

it anywhere command you any thing that is *bad*? Let the bitterest enemy of God upon earth, say so, and prove it if he can. I here in defiance of the Devil, and all his instruments and servants, challenge them in their bitterest malice, to say the worst they can of the Gospel, or of true Religion, and prove that ever it encouraged men to sin, or that ever any was a loser by it! O wonderful! Must the God of heaven indite such Laws against all evil, condemning it, and threatening damnation for it: and yet will these wretches have the faces to say that it is long of the *Scripture* or of *Religion* that the world is *Evil*? What! Will preaching *against your wickedness* make you *wicked*? If it do, be it known to the faces of you, that it is *you*, and not *preaching* that shall be one day found to be the cause, and be condemned for it. Must Princes and Parliaments make Laws to hang thieves and murderers! and when they have done, will you say it is long of *them* and their Laws that men are *robbed and murdered*? Why this is not yet so impudently unjust as you deal with God. For they threaten but hanging, and he threatneth everlasting damnation against sin; and executeth it on all the unconverted, as sure as he threatneth it. And would you have him yet do more to testify his dislike of sin? Tell me, thou that blasphemest the holy commands of thy Creator? Wouldst thou have him do more then *everlastingly to damn unconverted sinners*, to prove that he is no friend or cause of sin? what should he do more? Is there a greater plague then Hell to threaten? Or wouldst thou have him do more to shew how much he loveth Goodness, then to *command* it, and *perswade* men daily to it, and to promise *Everlasting Glory* for their *Reward*? Is there any *greater Reward* to be promised? I tell thee blasphemer, to the Justifying of my Lord, that all the world hath never done the thousandth part against mens faults, as God hath done. Never were there stricter Laws against them, then his Laws. And never more terrible executions. And yet wilt thou say, that its long of God, or *Scripture*, or *Religion*, that the world is naught? If thou stay a little longer impenitently in thy blasphemy, till death have but given thee the mortal stroak, (and its hard at hand) thou shalt then be answered in another manner, and God will easily justifie himself, and stop all such vile and arrogant mouths, and confute thee with an everlasting Vengeance. Remember that thou wast forewarned.

9. Yea furthermore, you are confuted and shamed by your own complaints. What is it that you quarrel with the Law of God for? is it not because it is so strict, and forbiddeth sin, and threatneth damnation for it? Is it not because it requireth so much goodness, and telleth you that none of the unconverted ungodly shall be saved? And what is it that you quarrel with the godly for? Is it not for serving God, and because they will not be as bad as others? And yet the same tongues dare blaspheme the Laws of God, and say, the world is the worse for them! And the same tongue dares revile the godly as the cause that the world is so bad! What should one say to such unreasonable men, that will at the same time murmur at the Holy word and wayes of God, because they contradict the wickedness of the world, and threaten them with Hell fire because they repent not, and yet say it is long of this very word, and the preaching and obeying of it in a holy life, that the world grows worse! O impudent mouths! that at once revile the servants of Christ, because they will not be as bad as others, and yet say that its they that make the world so bad. God will very shortly stop such unreasonable mouths.

10. And if your words were true, then it would follow that all Gods greatest Mercies are worth nothing, yea, that they are a hurt to us, and curses rather then blessings. What is the Gospel worth, if the reading, and preaching, and practising of it, do make the world worse, and only trouble men? What are all Gods Ordinances worth, if this be the fruit of them? And why hath he appointed Pastors and Teachers for his Church, if this be all the good they do? Nay what is Christ himself worth to the world, if those are the worst men that most obey him, and study his word, and diligently seek him! O unworthy souls! is this all your thanks to God for a Christ when you are lost by sin? and for the Gospel that offereth you everlasting life? and for the Ministry of your Pastors that would teach you the way of life? May we not take up the Prophets exclamation, Isa. 1. 2. *Hear O heavens, and give ear O earth: I have nourished and brought up children, and they have rebelled against me: The Ox knoweth his Owner, and the Ass his Masters crib: but this people doth not know the Lord, nor Consider.*] Your beast doth not take his provender to be naught for him, and rather choose to be without it. And you are worse then beasts in your dealing with the

Lord:

