she has the true light; here also is the boar, the man of sin, and the dragon; and they see by their way, and yet, as I said, all by the self-same windows. They that are the church do, in God's light, see light; but they that are not, do in their own way see. And let a man, and a beast, look out at the same window, the same door, the same casement, yet the one will see like a man, and the other but like a beast. No marvel then, though they have the same windows, that "light is against light," and sight against sight in this house. For there are that know nothing but what they know naturally as brutes (Psalms 92:6; Jeremiah 10:8, Jeremiah 10:14-21; Jude 1:10). No marvel then if there is here a disagreement; the beast can but see as a beast, but the church is resolved not to be guided by the eye of a beast, though he pretends to have his light by that very window by which the church has hers. The beast is moon-eyed, and puts darkness for light, yea, and hates the light that is so indeed; but the saints will not hear him, for they know the voice of their Lord (Isaiah 5:20; John 3:20). How then can it be but that light should be against light in this house, and that in a military posture? And how can it be but that here "every battle of the warrior" should be "with confused noise, and garments rolled in blood" (Isaiah 9:5). And in that he saith, "light was against light in three ranks," it shows their preparations one against another; also that they on both sides are resolved to stand by their way. The church is confident, the man of sin is confident; they both have the same windows to see by, and so they manage their matters; yet not so simply by the windows, as by their divers judgments they make of that which shineth in at them. Each one therefore hath the true and false profession, will be confident of his own way; he that was right, knew he was right; and he that was wrong, thought he was right, and so the battle began. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). Nor is it in man to help it; there has been reasoning, there has been disputing, there has blood also been spilt on both sides, through the confidence that each had of the goodness of his own way; but no reconciliation is made, the enmity is set here of God; iron and clay cannot mix (Genesis 3:15; Daniel 2:42-43). God will have things go on thus in the world, till his words shall be fulfilled: "The deceived, and the deceiver, are his" (Job 12:16). Things therefore must have their course in the church in the wilderness, till the mystery of God shall be fulfilled (Revelation 17:17).

Hence it is said God will bring Gog against his people of Israel, "as a cloud to cover the land" (Ezekiel 38:16). But for what cause? Why, that he may contend a while with them, and then fall by their light to the ground. Therefore he says also, that he "will give unto Gog a place there of graves in Israel, and it shall be called the valley of Hamon-gog" (Ezekiel 39:11).

God will get himself great glory by permitting the boar, the man of sin, and the dragon, to revel in the church of God; for they, by setting up and contending for their darkness and calling of it the light, and by setting of it against that light, which is light in very deed, do not only prove the power of truth where it is, but illustrate it so much the more. For as black sets off white, and darkness light, so error sets off truth. He that calls a man a horse, doth in conclusion but fix the belief of his humanity so much the more in the apprehension of all rational creatures.

"Light against light in three ranks." The three ranks on the church's side signify her light in the Trinity, as was said, and in the three offices of Christ; and the ranks against these three ranks be to signify the opposite apprehensions of the enemy. They differ also about the authority of the Word, and ordinances, about the offices, officers, and executions of office, in the church, &c. There is an opposition everywhere, even round about the house; there was "light against light in three ranks." This house of the forest of Lebanon was therefore a significative thing, wisely built and fit for the purpose for which it was designed, which was to show what afterward would be the state of the church in the wilderness. Nor could anything in the temple more aptly express itself in a typical way, as to any of the things concerning New Testament matters, than doth this house of the forest of Lebanon, as to the things designed to be signified thereby. It speaks, can we but hear: it points to things, as it were with a finger, have we but eyes to see.

It is not therefore to be wondered at that we hear both parties plead so much for their authority, crying out against each other, as those that destroy religion. So doth the church, so doth the man of sin. The living child is mine, saith one; nay, but the dead child is thine, and the living child is mine, says the other. And thus they spake before the king (1 Kings 3:16-22). Now this could not be, were there not different apprehensions here; light against light then is the cause of all this; and here is "light against light in three ranks"; and so will be until the beast is dead. The church will not give place, for she knows she has the truth; the dragon and his angels, they will not give place, but as beaten back by the power of the truth; for thus it is said of the dragon and his angels, they fought and prevailed not. Therefore there will, there must, there cannot but be a spiritual warfare here, and that until one of the two are destroyed, and their body given to the burning flame (Daniel 7:11; Revelation 19:20).

04.06. OF THE DOORS AND POSTS, AND THEIR SQUARE, WITH THE WINDOWS OF THE HOUSE...

CHAPTER VI OF THE DOORS AND POSTS, AND THEIR SQUARE, WITH THE WINDOWS OF THE HOUSE OF THE FOREST OF LEBANON

"And all the doors and posts were square, with the windows." The doors, they were for entrance, the posts were the support of the doors, and the windows were, as was hinted before, for light. Now here they are said to be all square; square is a note of perfection; but this word square may be taken two ways.

1. Either as to the fashion of the things themselves; or, 2. With reference to the uniform order of the whole. In the first sense was the altar of burnt-offering, the altar of incense, and the breastplate of judgment, square (Exodus 27:1, Exodus 28:16; Exodus 30:2). And so also it is said of our New Testament New Jerusalem (Revelation 21:16). But the square in the text is not thus to be understood, but if I mistake not, as is signified under the second head, that is for an uniform order. The whole fabric, as the doors, posts, and windows, presented themselves to beholders in an exact uniform order, and so right delectable to behold. Hence we may gather that this house of the forest of Lebanon was so exactly built, and consequently so complete to view, that it was alluring to the beholders; and that the more, for that so pretty a fabric should be found in a forest or wood. A lily among thorns, a pearl on a dunghill, and beauty under a veil, will make one turn aside to look on it.

Answerable to this, the church, even in the wilderness, or under persecution, is compared not only to a woman, but to a comely and delicate woman. And who, that shall meet such a creature in a wood, unless he feared God, but would seek to ravish and defile her.

Therefore I say, that which is here said to be square, must be understood to be so, as to prospect and view, or right taking to the eye.

Thus therefore they are allured, and think to defile her in the bed of love; but coming to her, and finding of her chaste, and filled with nothing but armour, and men at arms, to maintain her chastity, nolens volens — their fleshly love is turned into cruel rage, and so they go to variance.

"I have likened," says God, "The daughter of Zion to a comely and delicate woman" (Jeremiah 6:2). But where is she? O! she is in the field, in the forest among the shepherds. But what will they do with her? Why, because she complies not with their desires, they "prepare war against her," saying, "Arise, let us go up at noon. Arise, and let us go by night, and let us destroy her palaces" (Jeremiah 6:4-5). Wherefore the beauty of the house of the forest of Lebanon, as well as the fortitude thereof, was a temptation to the enemy to come to take it into their possession; especially since it stood, as it were, on the borders of Israel, and so faced the enemy's country.

Thus the church, though in her weeds of widowhood, is become the desire of the eyes of the nations; for indeed her features are such, considering who is her head, where mostly to the eye

beauty lies, that whoso sees but the utmost glimpse of her, is easily ravished with her beauties. See how the prophet words it — "Many nations are gathered together against thee, that say, Let her be defiled, and let our eye look upon Zion" (Micah 4:11). The church, the very name of the church of God, is beautiful in the world; and, as among women, she that has beauty has her head desired, if it might be, to stand upon another woman's shoulders; so this, and that, and every nation that beholds the beauty of the church, would fain be called by that name. The church, one would think, was but in a homely dress when she was coming out of captivity; and yet then the people of the countries desired to be one with her. "Let us [said they to Zerubbabel, and to the fathers of the church] build with you, for we seek your God as ye do" (Ezra 4:2). The very name of the church, as I said, is striven for of the world, but that is the church which Christ has made so; her features also remain with herself, as this comely prospect of the house of the forest of Lebanon abode with it, whoever beheld or wished for it. The beauty therefore of this house, though it stood in the forest, was admirable; even as is the beauty of the church in the wilderness, though in a bewildered state.

Hear the relation that the Holy Ghost gives of the intrinsic beauty of the church, when she was to go to be in a persecuted state; she was "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Revelation 12:1). And yet now the dragon stood by her (Revelation 12:4). But I say, Here is a woman! let who will attempt it, show such another in the world, if he can.

They therefore that have any regard to morality, civility, or to ceremonial comeliness, covet to be of the church of God, or to appropriate that glorious title to themselves. And here, indeed, Antichrist came in; she took this name to herself; and though she could not come at the sun, nor moon, nor stars, to adorn herself with them, yet she has found something that makes her comely in her followers' eyes. See how the Holy Ghost sets her forth. She "was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand," &c. (Revelation 17:4). Hence she is called, "The well-favoured harlot," "the lady of kingdoms," &c. (Nahum 3:4; Isaiah 47:5-7). But because the chaste matron, the spouse of Christ, would not allow this slut to run away with this name, therefore she gets upon the back of her beast, and by him pushes this woman into the dirt; but because her faith and love to her husband remains, she turns again, and pleads by her titles, her features, and ornaments, that she, and she only, is she whose square answereth to the square of her figure, and to the character which her Lord hath given of his own, and so the game began. For so soon as this mistress became a dame in the world, and found that she had her stout abettors, she attempts to turn all things topsy-turvy, and to set them and to make of them what she lists. And now she will have an altar like that which was Tiglath-pileser's. Now must the Lord's brazen altar be removed from its place, the borders of the basis must be cut off, and the laver removed from off them; the molten sea must also now be taken off the backs of the brazen oxen, where Solomon set it, and be set on a pavement of stone (2 Kings 16:10-17).

Solomon! alas, Solomon's nobody now; this woman is wiser in her own conceit than seven men that can render a reason. Now also the covert for the Sabbath must be turned to the use of the king of Assyria, &c. (2 Kings 16:18). Thus has the beauty of God's church betrayed her into the hands of her lovers, who loved her for themselves, for the devil, and for the making of her a seat, a throne for the man of sin. And poor woman, all her struggling and striving, and crying out under the

hands of these ravishers, has not, as yet, delivered her, though it has saved her life (Deuteronomy 22:25-27). But though thus it has been with Christ's true church, and will be as long as his enemy Antichrist reigns, yet the days will come when her God will give her her ornaments, and her bracelets, and her liberty, and her joy, that she had in the day of her espousals.

04.07. OF THE REPETITION OF LIGHT AGAINST LIGHT IN THE HOUSE OF THE FOREST OF LEBANON

CHAPTER VII OF THE REPETITION OF LIGHT AGAINST LIGHT IN THE HOUSE OF THE FOREST OF LEBANON To be sure it was not superfluously done of the Holy Ghost to make repetition of these words, "And light was against light in three ranks," therefore something is intended in the adding of them again that was not intended by the first mentioning of them (1 Kings 7:4-5).

