



A
DISCOURSE
OF THE
Nature and Excellency
OF THE
Grace of Patience:

Delivered in Two
SERMONS.

By *ELIAS KEACH.*

Preached just upon his present Sore and
Great Afflictions.

ROM. V. iii. iv.

iii. *But we Glory in Tribulation, also knowing, that Tribulation worketh Patience.*

iv. *Patience Experience, and Experience Hope, &c.*

LONDON: Printed for the Author,
and Sold by *John Marshall* at the *Bible*
in *Grace-Church-street*, 1699.

THE

Epistle to the Reader.

THE Author of these Sermons is well known in this City and Nation, as also in Foreign Countreys; in which Places he has been instrumental of doing much good to Souls, and planting several Churches. There be many can call him Father, who were begotten under his Ministry; and are blessing God, that ever they saw his Face, and heard his Voice: Great Work has been done (even in this City) by him; but now God has afflicted him, and we fear will call him home, he has had great and long Work for Patience, of which he hath had a great measure; he has been quiet under the Rod, eyeing the Hand of God in all his Trials: He has look'd more to Gods hand, and design in Suffering him so greatly to be afflicted; than at the Rage of Satan, and the Malice of Men, who have been the Instruments of great Part of his Trials.

This Servant of God hath been sufficiently judg'd, and condemn'd by many, though I am satisfied unjustly. But it is not whom Man condemns that is condemned, but such

The Epistle to the Reader.

whom God condemns: Our dear Lord Jesus tells us, Matth. 5. 9, 10. That blessed are they that suffer Persecution for Righteousness sake, and have all manner of evil spoken against them falsely for his sake: For their's is the Kingdom of Heaven. It is no matter what we suffer here from Men, so it be falsely, and for Christs sake; for the Kingdom and Crown of Heaven is weighty enough to make amends for all. The Cross is the way to the Crown, for they that suffer with, and for Christ here, shall reign with him hereafter in Glory, Rom. 8. 17.

'Tis sad to hear how he hath been reproached, though there are many know it is unjustly, and have cleared him; but none like to that Testimony which now on his Sick-bed, he declares, he has in his own Conscience. Who can stand before Envy?

Reader, I shall detain thee no longer from what follows, but desire that God may bless it, and make it of great and good Use to thy Soul.

I Subscribe my Self, your
Servant for Jesus sake.

Shadwel, Octo-
ber, 2. 1699.

N. Wyles.

A Discourse of the Nature and Excellency of the Grace of Patience.

SERMON I.

JAMES I. iv.

*But let Patience have her perfect Work,
that ye may be perfect and entire,
wanting nothing.*

THE Jews, for their Unbelief and great Sin, were expell'd their own Country and Scattered abroad on the Earth; and tho' God might have reveal'd the Gospel unto some of each Tribe to the working Faith in them, yet these were not exempted from their Tribulations and Temptations: But God suffering these for their Benefit, the Apostle *James* writes this Epistle, for their

support and direction; and begins, *ver. 3.* and excites them rather to rejoyce, than mourn, even when they fall into manifold troubles. *Count it all joy, when ye fall into divers Temptations;* not but Temptations are Afflictions: And Afflictions, for the present, are not joyous but grievous; but these tending to the production of the peaceable Fruits of Righteousness as ordered by the Finger of Divine Wisdom and Goodness are grounds of Joy: So that turning our eyes from the present face and countenance of things, looking to the event and end of them, and the design of God herein, there is a strong foundation of joy and comfort, unto the Christian exercis'd herewith, *Rom. 5. 3.* so the Apostle here rendering his Reason for this Exhortation, saith *ver. 3. Knowing this, that the trial of your Faith worketh Patience.* You may rejoyce under present Temptation with good reason; 1. Because they prove and try your Graces; Faith in particular. 2. Faith being put into lively Exercise, produceth Patience, which is a Grace settling and quieting the Heart, under trouble, and indeed, if this be attain'd under trouble, 'tis as good as present deliverance out of Trouble; for there is little difference 'twixt these

these, Whether my Back be strengthened to my Burden, or the Burden taken off from my Back; but the Back should be thoroughly strengthened. So here in my text. *But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* Wherein you have two principal Parts; 1. The Exhortation, *But, Let,* &c. 2. The reason thereof, *That ye, may,* &c. Whence take this Observation.