Lord: and when he hath provided you a Christ, a Gospel, Teachers, and holy Ordinances, even the preciousest things in the world, you unthankfully refuse them, yea and reproach them; and take them to be naught for you, and say that it is long of *them* that the world is so bad! O horrid ingratitude! when miserable souls are in the captivity of sin and Satan, and within a few steps of everlasting fire, the God of Mercy sends his Son, his Word, and Ministers, to help them out, and set them free, and save them from Hell before it be too late; and what entertainment have they! They are reviled by these wretches as if they came to make them worse, and do them a mischief, and not to save them! Righteous is the Lord that condemneth such as would not be saved, and as took salvation for an injury. And just were God, if he should take away the Gospel, and his Ministers and his people, from so unthankful and unworthy a generation as this that are weary of them, and say they are the *troublers of the world*, and think that they do them more hurt than Good; and as the *Gadarens* by Christ, *desire him to depart out of their coasts*, *Matth. 8. 34.* Be content a while, unworthy souls! You shall not long be troubled with a Christ, or with the Gospel, or with Preaching, or with Praying, or with the company of these precise people, that you so much dislike. Sleep on but a few nights more, and pass on but a few dayes further, and you shall come to a place before you look for it, where you shall never have their company more, and where you shall be out of the *reach of Preaching, and Praying, and Holiness*, and of *Hope*. And in the mean time, were it not for the sakes of those whom God will convert and save, this *troublesome Gospel* and *Holy people* should be taken from you, and given to a people that will be more thankful and more fruitful, because *you put it from you and have judged your selves unworthy of everlasting life*, *Acts 13. 46. Matth. 21. 41.* No thanks to you that England is not like the Indians, and as miserable as you would have it.

II. And why should we believe you when *we see that you judge clean contrarily for your bodies, then you do for your souls?* I have never heard any of you say, [*It was never good world since our land was fruitfull, and since so much corn came to the market; It was a better world when men had nothing but roots to feed on.*] And yet would you be believed, when you say that

it was better when men had not so much of the Scripture, and of Christ and holiness, the food, the life, the health of souls?

12. And I the less believe you, because I find that *this hath been the common speech of others in all former ages.* They that lived in the dayes of your fathers, said so of the former times [*It was formerly a better world then now.*] And if you had lived in those dayes of your fathers fore-fathers, you would have heard *them* say the same. Its common with men to feel the evil thats present, and to praise the days that are past, whose evil they felt not, or have forgotten. But hear what God saith, Eccles. 7. 10. [*Say not thou, What is the Cause that the former dayes were better then these? for thou dost not enquire wisely concerning this.*] Eccles. 1. 9. *The thing that hath been, it is that which shall be: and that which is done, is that which shall be done, and there is no new thing under the Sun.*]

13. And little cause have we to believe you, when we have present experience that your words are false. We see that those are the best, that are most Godly. He is blind that seeth not an exceeding difference betwixt them and such as you that speak against them. Do not we see that they are sober, when some of you are drunken? and that they are seeking heaven when you are seeking the world? and that they are providing for their souls and pleasing God, and imployed in the most sweet and heavenly works, while you are pampering the flesh, or making provision to satisfie its lusts? Do we not hear their speeches are of God, and their salvation, and things that edifie, while you curse or swear, or talk filthily, or idly and unprofitably like dreaming or distracted men? And yet would you make us believe that you are as good as they, and that Religion makes men worse?

But you say, that for all this they are secretly as bad as others. Foolish malice! If it be secret, how do you know it? If you know it, how is it secret? and its marvail that you do not make it known! Is it not easie to say so by a Job, or a Samuel, or by Christ himself, if saying so may serve turn, and a wicked tongue may pass for proof? You may say that in secret I commit all the sins imaginable: and how can I disprove you, when I have no witness, but only by desiring you to prove it if you can? But O happy are the servants of the Lord, that are even in secret alwayes in the presence of their Judge, who will bear witness for them, and justifie them against malignant tongues!

But

But you say, that *they are as covetous as other men, though they are more Religious.* But this is as shameful a falshood as the former. Do we not see the contrary in the open fruits? *Covetous men* are the forwardest to call others *Covetous*, because they would have no body hinder or cross them in their *Covetous* desires or designs. And then they are saying, [*O such a professor used me thus, and such a one did thus*]; and usually they partially relate the case, as their own *Covetous* hearts encline them passionately to judge it. And perhaps they may meet with a worldly hypocrite that seemeth *Religious*; which is no more to the disgrace of *Religion*, then *Cham* was in the Family of *Noah*, or *Absolom* in the house of *David*, or *Judas* in the Family of *Christ*. Do not you call your selves *Christians* your selves? And yet *Christianity* is never the worse, because you are wicked that profess it. But sure I am that the servants of *Christ* are not comparable to you in *Covetousness*. For as I find *God* describing them in his Word, to be a people *dead to the world, whose conversation is in heaven*, so I see that they can spare time from worldly business, while they and their households serve the *Lord*; and so cannot you: They are seeking *Heaven*, when you are seeking *earth*; And we may know what a man loveth, if we know what he seeketh. And again I must bear witness from my own experience, that in this place where I live, I have reason to believe, that where other men of their ability give a penny to the poor for charitable uses, those that you call *precise* and think *too Religious*, do give six, if not twice six, and some of them much more then I will express. There are few weeks but we have occasion to try it by voluntary collections for some needy persons, or charitable uses; and therefore we have much opportunity to know; besides contributions at *Sacraments*, and other publick occasions.