I have told you what I thought was intended by the first rehearsal of them, namely, to show how Antichrist got in with his sensuality, and opposed it to the true light of the Word of God, exalting himself above God, and also above all Divine revelation; this was his light against light. But, I say, why is it repeated? For he saith, "Light was against light in three ranks" again. Truly, I think it is repeated to show the evil effects the first antichristian opposition would have in the church of God, towards the end of her wilderness state. For, "light against light" now, for that it is here repeated, is to show us some new thing, or, as far as wood and windows can speak, to let us understand what would be the consequence of those antichristian figments that were brought into the church at first by him. For can it be imagined but that, since so much confusion was brought into the church, some of the truly godly themselves would be much damnified thereby? The apostle says, "Evil communication corrupts good manners" (1 Corinthians 15:33). And that "their word will eat as doth a canker" (2 Timothy 2:17). Mischief therefore must needs follow this ugly deed of the man of sin. If a house be on fire, though it is not burnt down, the smell of the flame may long remain there; also we count it no wonder to see some of the effects upon the rafters, beams, and some of the principal posts thereof. The calf that was set up at Dan defiled that people until the captivity of the land (Judges 18:30). And I say again, since light against light was so early in the church in the wilderness, and has also been there so long, and again, since many in this church were both born and bred there under these oppositions of light, it is easy to conclude that something of the enemy's darkness might be also called light by the sincere that followed after. For by antichristian darkness, though they might call it light, the true light was darkened, and so the eye made dim, even the eye of the truly godly. Also the Holy Ghost did much withdraw itself from the church, so the doctrines, traditions, and rudiments of the world took more hold there, and spread themselves more formidably over the face of that whole church. For after the first angel had sounded, and the star was fallen from heaven to the earth, and had received the key of the bottomless pit, and had opened the mouth thereof, the smoke came out again. This angel was one of the first dads of antichristianism, and this smoke was that which they call light, but it was "light against light." "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit" (Revelation 9:1-2). The sun I take to be the gospel of God, and the air a type of the breathings of the Holy Ghost. The smoke I take to be the doctrines and traditions of Antichrist; that which was, as I said before, put for light against the true light of the Word. Now, since the sun and the air were darkened by this smoke, yea, and so darkened as that the sun, nor moon, nor stars, nor day, nor

night, could shine for a third part of them; no marvel though the true worshippers here were benighted, or, at least, had but little light to walk by; yea, I have known some that have been born and bred up in smokey holes, that have been made, both in smell and sight, to carry the tokens of their so being bred about them. And I say again, as to what is now under our consideration, no marvel if they that breathed in this church in the wilderness, after the smoke came out of this pit, sucked in the smoke with the air until it became natural to them. A house annoyed with smoke is a great offence to the eyes, whose light being thereby impaired, the judgment also, since that, as to visibles, is guided by the eye, must needs be in danger of being in part misled. And this being the effect of light against light at first, is the cause of what to this day we see in the church among the true brotherhood. For as a cause produceth an effect, so oftentimes an effect sets on foot another cause.

Now, therefore, we have light against light among the godly, as afore there was antichristian against the Christian light. Not that light against light is now godly in the all of it. It is antichristian that opposes the Christian light still. But, as before, the darkness that opposed the light was in the antichristians, now that darkness is got into the Christians, and has set them against one another. Light therefore against light now is in the Christians, truly prefigured by that which was in the house of the forest of Lebanon. Witness the jars, the oppositions, the contentions, emulations, strifes, debates, whisperings, tumults, and condemnations that, like cannon-shot, have so frequently on all sides been let fly against one another. Shall I need to mention particularly contests many years past, and presented to us in print? Words and papers now in print, as also the many petty divisions and names amongst us, sufficiently make this manifest. Wherefore light against light in this last place, or where it is thus repeated, cannot, I think, be more fitly applied than to that now under our consideration; that is to say, than to the opposite persuasions, different apprehensions, and thwart conclusions, that are constantly drawn from the same texts to maintain a diverse practice. Though we are to acknowledge with thankfulness that this opposition lies not so much in fundamentals as in things of a lesser import. The godly all hold the head, for there Antichrist could never divide them; their divisions therefore are, as I said, only about smaller things. I do not say that the antichristian darkness has done nothing in the church as to the hurting it in the great things of God. But, I say, it has not been able to do that which could sever their Head from them, otherwise there appears even too much of the effect of his doings there. For even, as to the offices of our Lord, some will have his authority more large, some more strait. Some confine his rules to themselves and to their more outward qualification, and some believe they are extended further. Some will have his power in his church purely spiritual, others again would have it mixed. Some count his Word perfect and sufficient to guide in all religious matters, others again hold that an addition of something human is necessary. Some are for confining of his benefits, in the saving effects of them, only to the elect, others are for a stretching of them further. I might here multiply things, but that light against light is now among the godly as light against light was in the house of the forest of Lebanon, is not at all to be questioned. This therefore may stand for another argument to prove that the house of the forest of Lebanon was a type of the church in the wilderness. As to the number here, that is to say, in three ranks, it is also, as I think, to show that, though, as was said afore, this darkness could not sever the true church from her Head, yet it has eclipsed the glory of things. By two lights a man cannot see this or that thing so exactly as by one single light; no, they both make all confused though they make not all invisible (Matthew 6:22-23).

As, for instance, sun-light and moon-light together, fire- light and sun-light together, candle-light and moon-light together, make things more obscure than to look on them by a single light. The Word reflecting upon the understanding, without the interposing of man's traditions, makes the mind of God to a man more clear than when attended with the other. How much more then when light shall be against light in three ranks? Christ in his offices, blessed be God, is to this day known in his church, notwithstanding there is yet with us light against light in three ranks. But in these things he is not so distinctly, fully, and completely known, as he was before the church went into the wilderness. No, that knowledge is lost to a "third part" of it, as was also showed before (Revelation 8:12).

Things therefore will never be well in the church of God so long as there is thus light against light therein. When there is but one Lord among us and his name One, and when divisions, by the consent of the whole, are banished, I mean, not persecuted, but abandoned in all by a joint consent, and when every man shall submit his own single opinion to those truths, that by their being retained are for the health of all, then look for good days, and not until then. For this house of the forest of Lebanon, in which, as you see, there is "light against light in three ranks," was not built to prefigure the church in her primitive state, but to show us how we should be while standing before the face of the dragon, and while shifting for ourselves in the wilderness. And although by her pillars, and beauty, and tower, aye, and by her facing the very metropolitan of her enemies, she showeth that the true grace of God is in her, and a strength and courage that is invincible, yet for that she has also affixed to her station "Light against light in three ranks." It is evident her eye is not so single, and consequently that her body is not so full of light, as she will be when her sackcloth is put off, and as when she has put on her beautiful garments. For then it is that her moon is to shine as the sun, and that the light of her sun is to be sevenfold, even as the light of seven days, then, I say, "When the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isaiah 30:26).

You know that a kingdom flourishes not so long as it is the seat of war, but when that is over peace and prosperity flourishes. This house, as has been hinted, was a type of the church in a wood, a forest, a wilderness.

04.08. OF THE SHIELDS AND TARGETS THAT WERE IN THE HOUSE OF THE FOREST OF LEBANON

CHAPTER VIII OF THE SHIELDS AND TARGETS THAT WERE IN THE HOUSE OF THE FOREST OF LEBANON As this house of the forest of Lebanon was that which, in the general, prefigured the state of the church in the wilderness, so it was accoutered with such military materials as suited her in such a condition, that is to say, with shields, and targets; consequently with other warlike things. "And king Solomon made two hundred targets of beaten gold, six hundred shekels of gold went to one target, and he made three hundred shields of beaten gold; [three pound] or three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon" (1 Kings 10:16-17; 2 Chronicles 9:15-16). This supposes that the house of the forest of Lebanon would be attacked by the enemy. And good reason there was for such a supposition, since it was built for defence of that worship that was set up in the church. Hence it is said, when the enemy used to come with his chariots and horsemen against them, that they "did look in that day to the armour of the house of the forest" (Isaiah 22:7-8). That was, to see how they were prepared at Lebanon, to make resistance against their foes, and to secure themselves and their religion from that destruction that by the enemy was designed should be made upon both. And thus again, or in this thing, the house of the forest of Lebanon shows that it was a figure of the church of the wilderness; for she also is furnished with such weapons as were counted by the wisdom of God necessary for the security of the soul, and Christian religion, to wit, "the weapons of our warfare," "the whole armour of God" (2 Corinthians 10:4). For though this house of the forest of Lebanon was a place of defence, yet her armour is described and directed too, both as to matter and to measure. It was armour made of gold, such armour, and so much of it. And it was made by direction of Solomon, who was a type of Christ, by the power of whose grace and working our armour is also provided for us, as in the texts afore-mentioned may appear. By this description, therefore, of the armour of the house of the forest of Lebanon we are confined, that being a type to the armour of God, in the antitype thereto for the defence of the Christian religion. We then may make use of none but the armour of God for defence of our souls, and the worship of God; this alone is the golden armour provided by our Solomon, and put in the house of the forest of Lebanon, or rather in the church in the wilderness, for her to resist the enemy withal.

Two hundred targets. There is but little mention made of targets in the Bible, nor at all expressly how they were used, but once; and that was when Goliath came to defy Israel, he came, as with other warlike furniture, so "with a target of brass between his shoulders" (1 Samuel 17:6). A target, that is, saith the margin, a gorget. A gorget is a thing wore about the neck, and it serveth in that place instead of a shield. Wherefore in some of your old Bibles, that which in one place is called a target, in another is called a shield. A shield for that part. This piece of armour, I suppose, was worn in old time by them that used spears, and it was to guard the upper part of the back and shoulders from the arrows of their enemies, that were shot into the air, to the intent they might fall upon the upper part of the body. The shields were for them which drew bows, and they were to catch or beat off those arrows that were levelled at them by the enemy before. "Asa had" at one

time "an army of men that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin that bare shields, and drew bows, two hundred and fourscore thousand" (2 Chronicles 14:8).