Doct. That every Believer ought to labour after the perfecting of the Grace of Patience.

In speaking to this Truth, I propose this Method, to shew you,

1. When Patience hath her perfect Work, &c.

2. Make the useful Application.

1. When hath Patience her perfect Work?

Sol. When the Heart of a Christian quietly resigning it self up to God, doth courageously bear up, hold on, and hold out, to the end of his Tryals and Afflictions, without Murmuring and Repining, &c. This Description, hath di-

vers Parts, and I shall, God willing, speak to each of them, and the perfect Work of Patience is,

1. The resigning the Heart up to God. This supposes a Man to be a renewed Man; for Man in his unregenerate State is at enmity with God, and averse to him, and while he remains in that state, looking upon God as his Enemy, he will not intrust him with his Wordly Concernment, much less with the disposal of himself: For who will voluntarily yield up himself to his supposed Enemy, from whom he can expect no Smile, but Frowns; not Preservation and safety, but Destruction and Ruin; 'tis inconsistent with Reason to expect good from the Hand of our Enemy; therefore the ground of a Man's Trust and Confidence in God, is the apprehension of him, as reconciled to him in Christ, and his Friend; and not only so, but a Friend that hath given his Word and Promise to do him good: For tho' a Man be my Friend, yet if I have not his Word to protect me, I have not assurance of his Protection, tho' his Friendship be some ground of hope, it is not a sure ground of Confidence, unless I have his Word; and if he be my Friend, and I have his Word; yet

yet he being a Creature, subject to Change, may, upon Secondary Consideration, see cause to Change his Mind; or else, for want of Ability, and Power to help me; gives me just cause to doubt of, and suspect Help from him; the Consideration hereof, Strikes off the Hand from laying hold on such a Helper in time of Distress. Now then, it is plain, that a Man must apprehend God to be his Friend, and one willing to protect him; yea one that hath promised to do him good, and is Faithful, Immutable, and able to save him to the uttermost; before I freely resign myself up to him, and his Conduct; and, indeed, this supposes a Man not only to have Grace, but a Considerable degree and measure thereof. For weak Christians have Grace, tho' they are often full of Doubts and Wavering; and where there are these Staggerings and Doubtings; the Soul doth not fully trust in, and settle himself upon Divine Conduct; so that a Man is a thriving Christian, and growing up to the Stature of Christ, that hath attain'd to this, &c. And this brings me to the second part of this Description.

2. The quiet resignation of the Heart.

A Person bewrays his averfness to God, that doth not freely and quietly yield to his Conduct, but is rather fore'd and constrain'd thereunto by some occurring Providences rather than his own Choice; this is like a Persons yielding himself into the Hand of his Enemy, because he is compell'd hereunto by the force of his Arms; this supposes a Man to be a Stranger to God, and unacquainted with him, being destitute of any true Work of Grace, and yet such a one is yet under the Law, and in a legal Spirit; not voluntarily yielding to and calling upon God, but constrain'd so to do by Reason of his present Burdens; *Hof. 5. 15.*
In their Affliction, they will seek me early:
 A Gospel Principle enclines a Person to trust in God, from a Love and Affection to him; and not to yield and cry to him from a Principle of legal and slavish Fear, as a Malefactor yields and cries to the Judge that pronounces Sentence of Death upon him; a Believer hath an interest in God through Christ, as a Child hath in his Father; and therefore resigns up himself to God as to his compassionate Father, with a filial Obedience and Observance, and as one that is oblig'd by reason of the near Relation to protect

him,

him, take care of him, and make provision for him; for the Parents are to lay up for, and provide for their Children; therefore he that cries and yields out of slavish Fear, doth it not out of Love to God, but from a regard to and Love of himself; but he that yields from a Gospel Principle, doth it out of a filial Fear and Love; and so without disorder, quietly resigns himself, as apprehending God to have an unchangeable Love to him, &c. And this brings me to the next (*viz.*) the