But you say, that *in former times there was more Love among neighbours then is now: Then there was more familiarity and kindness, and less hatred, and malice, and contention, then now.* I answer, Am I not sure by constant experience, that there is far more love among the godly then among you? Do I not see how dear they are to one another? and how sweetly and familiarly they converse together, and joyn in prayer and holy exercises, and conferr about their everlasting state? Do I not see that they are ten times more liberal to relieve each other in distress, then you are? Many and many a time I have seen them give ten or twenty

shillings

Shillings in collections to relieve godly people in distress, when those of you that are richer give but *two pence* or a *groat* to your companions, in the like Collections? And what makes them be so much together, if there be not *Love* among them? I profess to you, I never yet saw any thing that is worthy the name of *Love* and *Peace* among any other sort of men.

But perhaps you will say, that *there are contentions and differences among them about Religion, which the world was never troubled with before.* To which I answer, 1. What differences or contentions do you see among them in *this Town* or *Parish*? Among *five hundred* people that you count *Precise*, what one is there among us that is either *Anabaptist*, or *Separatist*, or *Antinomian*, or *Arminian*, or of any other sect? What one that separateth from any Ordinance of publick Worship? What differences do you know among us? Is there here any *more Churches* than one? Do you hear any contendings? Do you see any thing like a difference among us all? For my part, I know of none: Nor but of one in the *Parish* (that is turned from us) which is a simple, ignorant, harmless man, that turned *Anabaptist*. For as for the *Apostate Infidels* that joyn with you that are *ungodly*, we have nothing to do with them, but lament their misery.

14. Another thing that hindreth our Belief of you, is, that we see that it is only ignorant or wicked men that are of this opinion, and say that the world is the worse for *Godliness*, or the *Preaching of the Gospel*. Not a man saith so that knoweth what he saith, and that ever felt the power and sweetness of the *Gospel* upon his soul: But only those that are blinded by the world, and serve the flesh, and are drowned in lust, and know not what they speak against. And shall we regard the judgement of such men?

15. And moreover, when you say that the world was better when there was less *Godliness* and *Teaching*, you contradict all history, and therefore are not to be believed. You know not well what is before you: much less do you know what hath been in your fore-fathers daies. Be it known to you, we have as full advantage to know that, as you have. Many and many a large Volume have I read, concerning the state of the world before us, which tell us of far greater wickedness in our fore-fathers daies, then are in these. If you will not believe me, I will shew it to any of you, that can read and understand, at any time when you will

will come to me : I will shew you the *words* of the Chroniclers, and Historians of those ages, that make more lamentable complaints of the vices of those times, and tell us of far more evil then, and of a far greater scarcity of good, then can be truly spoken concerning us. And are you that *never saw* those daies, to be believed before them that *saw them* ?

16. And I am sure also that you speak falsely, *because you make the most barbarous Heathens to be most happy, and the worst of men to be the best.* If it be *best* where there is least Religion, and least Teaching, or meddling with holy things; then are the naked Indians the best, and the Cannibals that live on the flesh of men. These be they that are least troubled with preaching and Religion. And if you think that these miserable souls are *best* and *happiest*, I pray you go to them, and be happy with them. And by my consent the Magistrate shall promote your happiness, and send you thither.

17. And would you have us believe you, when you *contradict your selves* ? Out of your own mouthes will we silence or condemn you. It is Christ that teacheth us to be Holy. And do you not pretend your selves to believe in Christ ? That which you dislike as a troublefom or needless thing, is nothing but *serious Christianity it self.* And do you not say your selves that you are *Christians* ? Do not you profess the Articles of the Christian Belief ? And what do we but practice that which you profess ? We do but obey that God whom you say you believe in, as the Father Almighty, maker of heaven and earth, and all things. We do but love the Lord our Saviour, whom you say you believe in as your Saviour. We do but obey the Holy-Ghost that sanctifieth all that God will save, whom you also profess to believe in your selves. We practise that *Communion of Saints* which you deride, and yet profess that you believe. We seek after the remission of sin, and that life everlasting, which you take on you to believe your selves. And will you profess to Believe these things, and yet say they are *naught*, or that it was never a good world since they were regarded and practised ? And do you not profess to take the ten Commandments for the Law of God, which all men should obey ? And what do we but endeavour to obey them ? All that which you hate as too much preciseness, is nothing but the obeying of these ten Commandments. And O that we could do it better ! And do you not use in the saying of the *Lords Prayer*, to

pray that the *Name of God* may be *Hallowed*, and his *Kingdom* come, and his *Will* be done, yea even as it is done in *Heaven*? And yet will you say with the same mouth, that it *was never a good world* since *Gods name* was *Hallowed*, and since his *Kingdom* was *advanced*, and his *Laws* so much *regarded*, and his *Will* obeyed? O hypocrites! Is this your *praying*? and do you look *such prayers* should be accepted, which you hate and speak against your selves? You pray that you may not be led into *Temptation*, but *delivered from evil*! and yet you run into temptation, and take that *Evil* to be *Good*. How oft have I heard men, when the *Commandments* have been repeated, which require us to *take the Lord only for our God*, and not to *take his Name in vain*, and to *Remember to keep holy the Sabbath day*, to joyn to it as their prayer, [*Lord have mercy upon us, and encline our hearts to keep this Law*] and when they come home, revile those people that are willing to *keep it*, and that will not *take Gods Name in vain*, and forbear the *keeping holy of his day*, as they do themselves. Either give over professing the *Christian Belief*, and using the *Lords Prayer*, and praying that you may *keep the Commandments of God*, or else give over *reviling* those that do it. Either say plainly that you are *Heathens* and no *Christians*; or else never say, that a *Christian Life* is *hurtful* to the world, nor make it the matter of your reproach.