I cannot tell what the target should signify here, unless it was to show that those in the type were more weak and faint-hearted than those in the antitype: for in that this gorget was prepared for some back part of the body, it supposed the wearers subject to run away, to flee. But in the description of the Christian armour, we have no provision for the back; so our men in the church in the wilderness are supposed to be more stout. Their face is made strong against the face of their enemies, and their foreheads strong against their foreheads (Ezekiel 3:8-9). The shield was a type of the Christian faith, and so the apostle applies it. The which he also counteth a principal piece of our Christian armour when he saith, "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Ephesians 6:16). These targets and shields were made of gold, to show the excellent worth of this armour of God; to wit, that it is not carnal but spiritual, not human but divine; nor common or mean, but of an infinite value. Wherefore James, alluding to this, saith, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith," (hath he not given them this golden shield) and made them "heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

Faith! Peter saith, faith, in the very trial of it, is much more precious than is gold that perisheth. If so, then what is that worth, or value, that is in the grace itself? (1 Peter 1:7). This also is that which Christ intends when he says, "buy of me gold tried in the fire, that thou mayest be rich" (Revelation 3:18). And methinks the apostles and the Lord Jesus Christ do in all these places allude to the shields, the shields of gold, that Solomon made, and put in the house of the forest of Lebanon; which house, as I have showed, was that which indeed prefigured the state of the church in the wilderness; and these shields a type of faith.

Obj. But here is mention made of nothing but shields and targets.

Answ. True, and that perhaps to show us that the war that the church makes with Antichrist is rather defensive than offensive. Shields and targets are weapons defensive, weapons provided for self-preservation, not to hurt others with. A Christian also, if he can but defend his soul in the sincere profession of the true religion, doth what by duty, as to this, he is bound. Wherefore though the New Testament admits him to put on the whole armour of God, yet the whole and every part thereof is spiritual, and only defensive. True, there is mention made of the sword, but that sword "is the Word of God" (Ephesians 6:17). A weapon that hurteth none, none at all but the devil and sin, and those that love it. Indeed it was made for Christians to defend themselves, and their religion with, against hell and the angels of darkness. These two pieces of armour then that Solomon the king did put into the house of the forest of Lebanon, were types of the spiritual armour that the church in the wilderness should make use of. And as we read of no more that was put there, at least to be typical, so we read of, and must use no more than we are bid to put on by the apostle, for the defence of true religion.

Obj. But he that shall use none other than this, must look to come off a loser.

Answ. In the judgment of the world this is true; but not in the judgment of them that have skill, and a heart to use it. For this armour is not Saul's, which David refused, but God's, by which the lives

of all those have been secured that put it on, and handled it well. You read of some of David's mighty men of valour, that their "faces were like the faces of lions, and" that they "were as swift" of foot "as the roes upon the mountains" (1 Chronicles 12:8). Being expert in handling spear and shield.

Why, God's armour makes a man's face look thus, also it makes him that useth it more lively and active than before. God's armour is no burden to the body, nor clog to the mind, but rather a natural, instead of an artificial, fortification. But this armour comes not to any but out of the king's hand; Solomon put these targets and shields into the house of the forest of Lebanon. So Christ distributeth his armour to his church. Hence it is said it is given to his to suffer for him. It is given to his by himself, and on his behalf (Php 1:29). That is, that they might with it fight those battles which he shall manage against Antichrist. Hence they are called the armies in heaven, and are said to follow their Lord "upon white horses clothed in fine linen, white and clean." But, as I said, still their war was but defensive. For a little further do but observe, and you shall find the beast fall upon him. "And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army" (Revelation 19:14-19). It is they that fall on, it is they that pick the quarrel, and give the onset. Besides, the armour, as I said, is only spiritual; wherefore the slaughter must needs be spiritual also. Hence as here it is said the Lamb did slay his enemies, by the sword, spirit, or breath of his mouth; so his army also slays them by the fire that proceedeth out of his mouth (Revelation 1:16, Revelation 19:21).

Here is therefore no man's person in danger by this war. And I say again, so far as any man's person is in danger, it is by wrong managing of this war. True, the persons of the Christians are in danger, but that is because of the bloody disposition of an antichristian enemy. But we speak now with reference to the Lamb and the army that follows him; and as to them, no man's person is in danger simply as such. Wherefore, it is not men but sin; not men, but the man of sin, that wicked one, that the Son of God makes war against, in and by his church (2 Thessalonians 2:8; Hebrews 12:4).

Let us therefore state the matter right; no man needs be afraid to let Jesus Christ be chief in the world, he envies nobody, he designs the hurt of none: his kingdom is not of this world, nor doth he covet temporal matters; let but his wife, his church alone, to enjoy her purchased privileges, and all shall be well. Which privileges of hers, since they are soul concerns, make no infringement upon any man's liberties. Let but faith and holiness walk the streets without control, and you may be as happy as the world can make you. I speak now to them that contend with him. But if seasonable counsel will not go down, if hardness of heart and blindness of mind, and so perishing from the way, shall overtake you, it is but what you of old have been cautioned of. "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psalms 2:10-12).

Now let this also that has been said upon this head, be another argument to prove that the house of the forest of Lebanon was a type of the church in the wilderness.

04.09. OF THE VESSELS WHICH SOLOMON PUT IN THE HOUSE OF THE FOREST OF LEBANON

CHAPTER IX OF THE VESSELS WHICH SOLOMON PUT IN THE HOUSE OF THE FOREST OF LEBANON

Solomon did also put vessels into the house of the forest of Lebanon. "And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of" gold, "pure gold, none were of silver; it was nothing accounted of in the days of Solomon" (1 Kings 10:21; 2 Chronicles 9:20).

Since it is not expressed what those vessels of pure gold were which Solomon put in the house of the forest of Lebanon, therefore, as to the affirmative, no man can be absolute; vessels of gold, vessels of pure gold, the Holy Ghost says they were, and so leaves it to the prudent to make their conjectures; and although I may not put myself among the number of those prudent ones, yet let me take leave to say what I think in the case.

First then, negatively, they were not vessels ordained for Divine worship, for as that was confined to the temple, so the vessels and materials and circumstances for worship were there. I say, the whole uniform worship of the Jews now was confined to the temple (1 Chronicles 2:4, 1 Chronicles 7:12, 1 Chronicles 7:15, 1 Chronicles 7:16). Wherefore the vessels here mentioned could not be such as was in order to set up worship here, for to Jerusalem they were to bring their sacrifices; true, they had synagogues where ordinary service was done, there the law was read, and there the priests taught the people how they should serve the Lord; but for that which stood in carnal ordinances, as sacrificings, washings, and using vessels for that purpose, that was performed at Jerusalem. This house, therefore, to wit, the house of the forest of Lebanon, was not built to slay or to offer burnt-offerings or sacrifices in, but as that altar was which the two tribes and an half, built by Jordan, when they went each to their inheritance, namely, to be a witness of the people's resolutions to preserve true religion in the church, to themselves, and to their posterity (Joshua 22:21-29). Since this house therefore was designed for defensive war, it was not requisite that the formalities of worship should be there. The church in the wilderness also, so far as she is concerned in contention, so far she is not taken up in the practical parts of religion (1 Thessalonians 2:2); for religion is not to be practised in the church in the moments of contention. Let us practise then our religion in peace, and in all peaceable ways, and vindicate it by way of contention, that is, when asked or required by opposites to render a reason thereof (Php 1:7-17; Acts 22:1). But my contention must be, not in pragmatic languages or in striving about words to no profit, but by words of truth and soberness, with all meekness and fear (Acts 26:24-25; Titus 3:1-2; 1 Peter 3:15). To practise and defend a practice you know are two things; I practise religion in my closet, in my family, in the congregation, but I defend this practice before the magistrate, the king, and the judge. Now the temple was prepared for the practice of religion, and the house of the forest of Lebanon for defence of the same (Revelation 11:1). So far then as the church in the wilderness worships, so far she is compared to the temple, and so far as she defends that

worship, so far she is called an army (Revelation 19:14). An army terrible with banners (Song of Solomon 6:4). For God has given a banner to them that fear him, that it may be displayed because of the truth (Psalms 60:4). Hence she says to God, "We will rejoice in thy salvation, and in the name of our God, we will set up our banners" (Psalms 20:5). But here is in all this no hurt to the world, the kingdom, the worship, the war is spiritual, even as the armour is. I have spoken this to distinguish worship from contending for worship, and to make way for what is yet to be said.

If the vessels of the forest of Lebanon, or those put in that house, were not such as related to worship, to worship simply as such, then it should seem —

These vessels therefore were for some other use than for formal worship in the house of the forest of Lebanon. The best way then, that I know of, to find out what they were is first to consider to what they are joined in the mention of them. Now I find them joined in the mention of them with Solomon's drinking vessels, and since as they were made of fine or pure gold, I take them also to be vessels of the same kind, namely, vessels to drink in. Now if we join to this the state of the church in the wilderness, of which, as we have said, this house of the forest of Lebanon was a type, then we must understand that by these vessels were prefigured such draughts as the church has, when in a bewildered or persecuted state; and they are of two sorts, either, First, Such as are exceeding bitter; or, Second, Such as are exceeding sweet; for both these attend a state of war.

First. Such as are exceeding bitter. These are called cups of red wine, signifying blood; also, the cup of the Lord's fury, the cup of trembling, the cup of astonishment, &c. (Psalms 75:8; Isaiah 51:17-22; Jeremiah 25:15; Ezekiel 23:33). Nor is there anything more natural to the church, while in a wilderness condition, than such cups and draughts as these. Hence she, as there, is said to be clothed, as was said afore, in sackcloth, to mourn, to weep, to cry out, and to be in pain, as is a woman in travail. See the Lamentations and you will find all this verified. See also Revelation 11:3, Revelation 12:2. And whoso considers what has already been said as to what the house of the forest of Lebanon met with, will find that what is here inferred is not foreign but natural. For, can it be imagined, that when the king of Assyria laid down his army by the sides of Lebanon, and when the fire was to devour her cedars, also when Lebanon was to be cut down and languish, that these vessels, these cups, were not then put into her hand. And I say again, since the church in the wilderness, Lebanon's antitype, has been so persecuted, so distressed, so oppressed, and made the seat of so much war, so much blood, of so many murders of her children within her, &c., can it be imagined that she drank of none of these cups? Yes, yes, she has drank the red wine at the Lord's hand, even the cup of blood, of fury, of trembling, and of astonishment; witness her own cries, sighs, tears, and tremblings, with the cries of widows, children, and orphans within her (Lamentations 1:1-22; Lamentations 2:1-22; Lamentations 4:1-22; Lamentations 5:1-22). But what do I cite particular texts, since reason, histories, experience, anything that is intelligible, will confirm this for a truth; namely, that a people whose profession is directly in opposition to the devil and Antichrist, and to all debauchery, inhumanity, profaneness, superstition, and idolatry, when suffered to be invaded by the dragon, the beast, the false prophet, and whore, must needs taste of these cups, and drink thereof, to their astonishment. But all these are of pure gold. They are of God's ordaining, appointing, filling, timing, and also sanctified by him for good to those of his that drink them. Hence Moses chose rather to drink a brimmer of these, "than to enjoy the pleasures of sin for a season" (Hebrews 11:25). The sourness, bitterness, and wormwood of them, therefore, is only to the flesh that loveth neither God, nor Christ, nor grace (Psalms 75:8; Php 1:28). The

afflictions, therefore, that the church in the wilderness hath met with, these cups of gold, are of more worth than are all the treasures of Egypt; they are needful and profitable, and praiseworthy also, and tend to the augmenting of our glory when the next world is come (1 Thessalonians 3:3; Revelation 2:10; 1 Peter 1:6). Besides they are signs, tokens, and golden marks of love, and jewels that set off the beauty of the church in the sight of God the more (Galatians 6:17; Revelation 3:19; Hebrews 12:6). They are also a means by which men are proved sound, honest, faithful, and true lovers of God, as also such whose graces are not counterfeit, feigned, or unsound, but true, and such as will be found to praise, and honour, and glory, at the appearing of Jesus Christ (Isaiah 27:9; Hebrews 12:7-10; 1 Peter 2:19; 2 Corinthians 4:17-18; 2 Thessalonians 1:5). And this has been the cause that the men of our church in the wilderness have gloried in tribulation, taking pleasure in reproaches, in necessities, in persecutions, and in distresses for Christ's sake (Romans 5:3; 2 Corinthians 12:9-10). Yea, this is the reason why they have bidden one another rejoice when they fell into divers temptations, saying, Happy is the man that endureth temptations, and behold we count them happy that endure (James 1:2-12, James 5:11). And again, "if ye be reproached for the name of Christ, happy are ye" (1 Peter 4:14).