Third Branch of this Description, *viz.* Bearing up against the Billows of Opposition and Affliction. 'Tis no hard matter to be quiet and patient; when in Peace and without Trouble; for a Man to have a competent Satisfaction, while all things run smoothly, and according to his Hearts-desire; while a Man sits under his own Vine and Fig-tree, while the Clusters hang thereon; to Sail delightfully in a Calm and smooth Sea, to be satisfy'd when he abounds with this Worlds good; and contented when none oppose him, and seek his hurt; to have a multitude of Potent Friends, and but a few impotent Adversaries; for such a one to be patient ar-

gues not that he hath Grace, but that he is in his Fools Paradise, settled upon the Lees of carnal Comforts, according to his sensual Wishes; but let God strip him of these, his Heart, like *Nabals*, will Die within him, he hath lost his Heaven, and drops down into his Hell. But when outward Peace is taken away from a Man, that he cannot turn himself to the right Hand or the left, but beholds himself encompassed with Trouble and black Clouds of darkness, when all things run aukardly and contrary to his carnal Expectations, and is frustrated and disappointed in all his Attempts and Designs; for a Man then to bear up, argues him to be a gracious Person, and one that hath resign'd himself up to God and his Conduct, and when he hath his outward Comforts, Enjoyments, and necessary Supplies taken from him, and he is changed from a plentiful and prosperous to a poor and mean Condition and Estate in the World, and is constrain'd to be beholden to them, that have been as his Servants feeding at his Table; now to be quiet and not chang'd in his Temper, although his Condition be thus chang'd, argues Truth of Grace; yea, when a Mans former Friends are

meta-

metamorphos'd into Adversaries: Yea, intimate Friends into open Enemies, and them that he laid in his Bosom seek to tear out his Heart, and ruin him in his Name and Reputation in the World; and when he has given them no Provocation so to do, and he hath not a few, but a multitude of Enemies, and them Potent and Strong, having great Advantages to injure him, and but a very few weak and impotent Friends, that though they have a Will, yet have not Power and Ability to help and support him; no not so much as Skill and Judgment to Counsel and Direct him in his Extremity: I say, for such a one to endure all this quietly, without tossing and flogging in his Spirit, argues him patient; and not only to have Truth of Grace, but Strength of Grace; surely he that bears up against all these Billows of Opposition, Trouble and Affliction, must be a growing Christian, and one that hath Everlasting Arms underneath to support; for when Creature-Comforts are taken from him, he would sink, had he no Refuge to fly unto in this his distressed Condition; such one is like-minded with the Prophet, *Hab. 3. 17.* *Although the Fig-tree shall not blossom, neither shall*

Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet I will rejoyce in the Lord, I will Joy in the God of my Salvation, &c. This leads me to the

Fourth Branch. Couragiously, bearing up. To bear up against the Billows of Affliction indeed argues Grace; but to bear up with Courage, and an undaunted Spirit argues a higher Degree of Grace; some Christians make a shift just to hold up their Heads when encompassed about with many Troubles, this declares a measure of Faith; but when they are kept from fainting Fits under these Weights and Pressures, this shews their Faith to be strong. Men may move softly with a heavy Burden on their Shoulders, but when they walk briskly with a mighty Burden, surely their Backs are strong and their Spirits lively. To bear the Cross of Christ, argues the Truth of Grace, but undauntedly to endure any Suffering for Christ, yea to rejoyce in Tribulation, declares a Man hath a high degree of Grace, that he hath not only Faith, but strong Faith; he doth not only Love Christ, but greatly

greatly Loves Christ; he that doth me a Kindness is certainly Friendly, but he that joyfully does me good is the more hearty Friend; under great Afflictions to be found in our Duty, is a sign of Sincerity; but chearfully to serve the Lord then, as in a Day of Prosperity, declares that the Service of God is our Delight; and to serve him with more Courage and Constancy of mind in the Hour of Temptation, shews that Adversity suits us better than Prosperity: And if God may have more Glory by our Affliction, we should take heed how we Pray for the removal of it; for 'tis hardly consistent with Grace, to desire our own ease more than Gods Glory, and he that bears up thus couragiously is satisfy'd God is glorify'd by his Afflictions, and his Heart made better: Hence it is, that he chearfully holds up, besides he hath Apprehension of Gods special Presence, and his supporting Grace, &c. This brings me to the next Thing,