18. And I must needs say that I am the more assured that your words against Religion are false, because *I know that they please the Devil, who is the Father of Lyes*; and are just such as he would have you speak, and would speak himself if he had but liberty, and his appearance would not marr his cause. When thou art railing at *Godliness*, and saying that this Religion is the trouble of the world, and that the servants of *Christ* are but a company of busie hypocrites, just so would the *Devil* have thee speak. I can prove it fully from the *Scriptures*, and from his *Nature* and *designs*. You could not speak more agreeably to his mind. If he had hired you, and written down every word which he would have you speak, you could not more punctually obey him. Do you plead against *Holiness*, and for a *careless and ungodly life*? Do you *despise the righteous*, and *justify the wicked*? Just so would the *Devil* have you do. If he stood by you and prompted you (as indeed he doth, though you do not know it) those are the very words that he would have you say. Indeed when he is compelled, the

the Devil himself speaketh better then you : as in *Acts* 16. 17. he saith, [*These men are the servants of the most high God, which shew unto us the way of salvation*] These are better words then yours : But when he is left to himself, and speaketh of his own, he speaketh just as you do : and shall we believe you when the Devil sets you on, and you speak the words of the lying spirit ?

19. And I the less believe you, when you say that the world is the worse for Preaching and Religionsness, because I know from whence this comes. You take that to be the best, that is the worst; and that to be the worst, that is indeed the best. You judge after the flesh, and take those for the best times when you have most prosperity, and may sin with least contradiction and molestation, and be least troubled in your sensual course. These are your good daies, which wise men know to be your slavery and misery. It is never a good world with you, when your consciences are troubled, and your sores are lanced, and Satan cannot keep his garrison in peace; and when you cannot be permitted to drink, and swear, and game, and revell without controll. And if this be your good world, I had rather have a prison or a pair of stocks with Christ and the Gospel which you despise, and with the means and hopes of the world to come, then to have your good world, which is but the quietest passage to damnation. You are not yet to be believed : stay till you see the end, and what comes of it, and then tell us which was the good world.

20. Lastly, if all this will not serve, I will silence you and shame you, if you have any shame left. If Religion and so much serving of God do make the world worse, and those be the worst times where there is most of these, then Heaven would be worse then Earth or Hell, even the worst place in all the world. For no place hath so much Holiness as Heaven. Nowhere is there so much ado about the Praise and Service of God, as there is in Heaven. There they do nothing else but that which you revile, and that in highest fervour and perfection. They Rest not day or night saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, *Rev.* 4. 8. Dost thou know the man on earth that is most precise, and holy, and diligent for God ? Why the lowest of the Saints in Heaven go quite beyond him. And in good sadness, dost thou take Heaven to be the worst place ? and think that so much Holiness will make it troublesom ? Bear witness then

against thy self, Out of thy own mouth art thou condemned. How canst thou expect to be admitted into Heaven, that takest it for so bad a place? Thou *teachest* God to thrust thee back, and say to thee, *Be gone; here is nothing but Holiness, which you could not abide: You shall go to a place where Religion and Holiness shall not trouble you.*

Well Sirs, Consider now as men of Reason, of all these twenty Reasons which I have given you, and then tell me, whether that be not the better world, and the better soul, where there is most Faith and Holiness.

CHAP. VI.

Holiness is the only way of Safety.

I Have proved to you that *Holiness is best for Common-wealths*, and given you many General undeniable evidences, to prove that it is *Best for all men in particular*: I shall now come to the *particular evidences*, and shew you *wherein* it is that it is *Best for all men*.

There are *three* sorts of *Good* that men have to look after. The first is the security of their *Life and Being*; the second is their *moral well-being*; and the third is, their *Natural well-being*. This last also is divided into three branches, and consisteth in our *Profit*, our *Honour*, and our *Pleasure*.

So that here are *five* several sorts of *Goodness* to be considered of; and you will find that *Holiness is Best*, beyond all comparison, in each respect. 1. In respect of *Safety*. 2. In point of *Honesty*. 3. In point of *Gain*. 4. In point of *Honour*. And, 5. In point of *Pleasure or Delight*. If I prove not every one of these, then tell me, I promised more then I could perform: But if I do prove them, I look that you that Read it, should promise presently to come in to God, and a Holy life, and faithfully perform it.