These therefore are vessels of pure gold, though they contain such bitter draughts, and though such as at which we make so many wry faces before we can get their liquor down. Do you think that a Christian, having even this cup in his hand to drink it, would change it for a draught of that which is in the hand of the woman that sits on the back of the scarlet-coloured beast? (Revelation 17:3-4). No, verily, for he knows that her sweet is poison, and that his bitter is to purge his soul, body, life, and religion, of death (2 Timothy 2:11-12).

God sends his love tokens to his church two ways, sometimes by her friends, sometimes by her enemies. When they come by the hand of a friend, as by a minister, a brother, or by the Holy Ghost, then they come smoothly, sweetly, and are taken, and go down like honey. But when these love tokens come to them by the hand of an enemy, then they are handed to them roughly; Pharaoh handed love tokens to them roughly; the king of Babylon handed these love tokens to them roughly. They bring them of malice, God sends them of love; they bring them and give them to us, hoping they will be our death; they give us them therefore with many a foul curse, but God blesses them still. Did not Haman lead Mordecai in his state by the hand of anger? Nor is this cup so bitter but that our Lord himself drank deep of it before it was handed to his church; he did as loving mothers do, drink thereof himself to show us it is not poison, also to encourage us to drink it for his sake and for our endless health (Matthew 20:22, Matthew 26:39-42).

And, as I told you before, I think I do not vary from the sense of the text in calling them cups; because, though there they have no name, they are joined with king Solomon's drinking vessels, and because as so joined in the type, so they are also joined here; therefore the cup here is called Christ's cup. "Are ye able to drink of the cup that I shall drink of?" "Ye shall drink indeed of my cup" (Matthew 20:22-23). Here you see they are joined in a communion in this cup of affliction, as the cups in one and the same breath are joined with those king Solomon drank in, which he put in the house of the forest of Lebanon.

[Second. Such as are exceeding sweet.] But these are not all the cups that belong to the house of the forest of Lebanon, or rather to the church in the wilderness; there is also a cup, out of which, at times, is drunk what is exceeding sweet. It is called the cup of consolation, the cup of salvation; a

cup in the which God himself is (Psalms 116:13; Jeremiah 16:7). As he said, the Lord is the portion of my cup. Or rather, "The Lord is the portion of mine inheritance, and my cup" (Psalms 16:5). This cup, they that are in the church in the wilderness have usually for an after-draught to that bitter one that went before. Thus, as tender mothers give their children plumbs or sugar, to sweeten their palate after they have drank a bitter potion, so God gives his the cups of salvation and consolation, after they have suffered awhile. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Corinthians 1:5).

Hence the apostle assureth himself concerning the affliction of them at Corinth; yea, and also promiseth them, that as they were partakers of the sufferings, so should they be of the consolation (2 Corinthians 1:7). Some of these cups are filled until they run over, as David said his did, when the valley of the shadow of death was before him. "Thou preparest a table before me," said he, "in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Psalms 23:5). This is that which the apostle calls exceeding; that is, that which is beyond measure. "I am," says he, "filled with comfort, I am exceeding joyful in all our tribulation" (2 Corinthians 7:4).

Now he has one answering the other. Thou hast made summer and winter. Thou hast made the warm beams of thy sun answerable to the cold of the dark night. This may be also yet signified by the building of this house, this type of the church in the wilderness, in so pleasant a place as the forest of Lebanon was (Song of Solomon 4:8). Lebanon! Lebanon was one of the sweetest places in all the land of Canaan. Therefore we read of the fruit of Lebanon, of the streams from Lebanon; the scent, the smell, the glory of Lebanon; and also of the wine and flowers of Lebanon (Psalms 72:16; Hosea 14:6-7; Isaiah 35:2, Isaiah 9:13; Nahum 1:4).

Lebanon! That was one thing that wrought with Moses to desire that he might go over Jordan; namely, that he might see that goodly mountain, and Lebanon. The glory and excellent beauty of the church, Christ also setteth forth, by comparing of her to Lebanon. "Thy lips, O my spouse," says he, "drop as the honey-comb: honey and milk are under thy tongue, and the smell of thy garment is like the smell of Lebanon" (Song of Solomon 4:11-15). This house, therefore, being placed here, might be to show how blessed a state God could make the state of his church by his blessed grace and presence, even while she is in a wilderness condition.

We will add to this, for further demonstration, that letter of that godly man, Pomponius Algerius, an Italian martyr; some of the words of which are these: —

"Let," saith he, "the miserable worldly man answer me; what remedy or safe refuge can there be unto him if he lack God, who is the life and medicine of all men: and how can he be said to fly from death, when he himself is already dead in sin. If Christ be the way, verity, and life, how can there be any life then without Christ?"

"The sooly heat of the prison to me is coldness; the cold winter to me is a fresh spring-time in the Lord. He that feareth not to be burned in the fire, how will he fear the heat of weather? Or what careth he for the pinching frost, which burneth with the love of the Lord?"

"The place is sharp and tedious to them that be guilty; but to the innocent and guiltless it is mellifluous. Here droppeth the delectable dew; here floweth the pleasant nectar; here runneth the sweet milk; here is plenty of all good things. And although the place itself be desert and barren, yet to me it seemeth a large walk, and a valley of pleasure; here to me is the better and more noble

part of the world. Let the miserable worldling say, and confess, if there be any plot, pasture, or meadow, so delightful to the mind of man, as here. Here I see kings, princes, cities, and people; here I see wars, where some be overthrown, some be victors, some thrust down, some lifted up. Here is Mount Sion; here I am already in heaven itself. Here standeth first Christ Jesus in the front; about him stand the old fathers, prophets, and evangelists, apostles, and all the servants of God; of whom some do embrace and cherish me, some exhort me, some open the sacraments unto me, some comfort me, other some are singing about me: and how then shall I be thought to be alone, among so many, and such as these be, the beholding of whom to me is both solace and example. For here I see some crucified, some slain, some stoned, some cut asunder, and some quartered, some roasted, some broiled, some put in hot caldrons, some having their eyes bored through, some their tongues cut out, some their skin plucked over their heads, some their hands and feet chopped off, some put in kilns and furnaces, some cast down headlong, and given to the beasts and fowls of the air to feed upon. It would," said he, "ask a long time, if I should recite all.

"To be short, divers I see with divers and sundry torments excruciate; yet notwithstanding, all living and all safe. One plaster, one salve cureth all their wounds, which also giveth to me strength and life; so that I sustain all these transitory anguishes and small afflictions with a quiet mind, having a greater hope laid up in heaven. Neither do I fear mine adversaries which here persecute me and oppress me, for he that dwelleth in heaven shall laugh them to scorn, and the Lord shall deride them. I fear not thousands of people which compass me about. The Lord my God shall deliver me, my hope, my supporter, my comforter, who exalteth up my head. He shall smite all them that stand up against me without cause; and shall dash the teeth and jaws of sinners asunder, for he only is all blessedness and majesty.

"The rebukes for Christ's cause make us jocund; for so it is written: if ye be rebuked and scorned for the name of Christ, happy be you; for the glory and spirit of God resteth upon you (1 Peter 4:1-19). Be ye therefore certified (said he, by this his letter to his friends) that our rebukes, which are laid upon us, redound to the shame and harm of the rebukers. In this world there is no mansion firm to me; and therefore I will travel up to the New Jerusalem which is in heaven, and which offereth itself to me, without paying any fine or income. Behold I have entered already in my journey, where my house standeth for me prepared, and where I shall have riches, kinsfolks, delights, honours, never- failing.

"As for these earthly things here present, they are transitory shadows, vanishing vapours, and ruinous walls. Briefly all is but very vanity of vanities, whereas hope, and the substance of eternity to come, are wanting; which the merciful goodness of the Lord hath given, as companions to accompany me, and to comfort me; and now do the same begin to work, and to bring forth fruits in me. I have travelled hitherto, laboured and sweat early and late, watching day and night, and now my travails begin to come to effect. Days and hours have I bestowed upon my studies. Behold the true countenance of God is sealed upon me, the Lord hath given mirth in my heart: and therefore in the same will I lay me down in peace and rest (Psalms 4:1-8). And who then shall dare to blame this our age consumed; or say that our years be cut off? What man can now cavil that these our labours are lost, which have followed, and found out the Lord and maker of the world, and which have changed death with life? My portion is the Lord, saith my soul, and therefore, I will seek and wait for him.

"Now then, if to die in the Lord be not to die but live most joyfully, where is this wretched worldly rebel, which blameth us of folly, for giving away our lives to death? O how delectable is this death to me! to taste the Lord's cup, which is an assured pledge of true salvation; for so hath the Lord himself forewarned us, saying, the same that they have done to me, they will also do unto you. Wherefore let the doltish world, with his blind worldlings (who in the bright sunshine, yet go stumbling in darkness, being as blind as beetles), cease thus unwisely to carp against us for our rash suffering, as they count it. To whom, thus, we answer again, with the holy apostle, that neither tribulation, nor anguish, nor hunger, nor nakedness, nor jeopardy, nor persecution, nor sword, shall be able ever to separate us from the love of Christ; we are slain all the day long; we are made like sheep ordained to the shambles (Romans 8:1-39).