Fifthly, The Work of Patience appears when a Christian not only holds his own, but passes on in the Day of Trouble. Couragiously to bear up and keep our Ground, when a Troop of Temptations oppose us, declares us strong

strong Combatants for Christ; but to pass on and rush through the Army of Temptations and Troubles, and to gain Ground and Advantage to our Souls thereby, argues us to be more than Combatants: Yea, not be sway'd by them or overcome, but without receiving a foil, to press forward in our Faith and Obedience, argues us, *To be more than Conquerors, through Christ that loved us*, Rom. 8. 37. This shews not only that our Temptations are too weak for our Graces, but that our Graces are abundantly too strong for them; and is a most clear Evidence of our Interest in Christ: For small Temptations at a glance, sway and overcome a carnal Heart, yea, and sometimes foil a weak Christian, but when we meet powerful Temptations, and not only are not foil'd, but not staggered, yea not stopt in our Course of Faith and Obedience; this declares us to be strong Christians, and endu'd with Patience, &c. But,

6. Holding out to the end of our Afflictions and Temptations; Patience hath not her perfect Work, altho we bear up, bear up courageously, hold on for a Time, unless we hold out to the End; we gain not the Honour of Victory,
if

if we faint in the height of the Battel ;
 neither shall we arrive at our Home, if
 we tire in the mid-way ; the Honour of
 the former part of the Day is lost, if we
 are vanquish'd in the after part. *He
 that endures to the end shall be saved,*
 Mat. 10. 22. When a Man is exceedingly
 provok'd, and urg'd to bear it, with-
 out Heart-risings against his Enemies,
 argues his Patience for the present, but
 after higher Provocations, to fly out into
 Impatience and unseemly Motions,
 Gestures, and Words ; shews Patience
 hath not her perfect Work in that Man.
 So tho' we endure the Chastenings of the
 Lord for a time ; yet if after a long con-
 tinuance of Stripes we become discontent,
 Patience hath not her perfect Work :
 But, as continuance in well doing, dis-
 tinguishes us from Temporary Christians ;
 so continuing patient to the end of our
 Troubles, gives us a right to that Ho-
 nourable Title of Patient Men, &c.

7. Without Murmuring or Repining.

A patient Man is quiet and still, and
 satisfied under the sharpest Strokes that
 God lays upon him : As considering
 God doth no Unrighteousness ; neither
 suffereth the least Trouble to befall his
 People ; but therein he proposeth his
 own

own Glory and their benefit, and this makes him quiet and still under the Rod ; a carnal Man only considers the Strokes, not the end of Gods striking ; and so Frets, and Fumes, and Blasphemes, because of his Pains. A Child through Ignorance repines and takes on grievously, when the Potion operates, that was Administered, for the purging away the Corrupt Humors of the Body : Which a grown Person of sense and Judgment indures it contentedly as considering the Benefit he may receive thereby in the End, tho' for the present 'tis not over pleasing. Sanctified Reason, teaches not only to bear Afflictions, but quietly to bear them ; to repine, shews the Dissatisfaction of the Mind ; and reproches God ; at least charging Him with Unkindness and want of Bowels ; when indeed 'tis the Kindness and Love of God, that occasions our Afflictions. *Isa. 27. 9. By this shall the Iniquity of Jacob be purged. And this is all the Fruit to take away his Sin ;* tho' the Sin of a Believer cannot plunge him into Hell ; yet it procures to many, Chastenings here, and lessens the weight of his Crown hereafter : And therefore God afflicts, to prevent a greater Affliction. His design