I. And that *HOLINESS IS THE SAFEST WAY*, I prove thus. 1. That man is in a *safer* state that is delivered from the power of Satan, then he that is in his bondage, and

and taken captive by him at his will. But all the un sanctified are in this captivity, and all the sanctified are delivered out of it; as the Scripture most expressly tells us, *Ephes. 2. 1, 2, 3* [*And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the Prince of the Power of the air, the Spirit that now worketh in the children of disobedience: among whom we also had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, &c.*] So *2 Tim. 2. 25, 26.* [*In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.*] And *Acts 26. 17, 18.* [*I send thee to open their eyes, and turn them from darkness to light, and from the power of Satan unto God.*] And *Col. 1. 13.* [*Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son.*] Satan is the Ruler and theaylor of the ungodly, that leadeth them to sin, and so to destruction, and keepeth them for torments at the day of wrath. And is he safe that is in the Devils power? If he should appear to thee, and lay hold of thee, thou wouldst not think that thou were safe. But his possession of thy soul is far more dangerous: Thou dost not believe that thou art in his power: But thy blindness sheweth it; and thy enmity to the way of Holiness sheweth it; and thy ungodly life doth fully shew it; and the Scripture affirmeth it of all such: and what need there any further proof? But the sanctified are all delivered from this slavery; and though the Devil may rage against them, he shall not prevail.

2. Moreover, those that are United to Jesus Christ, and are become the living Members of his Body, are certainly safer then those that are yet strangers to him, and have no special interest in him: But all that are sanctified are thus united to Christ, and made his members: and all the un sanctified have no part in him. He that hath the Son hath life, and he that hath not the Son hath not life, *1 John 5. 12.* [*John 15. 6, 7, 9, 10.* *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask, what ye will, and it shall be done unto you. As the Father hath loved me, so have I loved*

you; continue in my love. If ye keep my commandments, ye shall abide in my love:] Yee are my friends if ye do whatsoever I command you, v. 14.] Eph. 5. 25, 26, 27, 29, 30. [Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it, with the washing of water, by the word: that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. No man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. For we are Members of his Body, of his flesh, and of his bones.]

Judge by these passages whether the sanctified are not safe. If the Love of Christ, and his Merits, and his Power cannot keep them safe, then nothing can. If the Saviour cannot save them, none can. Is not the very flesh of Christ safe? are not the members of his Body safe? are not his friends, his spouse and beloved safe? If Christ can save us, we are safe. For who can conquer him? Or who can take us out of his hands? John 10. 28. If he be for us, who shall be against us? and if he justifie us, who shall condemn us? Rom. 8. 33, 34, 35.

But is it so with the ungodly? No: they have no part nor lot in this matter, but are in the gall of bitterness and bond of iniquity, because their heart is not right in the sight of God, Act 8. 21, 23.

3. Moreover, he that hath escaped the Curse of the Law, and hath his sins forgiven him, and is justified from all things that could by the Law be charged on him, is safer then he that is under the Curse, and hath all his sins yet lying on his soul; But the first of these is certainly the case of the sanctified, and the other of the unsanctified, Gal. 3. 10, 13. As many as are of the works of the Law are under the Curse: for it is written, Cursed is every one that continueth not in all things that are written in the book of the Law to do them. — Christ hath redeemed us from the curse of the Law, being made a Curse for us] Rom. 3. 23. For all have sinned, and come short of the glory of God] And Mark 4. 12. shews, that the unconverted have not their sins forgiven them.] Joh. 3. 18. He that believeth on him is not condemned, but he that believeth not is condemned already] And Act. 26. 18. To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me.] Rom. 8. 1. There is no Condemnation

nation to them that are in Christ Jesus, that walk not after the flesh but after the Spirit] Abundance more such passages of holy Scripture do assure us that all the *unsanctified* are *unpardoned*, and all the *sanctified* are *Justified*, and delivered from the Curse. And which of these are in the *safer* state?

Did one of you owe ten thousand pounds more then he were worth, or had you committed twenty known felonies or murders, would you think your selves *safe*, without a *pardon*? Would you not be looking behind you, and afraid of almost every man you see, lest he came to apprehend you? O what a case is that man in that hath so many thousands sins to answer for? and hath such a load of guilt upon his soul? and so many terrible threatnings of the Law in force against him? Do you not fear every hour, lest death arrest you, and bring you to the prison of the bottomless pit? But the sanctified is delivered from this danger. A thousand sins indeed were against us; but we have a pardon of them all to shew. In Christ we have *Redemption through his blood, the forgiveness of sins*, Col. 1. 14. The law hath nothing now against us: and therefore we are *safe*.

4. Those are *safer* that are *dearly beloved of the Lord*, and *reconciled to him*, and taken for his *Children*, then those that are his *Enemies*, and *hated by him*, and *under his displeasure*. But most Certainly the former is the state of all the *sanctified*, and the later is the state of the *ungodly*.