"Thus," saith he, "do we resemble Christ our Head, which said that the disciple cannot be above his master, nor the servant about his Lord. The same Lord hath also commanded that every one shall take up his cross and follow him (Luke 9:1-62). Rejoice, rejoice, my dear brethren and fellow-servants, and be of good comfort, when ye fall into sundry temptations; let your patience be perfect in all parts. For so it is foreshowed us before, and is written, that they which shall kill you shall think to do God good service. Therefore, afflictions and death be as tokens and sacraments of our election and life to come. Let us then be glad and sing unto the Lord, when as we, being clear from all just accusations, are persecuted and given to death; for better it is that we in doing well do suffer, if it so be the will of God, than doing evil (1 Peter 3:1-22). We have for our example Christ and the prophets which spake in the name of the Lord, whom the children of iniquity did quell and murder. And now we bless and magnify them that then suffered. Let us be glad and joyous in our innocency and uprightness; the Lord shall reward them that persecute us; let us refer all revengement to him.

"I am accused of foolishness, for that I do not shrink from the true doctrine and knowledge of God, and do not rid myself out of these troubles, when with one word I may. O the blindness of man, which seeth not the sun shining, neither remembereth the Lord's words. Consider therefore what he saith, you are the light of the world. A city built on the hill cannot be hid; neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine, and give light to them in the house. And in another place he saith you shall be led before kings and rulers. Fear ye not them which kill the body, but him which killeth both body and soul. Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; and he that denieth me before men, him will I also deny before my heavenly Father.

"Wherefore, seeing the words of the Lord be so plain, how, or by what authority, will this wise counsellor then approve this his counsel which he doth give? God forbid that I should relinquish the commandments of God and follow the counsels of men. For it is written, Blessed is the man that hath not gone in the way of sinners, and hath not stood in the counsels of the ungodly, and hath not sit in the chair of pestilence (Psalms 1:1-6). God forbid that I should deny Christ where I ought to confess him; I will not set more by my life than by my soul, neither will I exchange the life to come for this world here present. O how foolishly speaketh he which argueth me of foolishness!" And a little farther he saith, "And now let this carnal politic counsellor, and disputer of this world, tell wherein have they to blame me. If in mine examinations I have not answered so after their mind and affection as they required of me, seeing it is not ourselves that speak, but the Lord that speaketh in us, as he himself doth fore-witness, saying, When you shall be brought

before rulers and magistrates, it is not you yourselves that speak, but the Spirit of my Father that shall be in you (Matthew 10:1-42). Wherefore, if the Lord be true and faithful of his word, as it is most certain, then there is no blame in me; for he gave the words that I did speak, and who was I that could resist his will?

"If any man shall reprehend the things that I said, let him then quarrel with the Lord, whom it pleased to work so in me; and if the Lord be not to be blamed, neither am I herein to be accused, which did that I purposed not, and that I fore-thought not of. The things that there I did utter and express [he means when he was before the magistrates], if they were otherwise than well, let them show it, and then will I say that they were my words, and not the Lord's. But if they were good and approved, and such as cannot justly be accused, then must it needs be granted, spite of their teeth, that they proceeded of the Lord; and then who be they that shall accuse me — people of prudence? Or who shall condemn me — just judges? And though they so do, yet, nevertheless, the word shall not be frustrate, neither shall the gospel be foolish or therefore decay, but rather the kingdom of God shall the more prosper and flourish unto the Israelites, and shall pass the sooner unto the elect of Christ Jesus, and they which shall so do shall prove the grievous judgment of God. Neither shall they escape without punishment that be persecutors and murderers of the just.

"My well-beloved," saith he, "lift up your eyes and consider the counsels of God. He showed unto us a late an image of his plague, which was to our correction; and if we shall not receive him he will draw out his sword and strike with sword, pestilence, and famine, the nation that shall rise against Christ."

This, as I said, is part of a letter writ by Pomponius Alerius, an Italian martyr, who, when he wrote it, was in prison, in, as he calls it, his delectable orchard, the prison of Leonine, 12 calend. August, anno 1555. As is to be seen in the second volume of the book of martyrs. This man was, when he wrote this letter, in the house of the forest of Lebanon, in the church in the wilderness, in the place and way of contending for the truth of God, and he drank of both these bitter cups of which I spake before, to wit, of that which was exceeding bitter, and of that which was exceeding sweet, and the reason why he complained not of the bitter was because the sweet had overcome it — as his afflictions abounded for Christ, so did his consolations by him. So, did I say? they abounded much more. But was not this man, think you, a giant, a pillar in this house? Had he not also now hold of the shield of faith? Yea, was he not now in the combat? And did he not behave himself valiantly? Was not his mind elevated a thousand degrees beyond sense, carnal reasons, fleshly love, self-concerns, and the desires of embracing temporal things? This man had got that by the end that pleased him; neither could all the flatteries, promises, threats, or reproaches, make him one listen to or desire to inquire after what the world or the glory of it could afford. His mind was captivated with delights invisible; he coveted to show his love to his Lord by laying down his life for his sake; he longed to be there where there shall be no more pain, nor sorrow, nor sighing, nor tears, nor troubles; he was a man of a thousand (Ecclesiastes 7:28). But to return again to our text. You know we are now upon the vessels of the house of the forest of Lebanon, which, I have told you, could not be vessels for worship, for that worship that was ordained to be performed at the temple was also confined to that, and to the vessels that were there. Therefore they must be, in all probability, the vessels that I have mentioned, the which you see how we have expounded and applied. If I am out I know it not; if others can give me better light here about for it I will be thankful.

There was also added to this house of the forest of Lebanon, store-cities, chariot-cities, and cities of horsemen, unto which king Jotham added castles and towers (2 Chronicles 8:4-6, 2 Chronicles 27:3-4).

These might be to signify by what ways and means God would at times revenge the quarrel of his church, even in this world, upon them that, without cause, should, for their faith and worship, set themselves against them. For here is a face of threatening revenge, they were store-houses, chariot-cities, cities of horsemen, with castles and towers. And they stood on the same ground that this house was builded upon, even in the forest of Lebanon. We know that in Israel God stirred up kings who at times suppressed idolatry there, and plagued the persecutors too, as Jehu, Hezekiah, Josiah, &c. And he has promised that, even in gospel times, kings "shall hate the whore, - make her desolate and naked, and shall eat her flesh and burn her with fire" (Revelation 17:12-16).

Here now are the store-houses, chariot-cities, cities of horsemen, with towers and castles, for the help to the house of the forest of Lebanon, for the help of the church in the wilderness, or, as you have it in another place, as the serpent cast floods of water out of his mouth after the woman, "that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth" (Revelation 12:15-16). Thus the Medes and Persians helped to deliver the church from the clutches and strong hand of the king of Babylon. This Lebanon, therefore, was a place considerable and a figure of great things; the countenance of the Lord Jesus is compared to it, and so is the face of his spouse, and also the smell of her garment (Song of Solomon 4:11, Song of Solomon 5:15, Song of Solomon 7:4).

04.10. OF THE PORCH OF THE HOUSE OF THE FOREST OF LEBANON

CHAPTER X OF THE PORCH OF THE HOUSE OF THE FOREST OF LEBANON

Solomon also made a porch to this house of the forest of Lebanon. He made several porches, as one for the temple, one for the house which he dwelt in, one for the throne of the kingdom, and this that was for the house of the forest of Lebanon, of all which this last is that mentioned.

"And he made a porch of pillars, the length thereof was fifty cubits, and the breadth thereof thirty cubits; and the porch was before them, and the other pillars, and the thick beam were before them" (1 Kings 7:6). This porch was famous both for length, and breadth, and strength, it was able to contain a thousand men. It was like that of the tower of David, otherwise called the stronghold, the castle of Zion, which is the city of David (2 Samuel 5:7; 1 Chronicles 11:5; Micah 4:8). This tower of David was built for an armoury, whereon there hanged a thousand bucklers, all shields of mighty men. It was fifty cubits long and thirty broad, a spacious place, a large receptacle for any that liked to take shelter there. It was made of pillars, even as the house within was, or it stood upon pillars. The pillars, you know I told you before, were to show us what mighty men, or what men of mighty grace, God would have in his church in the wilderness furnished with. And it is worth your observing here also we have pillars, pillars. And he made the porch of pillars, that is, of pillars of cedar, as the rest of the pillars of the house were.

"And the porch was before them." That is, as I take it, an entering porch, less than the space within, so that the pillars, neither as to number nor bigness, could be seen without, until at least they that had a mind to see entered the mouth of the porch. And by this was fitly prefigured how unseen the strength of the church under persecution is of all that are without her. Alas! they think that she will be run down with a push, or, as they said, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are bunt?" Alas! "if a fox go up he shall even break down their stone wall" (Nehemiah 4:2-3). But do you think these men saw the strength of the Jews now? No, no, their pillars were within, and so were shadowed from their eyes. David himself could not tell what judgment to make of the way of the world against the people of God, until he went into the sanctuary of God (Psalms 73:16-17).

How then can the world judge of the condition of the saints? Alas, had they known the church's strength, surely they would not, as they have, so furiously assaulted the same. But what have they got by all they have done, either against the head or body of the same? She yet has being in the world, and will have, shall have, though all the nations on earth should gather themselves together against it. Nor is it the cutting off of many that will make her cease to flourish. Alas, were she not sometimes pruned and trimmed her boughs would stand too thick. Those therefore that are taken away with God's pruning-hooks are removed, that the under branches may grow the better. But, I say, to extinguish her it is in vain for any to hope for that. She stands upon pillars, on rocks, on the

munition of rocks; stand therefore she must, whether the world believes it or no.