You shall see both in the words of God. Psal. 5. 4, 5. *Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee; The foolish shall not stand in thy sight: thou hatest all the workers of iniquity.*] Psal. 7. 10, 11. *My Defence is of God which saveth the upright in heart: God judgeth the Righteous; and God is angry with the Wicked every day.*] Psal. 45. 7. *Thou lovest righteousness, and hatest wickedness.*] Luk. 19. 27. *Those mine enemies that would not I should reign over them, bring them hither, and slay them before me.*] Ephes. 2. 3. *We were by nature the children of wrath.*] A hundred more such places, shew you the state of the *unsanctified*.

But how different is the case of the renewed upright soul? 2 Cor. 6. 16, 17, 18. [*Ye are the Temple of the living God: as God hath said I will dwell in them, and walk in them, and I will be their God, and they shall be my people: Wherefore come*

out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.] Joh. 1. 12. But as many as received him, to them gave he power to become the sons of God.] Rom. 8. 16, 17. The spirit it self beareth witness with our spirit, that we are the children of God: And if Children then heirs, heirs of God, and joynt heirs with Christ.] Mal. 3. 17. And they shall be mine saith the Lord of hosts in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.] Heb. 8. 12. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.] Col. 1. 21, 22. [And you that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreprouceable in his sight.] Psal. 32. 1, 2. Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.] Zech. 2. 8. He that toucheth you, toucheth the apple of mine eye.]

Judge now by these plain expressions form the Lord, who it is that is in the safer state, the godly or the ungodly. Is he the safer that is hated by the God of heaven, or he that is most dearly loved by him? He that is under his displeasure, or he that is his delight? Why man! if God be against thee, thou art *no where safe*? not in the strongest Castle! not in the greatest Army! not in the highest dignity! not in the merriest company! Thou knowest not but a Commission is gone out for death to strike thee in thy next recreation, or fit of mirth? How knowest thou but death is ready to strike, while thou art eating, or drinking, or talking, or sleeping? Thou hast no security from an angry God. Till he be reconciled, thou art nowhere safe! This may be thy fatal day or night for ought thou knowest. And if once the mortal blow be struck, and thy soul be taken from thy body unrenewed, O man, where then wilt thou appear! O wonderful stupidity! that thou dost not eat thy bread in fear, and do thy work in fear, and sleep in fear, and live in fear, till thou be sanctified!

But to the soul that hath God for his security, what can be dangerous? or what condition (while he keeps close to God) can be unsafe? *The Father that gave us unto Christ, is greater then all, and no man can take us out of his hands, Joh. 10. 28, 29. Con-*
quer

quer Heaven, and conquer the Saints ! *There is their City, their garrison, their conversation, Phil. 1. 20. Heb. 11. 10, 16. what enemy, what policie, what power can endanger him, that God will save and hath undertaken for ? We were never safe one day or hour, till we were friends with God. [Deut. 33. 27. The Eternal God is thy refuge, and underneath are the everlasting arms.] Psal. 46. 1, 2, 5, 7. God is our refuge and strength, a very present help in trouble : therefore will not we fear, though the earth be removed, and though the mountains be carryed into the midst of the sea — God is in the midst of her, she shall not be moved : God shall help her, and that right early — The Lord of hosts is with us, the God of Jacob is our refuge] Psal. 91. 1, 2, He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress ; my God, in him will I trust.] This is the confidence, and joy and glory of the Saints, Psal. 59. 16, 17. I will sing of thy Power, yea I will sing aloud of thy mercies in the morning, for thou hast been my defence and refuge in the day of my trouble : Unto thee O my strength will I sing : for my God is my defence, and the God of my mercie.] Psal. 89. 26. Thou art my Father, my God, and the Rock of my Salvation.] See Psal. 27. 5. & 61. 2. & 62. 2, 6, 7. & 94. 22. Prov. 18. 10. The Name of the Lord is a strong tower : the righteous run into it and are safe.] Prov. 21. 31. Safety is of the Lord] Psal. 4. 8. Quietly may we repose our selves to rest, for it is the Lord only that maketh us dwell in safety.] But is it thus with the ungodly man ! O no : when they say Peace and safety to themselves, suddenly destruction cometh upon them as travel upon a woman with child, and they shall not escape, 1 The. 5. 3. [For their Rock is not like our Rock, even our enemies themselves being judges] Deut. 32. 31. Why else do they desire in times of danger that they were in the case of the Servants of the Lord ? If they thought themselves as safe as the Regenerate, why do they wish at the hour of death, that they might but die the death of the Righteous, and their later end might be as his ? Numb. 23. 10.*

5. Moreover, he is certainly more safe, that is an heir of the promises, and hath the word of God engaged for his safety, then he that hath no promise from God at all, nor any such security to shew : But all the faithful have interest in the promises ; in which

the ungodly have no share. Surely he is safe to whom the Lord hath promised safety. O what a precious treasure might here open, to shew you the safety of true believers? I will cull out but a few of the Promises for a tast. Prov. 1. 32, 33. [The turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But who so hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.] Prov. 29. 25. Who so putteth his trust in the Lord shall be safe.] Prov. 3. 21, 22, 23. My Son, let them not depart from thine eyes: keep sound wisdom and discretion; so shall they be life unto thy soul and grace unto thy neck: then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou lye'st down, thou shalt not be afraid: yea, when thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.] Deut. 33. 12. [The beloved of the Lord shall dwell in safety by him, the Lord shall cover him all the day long, and he shall dwell between his shoulders.] Psalm 55. 22. Cast thy burden on the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.] Psalm 14. 5. God is in the generation of the righteous.] Psalm 34. 15, 17, 19, 20. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their trouble. Many are the afflictions of the righteous; but the Lord delivereth him out of all. He keepeth all his bones. Evil shall slay the wicked, and they that hate the righteous shall be desolate.] Psal. 37. 28. For the Lord loveth judgement, and forsaketh not his Saints, they are preserved for ever: but the seed of the wicked shall be cut off.] Ver. 37, 39, 40. [Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the End of the wicked shall be cut off: But the salvation of the Righteous is of the Lord, he is their strength in the time of trouble: And the Lord shall help them and deliver them from the wicked, and save them, because they trust in him.] Psalm 73. 26. [My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.] Isa. 49. 15. [Can a woman forget her sucking child, that she should not have compassion on the Son of her womb? Yea, they may forget: yet will not I forget thee] He hath said, I will not fail

fail thee nor forsake thee, Heb. 13. 5. Matth. 6. 25. *Take no thought for your life, what ye shall eat, or what ye shall drink, &c.*]
 Match. 10. 28, 30, 31. *Fear not them which kill the Body, and are not able to kill the soul — The very hairs of your head are all numbred*] Isa. 41. 10. [*Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: Yea, I will help thee: yea I will uphold thee with the right hand of my righteousness*] See ver. 13, 14. Isa. 43. 1, 2. *Fear not, for I have redeemed thee: I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, &c.*] The Lord preserveth the way of his Saints, Prov. 2. 8.] Psalm 31. 23. [*O Love the Lord all ye his Saints: for the Lord preserveth the faithfull*] Psal. 97. 10. *he preserveth the souls of his Saints, he delivereth them out of the hand of the wicked*] Psalm 145. 18, 19, 20. *The Lord is nigh unto all them that call upon him: to all that call upon him in truth: He will fulfill the desires of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that Love him: but all the wicked will he destroy.*] Prov. 20. 22. [*Say not, I will recompence evil: but wait on the Lord, and he will save thee*] Heb. 10. 23. *He is faithfull that hath promised.*]

I hope the believer will not be weary to read over all these precious promises, which are his security from God, for soul and body. I sum up all in that one, 1 Tim. 4. 8. *Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.*] Judge whether Godliness be the safest state. Can a man of so many promises be unsafe? But instead of these the ungodly are threatened with everlasting vengeance.

6. He is safer that hath continually a guard of Angels, as certainly all the faithful have, then he that hath none, but is a prisoner of the devil, as the ungodly are.

Hear the Scriptures, Psalm 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*] Psalm 91. 11, 12. *He shall give his Angels charge over thee, to keep thee in all thy wayes: They shall bear thee up in their hands lest thou dash thy foot against a stone.*] Matth. 18. 10. [*Take heed that ye despise not one of these little ones: for I say unto you*

that in heaven their Angels do alwayes behold the face of my Father which is in heaven.] Heb. i. 14. [Are they not all ministering spirits sent forth to Minister for them who shall be heirs of salvation? And have the wicked any such attendance for their security? No: but a fearful captivity to the Devil.

7. Lastly, that is the *safest* state where a man is *safe* from the *Greatest Evil*. Everlasting misery is the great evil, which the *Godly* are initially *saved* from: They are *lyable* to *afflictions* as well as others; but not to *Damnation*, and therefore they are *safe*. They must be sick and die as well as others: but they shall escape *Eternal death*. Yea, they are already *passed* from *death to life*, 1 John 3. 14. and have *Eternal life begun* within them, John 17. 3. *He that hath the Son hath life: 1 John 5. 12.* [John 5. 22. *Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life,*] ver. 28, 29. *Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the Resurrection of life, and they that have done evil, to the Resurrection of damnation.*] Psalm 1. 4, 5, 6. *The ungodly are not so; but are like the chaff which the wind driveth away: therefore the ungodly shall not stand in the judgement; nor sinners in the Congregation of the righteous: For the Lord knoweth the way of the Righteous; but the way of the ungodly shall perish.*]

If yet you are *unresolved* whether *Godliness* be the only way of *safety*, I dare say it is because you believe not the holy Scriptures. For there the doubt is as fully decided as any one in all the world. O how blessed is the state of the poorest most afflicted Saint, that may alway say, *My soul is safe!* If my health, or wealth, or friends be gone; yet am I safe from *everlasting misery*. Other things I shall have as God seeth best for his honour and my spiritual good: but salvation I may be sure of, if I abide in Christ.] What needs he fear, that hath escaped Hell! But O the dreadful case of the ungodly! that are passing to damnation when they never think of it! Their Bodies may be strong, their riches great, and they may fare sumptuously every day, Luke 16. 19. But O what a case are their poor souls in! and where will they be when this mirth is ended! Luke 16. 25. They are not safe from Hell one hour.