"And the other pillars - were before them," or, as the margin has it, "according to them." The other pillars, that is, they more inward, those that were in the body of the house. Christ doth not, as the poor world doth, that is, set the best leg before; the pillars that were more inward in the house were as good as those in the front. It is true some are appointed to death to show to the world the strength of grace, not that he can help nobody to that strength but they. The most feeble of his flock, when Christ shall stand by and strengthen them, are able to do and bear what the strong have underwent. For so he saith. And "the other pillars and the thick beams were" according to them; nay, "before them." Indeed, they that are left seem weak and feeble if compared to them that have already been tried with fire and sword and all the tortures of men. But that grace by which they were helped that have done such mighty acts already, can help those who seem more weak yet to go beyond them. God strengtheneth "the spoiled against the strong, so that the spoiled shall come against the fortress" (Amos 5:9). Or, as another scripture has it, "The lame take the prey" (Isaiah 33:23). So that you see here is all substance. All here are pillars and thick beams, both in the house and in the porch. The conclusion therefore is: — The true members of the church in the wilderness are strong, mighty, being made able by the grace of God for their standing, and being also coupled and compacted together with the biggest bands or thickest beams that the Holy Ghost puts forth to bind and hold this church together. And there is reason for it. The church is God's tower or battery by which he beateth down Antichrist, or if you will have it in the words of the prophet, "Thou art my battle-axe and weapons of war; for with thee [saith God] will I break in pieces," &c. (Jeremiah 51:19-20). Wherefore, since the church is set for defence of religion, and to be as a battery to beat down Antichrist, it is requisite that she should be made up of pillars of strong and staunch materials. The largeness of the porch was commodious; it was the next shelter, or the place whereunto they of the house of the forest of Lebanon, when pursued, might resort or retreat with the less difficulty. Thus the church in the wilderness has her porch, her place, her bosom, whereunto her discouraged may continually resort, and take up and be refreshed. As Abiathar thrust in to David and his men in the wilderness, in the day when Saul had slain his father, and of his brethren, even "four-score and five persons that did wear a linen ephod" (1 Samuel 22:17-23). When the apostles were persecuted "they went to their own company," because the Lord was there (Acts 4:23). There we find the pillars, and have both solace and example. There, as Pomponius said of his person, stands Christ Jesus in the front as Captain of the Lord's host, and round about him the old fathers, prophets, apostles, and martyrs. This porch, therefore, I take to be a figure of those cordial and large affections which the church in the wilderness has to all, and for all them that love the truth, and that suffer and are afflicted for the sincere profession thereof. This porch was bigger than that which belonged to the temple by much, to show that those that are made the objects of the enemies' rage most are usually most prepared with affection for them that are in the same condition. Fellow-feeling is a great matter. It is said of the poor afflicted people that were in Macedonia "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power, - yea, and beyond their power," they showed their charity to the destroyed church of Jerusalem (2 Corinthians 8:1-4). And a porch in a forest, or a bosom in a wilderness, is seasonable to them that in the wilderness are faint and weary. Nabal shut up his doors against David, and therefore he died like a beast. Poor David! thou wast bewildered, but this churl had no compassion for thee (1 Samuel 25:5-13, 1 Samuel 25:25-39). Blest Obadiah, thou hadst a bosom, and bread, and

hiding-places for the church, when rent and torn by the fury of Jezebel, and thou hast for it thy reward in heaven (1 Kings 18:3-4; Matthew 10:42). Ebedmelech, because he had compassion on Jeremiah when he was in the dungeon, God did not only give him his life for a prey, but promised him the effects of putting his trust in the Lord (Jeremiah 38:7-11, Jeremiah 39:15-18). And he made a porch of pillars. The porch is but the entrance of the house, whither many go that yet step not into the house, but make their retreat from thence; but it is because they are non-residents, they only come to see; or else, if they pretended more, it was not from the heart. "They went out from us," said John, "but they were not of us; for if they had been of us they would, no doubt, have continued with us; but they went out that they might be made manifest that they were not all of us" (1 John 2:19). And forasmuch as this porch was fifty cubits long, men may take many a step straight forward therein and be but in the porch yet. Even as we have seen men go, as one would think, till they are out of view in the porch of this church in the wilderness, but presently you have them without the door again.

True, this porch was made of pillars, and so to every one, at first entrance, it showed the power of the place; the church in the wilderness also is so builded that men may see it is ordained for defence. Men also, at their first offer to step over the threshold there, with mouth profess that they will dwell as soldiers there. But words are but wind; when they see the storm a-coming they will take care to shift for themselves. This house, or church in the wilderness, must see to itself for all them. As the house therefore is a figure of the church in the wilderness, so, so great a porch belonging to it may be also to show that numbers may there be entertained that, if need be, will quickly whip out again. Although therefore the porch was made of pillars, yet every one that walked there were not such. The pillars was to show them, not what they were, but what they should be that entered into this house. The church also in the wilderness, even in her porch or first entrance into it, is full of pillars, apostles, prophets, and martyrs of Jesus. There also hang up the shields that the old warriors have used, and are plastered upon the walls the brave achievements which they have done. There are also such encouragements there for those that stand, that one would think none that came thither with pretence to serve there would, for very shame, attempt to go back again; and yet, not to their credit be it spoken, they will forsake the place without blushing, yea, and plead for this their so doing. But I have done with the explicatory part, and conclude that from these ten particulars thus handled in this book, the house of the forest of Lebanon was a type, or figure, of the church in the wilderness. Nor do I know, if this be denied, how so fitly to apply some of these texts which speak to the church, to support her under her troubles, of the comforts that afterwards she shall enjoy, since they are presented to her under such metaphors as clearly denote she was once in a wilderness, for instance,

1. "Sing, O ye heavens; for the Lord hath done it [that is, redeemed his servant Jacob from his sins and from the hand of the enemy]: shout, ye lower parts of the earth [or church once trampled under feet]: break forth into singing, ye mountains, O forest, and every tree therein [here is comfort for the church under the name of a forest, that in which the house we have been speaking of was built]: for the Lord hath redeemed Jacob, and glorified himself in Israel" (Isaiah 44:23). To what, I say, can this text more fitly be applied, than to the church in the wilderness, put here under the name of a forest as well as under the title of heaven? Yea, methinks it is cried here to her, "O forest," on purpose to intimate to us that the house in the forest of Lebanon was the figure of the church in this condition.

2. Again, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off" (Isaiah 29:17-20). Lebanon was a forest, but now she must be a fruitful field. What means he here by Lebanon but the church under persecution, and the fruitful field? Mistress Babylon shall become as a forest, that is, as the church under distress. But when shall this be? Why, when the terrible one is brought low and the scorner is consumed, &c.

What can be more plain than this to prove that Lebanon, even the house in the forest of Lebanon, for that is here intended, was a figure of the church in the wilderness, or in a tempted and persecuted state. For to be turned into a fruitful field signifies the recovering of the afflicted church into a state most quiet and fruitful; fruitful fields are quiet because they are fenced, and so shall the church be in that day.

3. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isaiah 35:1).

What are we to understand by these words if they be not a prophecy of the flourishing state of Christ's kingdom, who, in the days of her persecution, is compared to a wilderness, to a desert, and to solitary places. And she "shall be glad for them"; for what? for that she is rid of the dragons, wild beasts, satyrs, screech owls, great owl, and vulture, types of the beasts and unclean birds of Antichrist (Isaiah 34:13-15).

She shall be glad for them that they are taken away from her and placed far away, for then no lion shall be there nor any ravenous beast; yea, it is the habitation of dragons, where each lay, shall be grass, with reeds and rushes, as it is, Isaiah 35:1-10. And now "the lame man shall leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Read the whole chapter. For that the desert and wilderness is thus mentioned, and that to express the state of the church in trouble by, it is clear that Lebanon is not excluded, nor the thing that is signified thereby, which, I say, is the church in her low estate, in her forest, or wilderness condition.

4. "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together" (Isaiah 41:19). Can any think that trees are the things taken care of here? They are the men that Antichrist has murdered in his heat and rage against Christ, the which God will restore again to his church, when Antichrist is dead and buried in the sides of the pit's mouth. And that you may the better understand he meaneth so, he expreseth again the state of the church as like to a wilderness condition, and promiseth that in that very church, now so like a wilderness, to plant it again with Christians, flourishing with variety of gifts and graces, signified by the various nature and name of the trees spoken of here.

5. "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen" (Isaiah 43:19-20). Here God alludes to the condition of the children of Israel in

the wilderness of old, and implies they shall be in a wilderness again; and as then he gave them water, and delivered them from serpents, cockatrices, vipers, dragons, so he will do now, now to his people, his chosen.

6. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isaiah 51:3).

See here are Zion's waste places, Zion's wilderness, forest, or Lebanon. Next here is a promise that he will comfort her; and what doth this suppose but that she was in her wilderness state, uncomfortable at least as to her outward peace, her liberty, and gospel privileges and beauties? Then here is the comparison, by which he illustrates his promise as to what degree and pitch he will comfort her. "He will make her wilderness like Eden, and her desert like the garden of the Lord." The effects of all which will be she will have joy and gladness; she will be thankful, and be melodious in her voice, in her soul to the Lord. This, I say, will follow upon her deliverance from her desert, her wilderness, her desolate, and comfortless state: all which is more fully expressed by her repeated hallelujahs (Revelation 19:1-6). Which hallelujahs there are the effect of her deliverance from the rage of the beast and great whore, of whose greatness and ruin you read in the two foregoing chapters. Now, I say, since the church was to be in a wilderness condition under the gospel; and since we have this house of the forest of Lebanon so particularly set forth in the Scriptures; and also since this house, its furniture, its troubles, and state, do so paint out this church in this wilderness state, I take it to be for that very thing designed, that is to say, to prefigure this church in this her so solitary and wilderness state.

04.11. Conclusion

[CONCLUSION] We will now therefore here make a brief conclusion of all.

First. This may inform us of the reason of the deplorable state of a professing people. It is allotted to them in this world to be so. The world, and men of the world, must have their tranquility here, and must be possessors of all; this was foreshown in Esau, who had of his sons many that were dukes and kings before there was any king in Israel (Genesis 36:31). God so disposing of things that all may give place when his Son shall come to reign in Mount Zion, and before his ancients gloriously, which coming of his will be at the resurrection, and end of this world, and then shall his saints reign with him; "when Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

Let not therefore kings, and princes, and potentates be afraid; the saints that are such indeed, know their places, and are of a peaceable deportment; "the earth God hath given to the children of men," and his kingdom to the sons of God (Psalms 115:16; Matthew 25:34; Luke 12:32).

I know there are extravagant opinions in the world about the kingdom of Christ, as if it consisted in temporal glory in part, and as if he would take it to him by carnal weapons, and so maintain it in its greatness and grandeur; but I confess myself an alien to these notions, and believe and profess the quite contrary, and look for the coming of Christ to judgment personally, and betwixt this and that, for his coming in Spirit, and in the power of his word to destroy Antichrist, to inform kings, and so give quietness to his church on earth; which shall assuredly be accomplished, when the reign of the beast, the whore, the false prophet, and of the man of sin is out (2 Thessalonians 2:8; Isaiah 49:23, Isaiah 52:15, Isaiah 60:3, Isaiah 60:10, Isaiah 60:11, Isaiah 60:16, Isaiah 62:2; Revelation 21:24).

Second. Let this teach men not to think that the church is cursed of God, because she is put in a wilderness state. Alas, that is but to train her up in a way of solitariness, to make her Canaan the more welcome to her. Rest is sweet to the labouring man. Yea, this condition is the first step to heaven; yea, it is a preparation to that kingdom. God's ways are not as man's. "I have chosen thee," saith he, "in the furnace of affliction." When Israel came out of Egypt, they were led of God into the wilderness; but why? That he might have them to a land, that he had espied for them, that he might bring them to a city of habitation (Ezekiel 20:6; Psalms 107:1-7). The world know not the way of the Lord, nor the judgment of our God. Do you think that saints that dwell in the world, and that have more of the mind of God than the world, would, could so rejoice in God, in the cross, in tribulations and distresses, were they not assured that through many tribulations is the very roadway to heaven (Acts 14:22).

Let this then encourage the saints to hope, and to rejoice in hope of the glory of God, notwithstanding present tribulations. This is our seed-time, our winter; afflictions are to try us of what mettle we are made; yea, and to shake off worm-eaten fruit, and such as are rotten at core. Troubles for Christ's sake are but like the prick of an awl in the tip of the ear, in order to hang a

jewel there.

Let this also put the saints upon patience: when we know that a trial will have an end, we are by that knowledge encouraged to exercise patience. I have a bad master, but I have but a year to serve under him, and that makes me serve him with patience; I have but a mile to go in this dirty way, and then I shall have my path pleasant and green, and this makes me tread the dirty way with patience. I am now in my rags, but by that a quarter of a year is come and gone, two hundred a year comes into my hand, wherefore I will wait, and exercise patience. Thus might I multiply comparisons. Be patient then, my brethren; but how long? to the coming of the Lord. But when will that be? the coming of the Lord draws nigh.

"Be patient," my brethren, be long patient, even "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7-8). THE END

05.00. A DISCOURSE TOUCHING PRAYER

I WILL PRAY WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO-
OR, A DISCOURSE TOUCHING PRAYER;

WHEREIN IS BRIEFLY DISCOVERED,

1. WHAT PRAYER IS. 2. WHAT IT IS TO PRAY WITH THE SPIRIT. 3. WHAT IT IS TO PRAY
WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO.

WRITTEN IN PRISON, 1662. PUBLISHED, 1663.

"For we know not what we should pray for as we ought:-the Spirit-helpeth our infirmities" (Romans 8:26).

05.01. ADVERTISEMENT BY THE EDITOR.

ADVERTISEMENT BY THE EDITOR.

There is no subject of more solemn importance to human happiness than prayer. It is the only medium of intercourse with heaven. "It is that language wherein a creature holds correspondence with his Creator; and wherein the soul of a saint gets near to God, is entertained with great delight, and, as it were, dwells with his heavenly Father."¹ God, when manifest in the flesh, hath given us a solemn, sweeping declaration, embracing all prayer-private, social, and public-at all times and seasons, from the creation to the final consummation of all things-"God is a Spirit, and they that worship him MUST WORSHIP HIM IN SPIRIT AND IN TRUTH" (John 4:24). The great enemy of souls, aided by the perverse state of the human mind, has exhausted his ingenuity and malice to prevent the exercise of this holy and delightful duty. His most successful effort has been to keep the soul in that fatal lethargy, or death unto holiness, and consequently unto prayer, into which it is plunged by Adam's transgression. Bunyan has some striking illustrations of Satan's devices to stifle prayer, in his history of the Holy War. When the troops of Emmanuel besiege Mansoul, their great effort was to gain "eargate" as a chief entrance to Mansoul, and at that important gate there were placed, by order of Diabolous, "the Lord Will-be-will, who made one old Mr. Prejudice, an angry and ill-conditioned fellow, captain of that ward, and put under his power sixty men called Deafmen to keep it," and these were arrayed in the most excellent armour of Diabolous, "A DUMB AND PRAYERLESS SPIRIT." Nothing but the irresistible power of Emmanuel could have overcome these obstacles. He conquers and reigns supreme, and Mansoul becomes happy; prayer without ceasing enables the new-born man to breathe the celestial atmosphere. At length Carnal Security interrupts and mars this happiness. The Redeemer gradually withdraws. Satan assaults the soul with armies of doubts, and, to prevent prayer, Diabolous "lands up Mouthgate with dirt."² Various efforts are made to send petitions, but the messengers make no impression, until, in the extremity of the soul's distress, two acceptable messengers are found, not dwelling in palaces, but in "a very mean cottage,"³ their names were "Desires Awake and Wet Eyes," illustrating the inspired words, "Thus saith the High and lofty One that inhabiteth eternity, whose name is holy: I dwell-with him-that is of a contrite and humble spirit" (Isaiah 57:15). By this we are taught the utter worthlessness of depending upon the prayers of saints on earth, or the glorified spirits of heaven. Our own prayers alone are availing. Our own "Desires-awake" and "Wet-eyes," our own aspirations after God, our own deep repentance and sense of utter helplessness drives us to the Saviour, through whom ALONE we can find access and adoption into the family of our Father who is in heaven. The soul that communes with God attains an aptitude in prayer which no human learning can give; devotional expressions become familiar; the Spirit of adoption leads them with deep solemnity to approach the Infinite Eternal as a father. Private prayer is so essentially spiritual that it cannot be reduced to writing. "A man that truly prays one prayer, shall after that never be able to express with his mouth, or pen the unutterable desires, sense, affection, and longing that went to God in that prayer". Prayer leads to "pure religion and undefiled," "to visit the fatherless and widows in their affliction," and to preserve us "unspotted from the world" (James

1:27). Blessed indeed are those who enjoy an abiding sense of the Divine presence; the Christian's divine life may be measured by his being able to "pray without ceasing," to "seek God's face continually." Men ought always to pray," and to "continue in prayer." This does not consist in perpetually repeating any form of prayer, but in that devotional frame of mind which enables the soul to say, "For me to live is Christ." When David was compassed about with the sorrows of hell, he at once ejaculates, "O Lord, I beseech thee deliver my soul." When the disciples were in danger they did not recite the Lord's Prayer, or any other form, but at once cried, "Lord, save us, we perish." Bunyan, speaking of private prayer, keenly inquires, will God not hear thee "except thou comest before him with some eloquent oration?" "It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling in the heart." Sincerity and a dependence upon the mediatorial office of Christ is all that God requires. "The Lord is nigh unto all them that call upon him-IN TRUTH" (Psalms 145:18). In all that related to the individual approach of the spirit to its heavenly Father, our pious author offended not; but having enjoyed communion with God, he was, as all Christians are, desirous of communion with the saints on earth, and in choosing the forms of public worship, he gave great offence to many by rejecting the Book of Common Prayer. To compel or to bribe persons to attend religious services is unjustifiable, and naturally produces hypocrisy and persecution. So it was with the decree of King Darius, (Daniel 6:1-28); and so it has ever been with any royal or parliamentary interference with Christian liberty. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Romans 14:4). "EVERY ONE of us shall give account of himself to God" (Romans 14:12). All the solemnities of the day of judgment point not merely to the right, but to the necessity of private decision on all questions of faith, worship, and conduct, guided solely by the volume of inspiration. Mansoul, in its regenerate state, is the temple which the Creator has chosen for his worship; and it is infinitely more glorious than earthly edifices, which crumble into dust, while God's temples will be ever glorious as eternity rolls on.

Bunyan, to the sixteenth year of his age, had, when he attended public worship, listened to the Book of Common Prayer. At that time an Act of Parliament prohibited its use under severe and unjust penalties, and ordered the services to be conducted by the rules of a directory. In this an outline is given of public thanksgivings, confessions, and petitions; but no form of prayer. In the preface the Puritans record their opinion, that the Liturgy of the Church of England, notwithstanding all the pains and religious intentions of its compilers, hath proved an offence; unprofitable ceremonies hath occasioned much mischief; its estimation hath been raised by prelates, as if there were no other way of worship; making it an idol to the ignorant and superstitious, a matter of endless strife, and of increasing an idle ministry. Bunyan had weighed these observations, and recollected his former ignorance and superstition, when he counted all things holy connected with the outward forms, and did "very devoutly say and sing as others did."⁴ But when he arose from the long and dread conflict with sin, and entered upon his Christian life, he decidedly preferred emancipation from forms of prayer, and treated them with great severity. He considered that the most essential qualification for the Christian ministry is the gift of prayer. Upon this subject learned and pious men have differed; but the opinions of one so eminently pious, and so well-taught in the Scriptures, are worthy of our careful investigation. Great allowances must be made for all that appears harsh in language, because urbanity was not the fashion of that day in religious controversy. He had been most cruelly imprisoned, with threats of transportation, and even an ignominious death, for refusing conformity to the Book of Common Prayer. Being

conscientiously and prayerfully decided in his judgment, he set all these threats at defiance, and boldly, at the risk of his life, published this treatise, while yet a prisoner in Bedford jail; and it is a clear, concise, and scriptural discourse, setting forth his views upon this most important subject.

Any preconceived form would have fettered Bunyan's free spirit; he was a giant in prayer, and commanded the deepest reverence while leading the public devotions of the largest congregations. The great question as to public prayer is whether the minister should, relying upon Divine assistance, offer up prayer to God in the Saviour's name, immediately conceived under a sense of His presence; or whether it is better, as it is certainly easier, to read a form of prayer, from time to time, skillfully arranged, and with every regard to beauty of language? Which of these modes is most in accordance with the directions of the Sacred Scriptures, and most likely to be attended with spiritual benefit to the assembled church? Surely this inquiry does not involve the charge of schism or heresy upon either party. "Let every man be fully persuaded in his own mind." Nor should such differences lead us to despise each other. Let our first inquiry be, whether the Saviour intended a fixed form of prayer? And if so, did he give His church any other than that most beautiful and comprehensive form called the Lord's Prayer? And did he license any one, and if so, who, to alter, add to, or diminish from it? On the other hand, should we conclude that "We know not what we should pray for as we ought, only as the Spirit helpeth our infirmities," then must we rely, as Bunyan did, upon the promised aid of that gracious Spirit. Blessed, indeed, are those whose intercourse with heaven sheds an influence on their whole conduct, gives them abundance of well-arranged words in praying with their families and with the sick or dejected, and whose lives prove that they have been with Jesus, and are taught by him, or who, in Scripture language, "pray with the spirit and with the understanding also." GEO. OFFOR.

05.02. ON PRAYING IN THE SPIRIT.

ON PRAYING IN THE SPIRIT.

"I WILL PRAY WITH THE SPIRIT, AND I WILL PRAY WITH THE UNDERSTANDING ALSO"-(1 Corinthians 14:15).