CHAP. VII.

Holiness is the only Honest Way.

WE have tryed whether the way of Godliness or Ungodliness be the *safest*. Let us next try which is the *Honestest*; of which one would think we should never meet with a man so shameless as to make a question. But experience telleth us that such there are, yea and that they are very common: Even in their reproaching of a Holy life, they will joyn the boastings of their own *Honesty*; and say, Though we swear or are drunk now and then, and make not such a stir about Gods service and our salvation, yet we are as *Honest* as these preciser people, that make more ado, and censure us as ungodly.] As truly and wisely as if a common whore should say, [I am as *Honest* as these precise people that will not play the harlots as I do:] And as wisely as if a *Thief* should say, Though I steal for need, I am as honest as these precise people that will not steal.] But yet we have this advantage by these shameless boasts, that still the *Name* of *Honesty* is in credit, and the worst men honour it, by pretending to it, while they dishonour themselves by their renouncing the *Thing* it self and by the impudency of their pretences.

Honesty is nothing but *true Virtue*, or the *Moral Goodness* of the *Mind* or *Action*: An *Honest man* and a *Good man*, is indeed all one: *καλός* or *καλοκαγαθός* with the Greeks; one that is both inwardly virtuous, and manifests it in the cleanness and integrity of his life, in the sight of men. All men for ought I can perceive, would be *accounted Honest*. This reputation *Honesty* hath among its vilest enemies, that they approve the *Name*, and would not appear to be its enemies, till they have put some *other Name* upon it: While they *hate Honesty*, and persecute it, they would be *called Honest men* themselves. And therefore by the consent of all the world, friends and foes, that is the *Best way* which is the *Honestest*.

O that you would all but stand to this, in the *choosing* of your *course*, and in your daily practice! Will you all agree upon a *Holy life*, if I prove it past all doubt to be the *Honestest*?

O that you would! Yea, if I prove that there is no man *truly Honest* in the world, that is not *truly Godly*? If you would stand to this, you would soon be changed. Indeed it is nothing but but *Disbonesty* that we would have you changed from. And if you will not stand to this, but will refuse *Honesty* when you know it, for shame lay by the *Name* of *Honesty*, and wisa not men to *call* you *Honest* any more. Either *be* what you would be *called*; or give men leave to *call* you as you are. Let us come then to the *tryal*, and see who is indeed the *Honest man*; the *Godly* or the *ungodly*.

1. I have already told you, that *God* who is the most infallible Judge, hath given his sentence on his peoples side. If you will think your selves that it is not those that *Thieves* and *Harlots* call *Honest* that are so likely to be *Honest*, as those that wise men and vertuous men call so: We have then far greater Reason to conclude, that it is not those that you call *Honest*, that are so fit to be judged such, as those that *God* calls so. How say you? will you not freely give us leave to take *Gods* judgements or *Word* before yours? If not, we will *take leave*. And *God* calls all the *ungodly* by the name of *Evil* and *Wicked* men! and the godly are they that he calleth *Upright*, *Good*, and *Honest*. The whole Scripture, you know, if you know any thing of it, speaketh in this language. *Luke* 8. 15. It is they that *hear the Word* and *keep it*, and *bring forth fruit with patience*, that receive it into *honest* and *good* hearts. This is the life that is *acceptable* in the sight of *God our Saviour*, which is [in all *Godliness* and *Honesty*.] These are inseparable, *Godliness* and *Honesty*. *1 Tim.* 2. 2, 3. Indeed the Greek word here is that which signifieth *gravity* and *seemliness* of behaviour: but that which is frequently translated [good] is it which signifieth the *truly Honest*. And you know none of the *ungodly* are ever called *Good* in Scripture, but clean contrary. *Prov.* 11. 6. *The righteousness of the upright shall deliver them, but transgressors shall be taken in their own naughtiness.* So *vers.* 18. 19, 20. [The wicked worketh a deceitful work, but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life, so he that pursueth evil, doth it to his own death. They that are of a forward heart are an abomination to the Lord: but such as are upright in their way, are his delight.] Everywhere you see how *God* abhorreth the *ungodly*, and extolleth those that love and fear him. *Christ* calleth the *ungodly* [Evil men, that eat of the evil