PRAYER is an ORDINANCE of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent in action, that it getteth of God, both for the person that prayeth, and for them that are prayed for, great things.⁵ It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God, as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer; as also between that in the heart, and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayer; but eschewing this method, my business shall be at this time only to show you the very heart of prayer, without which, all your lifting up, both of hands, and eyes, and voices, will be to no purpose at all. "I will pray with the Spirit." The method that I shall go on in at this time shall be, FIRST. To show you what true prayer is. SECOND. To show you what it is to pray with the Spirit. THIRD. What it is to pray with the Spirit and understanding also. And so, FOURTHLY. To make some short use and application of what shall be spoken.

05.03. WHAT PRAYER IS.

WHAT PRAYER IS.

FIRST, What [true] prayer is. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God. In this description are these seven things. First, It is a sincere; Second, A sensible; Third, An affectionate, pouring out of the soul to God, through Christ; Fourth, By the strength or assistance of the Spirit; Fifth, For such things as God hath promised, or, according to his word; Sixth, For the good of the church; Seventh, With submission in faith to the will of God.

First. For the first of these, it is a SINCERE pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks, when he mentions prayer. "I cried unto him," the Lord "with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear" my prayer (Psalms 66:17-18). Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense (Psalms 16:1-4). Then "ye shall seek me and find me, when ye shall search for me with all your heart" (Jeremiah 29:12-13). The want of this made the Lord reject their prayers in Hosea 7:14, where he saith, "They have not cried unto me with their heart," that is, in sincerity, "when they howled upon their beds." But for a pretence, for a show in hypocrisy, to be seen of men, and applauded for the same, they prayed. Sincerity was that which Christ commended in Nathaniel, when he was under the fig tree. "Behold, an Israelite indeed, in whom is no guile." Probably this good man was pouring out of his soul to God in prayer under the fig tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, "The prayer of the upright is his delight" (Proverbs 15:8). And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting. "I have surely heard Ephraim bemoaning himself thus; Thou has chastised me, and I was chastised, as a bullock unaccustomed to the yoke" (Jeremiah 31:18). Sincerity is the same in a corner alone, as it is before the face of the world. It knows not how to wear two vizards, one for an appearance before men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not lip-labour that it doth regard, for it is the heart that God looks at, and that which sincerity looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

Second. It is a sincere and SENSIBLE pouring out of the heart or soul. It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of diverse things; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, &c.

1. A sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart. For right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it (1 Samuel 1:10; Psalms 69:3). David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, &c., (Psalms 38:8-10). Hezekiah mourns like a dove (Isaiah 38:14). Ephraim bemoans himself (Jeremiah 31:18). Peter weeps bitterly (Matthew 26:75). Christ hath strong cryings and tears (Hebrews 5:7). And all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." Then cried I unto the Lord (Psalms 116:3-4). And in another place, "My sore ran in the night" (Psalms 77:2). Again, "I am bowed down greatly; I go mourning all the day long" (Psalms 38:6). In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

2. Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul, to bless, and praise, and admire the great God for his loving-kindness to such poor vile wretches. "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.⁶ Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's" (Psalms 103:1-5). And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, "Be careful for nothing, but in every thing by prayer, and supplication, with thanksgiving, let your request be made known unto God" (Php 4:6). A sensible thanksgiving, for mercies received, is a mighty prayer in the sight of God; it prevails with him unspeakably.

3. In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame. "Thou, O lord of hosts," saith David, "hast revealed to thy servant, saying I will build thee an house; therefore hath thy servant found in his heart to pray - unto thee" (2 Samuel 7:27). This provoked Jacob, David, Daniel, with others-even a sense of mercies to be received-which caused them, not by fits and starts, nor yet in a foolish frothy way, to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being sensible, sensible, I say, of their wants, their misery, and the willingness of God to show mercy (Genesis 32:10-11; Daniel 9:3-4). A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the Papistical mass-book,⁷ being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

Third. Prayer is a sincere, sensible, and an AFFECTIONATE pouring out of the soul to God. O! the heat, strength, life, vigour, and affection, that is in right prayer! "As the hart panteth after the water-brooks, so panteth my soul after thee, O God" (Psalms 42:1). "I have longed after thy precepts" (Psalms 119:40). "I have longed for thy salvation" (Psalms 119:174). "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God" (Psalms 84:2). "My soul breaketh for the longing that it hath unto thy judgments at all times" (Psalms 119:20). Mark ye here, "My soul longeth," it longeth, it longeth, &c. O what affection is

here discovered in prayer! The like you have in Daniel. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God" (Daniel 9:19). Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, "And being in an agony, he prayed more earnestly" (Luke 22:44). Or had his affections more and more drawn out after God for his helping hand. O! How wide are the most of men with their prayers from this prayer, that is, PRAYER in God's account! Alas! The greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing (Psalms 69:3; Psalms 38:9-10; Genesis 32:24, Genesis 32:26).

All this is too, too evident by the ignorance, profaneness, and spirit of envy, that reign in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts: but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, It is a pouring out of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans. "All my desire is before thee," saith David, "and my groaning is not hid from thee" (Psalms 38:9). And again, "My soul thirsteth for God, for the living God. When shall I come and appear before God? When I remember these things, I pour out my soul in me" (Psalms 42:2, Psalms 42:4). Mark, "I pour out my soul." It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As in another place, "Trust in him at all times; ye people, - pour out your heart before him" (Psalms 62:8). This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom. "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deuteronomy 4:29).

Again, It is a pouring out of the heart or soul TO GOD. This showeth also the excellency of the spirit of prayer. It is the great God to which it retires. "When shall I come and appear before God?" And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under heaven; that in God alone there is rest and satisfaction for the soul. "Now she that is a widow indeed, and desolate, trusteth in God" (1 Timothy 5:5). So saith David, "In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort: - for thou art my rock and my fortress; deliver me, O my God, - out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God, thou art my trust from my youth" (Psalms 71:1-5). Many in a wording way speak of God; but right prayer makes God his hope, stay, and all. Right prayer sees nothing substantial, and worth the looking after, but God.

And that, as I said before, it doth in a sincere, sensible, and affectionate way.

Again, It is a sincere, sensible, affectionate pouring out of the heart or soul to God, THROUGH CHRIST. This through Christ must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent or eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth (John 14:6). "If ye shall ask anything in my name"; "whatsoever ye shall ask the Father in my name, I will do it" (John 14:13-14). This was Daniel's way in praying for the people of God; he did it in the name of Christ. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (Daniel 9:17). And so David, "For thy name's sake," that is, for thy Christ's sake, "pardon mine iniquity, for it is great" (Psalms 25:11). But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ, or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of him; "for he that cometh to God, must believe that he is" (Hebrews 11:6). And so he that comes to God through Christ, must be enabled to know Christ. Lord, saith Moses, "show me now thy way, that I may know thee" (Exodus 33:13). This Christ, none but the Father can reveal (Matthew 11:27). And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard (Matthew 16:16).⁸ Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c., (Psalms 18:2; Psalms 27:1; Psalms 28:1). Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield," &c., (Genesis 15:1). The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of him (John 3:5, John 3:7; John 1:12). And therefore, secondly he, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as a part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God (Ephesians 5:30). So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being "accepted in his Beloved" (Ephesians 1:6). And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union also, is the Holy Spirit conveyed into him, whereby he is able to pour out himself, to wit, his soul, before God, with his audience. And this leads me to the next, or fourth particular.

Fourth. Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God through Christ, by the strength or ASSISTANCE OF THE SPIRIT. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the heart to God, it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God.

So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire (Leviticus 10:1-2). But I shall speak more to this under the second head; and therefore in the meantime, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be "according to the will of God (Romans 8:26-27).

Fifth. Prayer is a sincere, sensible, affectionate pouring out of the heart, or soul, to God, through Christ, in the strength and assistance of the Spirit, FOR SUCH THINGS AS GOD HATH PROMISED, &c., (Matthew 6:6-8). Prayer it is, when it is within the compass of God's Word; and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still in his prayer kept his eye on the Word of God. "My soul," saith he, "cleaveth to the dust; quicken me according to thy word." And again, "My soul melteth for heaviness, strengthen thou me according unto thy word" (Psalms 119:25-28; see also Psalms 119:41-42, Psalms 119:58, Psalms 119:65, Psalms 119:74, Psalms 119:81-82, Psalms 119:107, Psalms 119:147, Psalms 119:154, Psalms 119:169-170). And, "remember thy word unto thy servant, upon which thou hast caused me to hope" (Psalms 119:49). And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the Word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him, and also to argue, and supplicate, according to the Word; thus it was with Daniel, that mighty prophet of the Lord. He understanding by books that the captivity of the children of Israel was hard at an end; then, according unto that word, he maketh his prayer to God. "I Daniel," saith he, "understood by books," viz., the writings of Jeremiah, "the number of the years whereof the word of the Lord came to Jeremiah, - that he would accomplish seventy years in the desolations of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Daniel 9:2-3). So that I say, as the Spirit is the helper and the governor of the soul, when it prayeth according to the will of God; so it guideth by and according to, the Word of God and his promise. Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it. I could now pray to my Father, and he should give me more than twelve legions of angels; but how then must the scripture be fulfilled that thus it must be? (Matthew 26:53-54). As who should say, Were there but a word for it in the scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the scripture will not warrant this kind of praying, for that saith otherwise. It is a praying then according to the Word and promise. The Spirit by the Word must direct, as well in the manner, as in the matter of prayer. "I will pray with the Spirit, and I will pray with the understanding also" (1 Corinthians 14:15). But there is no understanding without the Word. For if they reject the word of the Lord, "what wisdom is in them?" (Jeremiah 8:9).

Sixth. FOR THE GOOD OF THE CHURCH. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people are so linked together that if the good of the one be prayed for, to wit, the church, the glory of God, and advancement of Christ, must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given to her. He then that prayeth for the peace and good of Zion, or the church, doth ask that in prayer

which Christ hath purchased with his blood; and also that which the Father hath given to him as the price thereof. Now he that prayeth for this, must pray for abundance of grace for the church, for help against all its temptations; that God would let nothing be too hard for it; and that all things might work together for its good, that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John 17. And all Paul's prayers did run that way, as one of his prayers doth eminently show. "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Php 1:9-11). But a short prayer, you see, and yet full of good desires for the church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere, and without offence, until the day of Christ, let its temptations or persecutions be what they will (Ephesians 1:16-21; Ephesians 3:14-19; Colossians 1:9-13).

Seventh. And because, as I said, prayer doth SUBMIT TO THE WILL OF GOD, and say, Thy will be done, as Christ hath taught us (Matthew 6:10); therefore the people of the Lord in humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best. Yet not doubting but God will answer the desire of his people that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get that advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good. "Yet this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," that is, we asking in the Spirit of grace and supplication (1 John 5:14-15). For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God" (1 Corinthians 2:11). But more of this hereafter. Thus you see, first, what prayer is. Now to proceed.

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