sign in suffering present Troubles, is
 to take us from our present, and prevent
 future and worser Sins and Sorrows.
 God sees how bad we would be; and
 the Miseries we should plung our selves
 into, if he did not use this Method; and
 to repine and murmur at his Kindness
 and Goodness, shews the little Acquain-
 tance we have with him, or Love to him;
 therefore, tho' we indure Affliction,
 Trouble, and Opposition; yet if we be,
 with an unwilling willingness, and with
 an uneasiness in our Spirits, we bring
 little or no Glory to God in our Adver-
 sity; and as the weakness of our Grace is
 evident, so our Comfort is small, or none
 at all; the Psalmist saith, *Thy Rod and
 Thy Staff Comfort me; yea tho' I walk
 through the Valley of the shadow of Death I
 will fear no evil, for thou art with me,*
 Psal. 23. 4. When a Christian considers
 that tho' he is involv'd in Trouble and
 Temptations, yet the Lord, in a way of
 Covenant Love and Mercy, is with him;
 this keeps up his Spirits from swooning,
 and his Heart from murmuring: God
 hath promised, to be with his People in
 their Troubles, in their increasing
 Troubles, Job 5. 19 *He shall deliver thee
 in six Troubles, yea in seven there shall*

no Evil touch thee. God delivers his People in their Troubles, he doth not say out of them (tho' that is a Truth,) but he supports us under them; his Eye is upon us in every Trouble, and his Hand stretched out, to hold us up, in six or seven: When one Trouble, falls on the back of another; and his Design is, that none of them shall do us any hurt. *There shall no evil touch thee.* There is no Sting, no Poison, no Curse in the Afflictions of the Lords People: Tho' there is a present Pain, 'tis for thy present, and will produce a future Advantage: When this is seriously considered, *The poor hath Hope, and Iniquity stoppeth her Mouth,* Job 5. 6. If the Corrections of the Lord, do his People no harm, yea on the contrary, are much for their Advantage, and do them much good; then murmuring and repining, under our Troubles, is a great Evil. But, *Behold, happy is the Man whom God Correcteth: therefore despise not thou the chasting of the Almighty,* Job 5. 17. God manifesting a Fatherly Love in these Corrections, for the reclaiming, and the recovery of his People, to make their Hearts better, and prevent their greater offences and sharper Afflictions; ought therefore to be admired

mired and praised, for permitting Trouble to befall us, since his Wisdom, Goodness, and Love, occasioneth the Permission thereof for the good of our Souls: Such therefore that repine and murmur, greatly offend him, and do themselves no kindness thereby; when his chastenings are patiently and thankfully endured, and the Soul cries out, Blessed be the Lord, this is not Hell! This is far less than I deserved; and many that have brought more glory to God, and served him far better in their Generation, have passed under more grievous Sufferings, and forer Trials: I say, when these are taken kindly and endured patiently, the Lord usually hastens their Deliverance: His Heart melts as it were, at the quiet Sufferings of his People, and his Bowels earn towards them; that the Rod drops out of his hand, or he throws it into the Fire; and takes up and embraces his Children: But as a Father continues chastising, and lays on sharper strokes when his Child is obstinate, and refractory under his chastenings; till such time as he takes it quietly, and humbles himself at his Feet: So the Lord keeps the Rod in his Hand, 'till he hath obtained his End in Correcting, and brought down the proud

proud Stomachs of his People; that they lie quiet and still at his Foot, under the Strokes of his Hand: If when we bear the Yoke, we like a Heifer, unaccustom'd to it turn and twist our Neck, our pain is double thereby: So discontent and repining under Affliction, doubles that Affliction, discovers the Strength of corruption, and the absence of Patience: Therefore Patience hath not her perfect Work, unless we hold out to the End, without murmuring, or repining, &c. Thus have I shew'd you when Patience hath her perfect Work, &c. Now,

Secondly, *I come to the Use of this,*

I. Use of Information. This shews us the excellency of a patient Christian: Patience is a Glorious Ornament, and sets off the Beauty and Lustre of Christianity.

1. A Patient Christian, is a great Lover of God and Christ; had he not a good Opinion of God, he would not be quiet under the correcting Hand, of God; and in deed, 'tis because he loves God, that he fears to offend him, by the appearanc of Evil, by a seeming Dissatisfaction of his Providential Methods:

thods : For Discontent, and Impatience,
 bewrays a Man's Dissatisfaction, and dis-
 covers his Pride ; such a one thinks that
 matters are not well and wisely ordered
 by God ; but if he had the management
 of them, they would be better carri'd on ;
 while he that patiently submits, sanctifies
 the Name of God, magnifies his Wis-
 dom, and manifests the Faith and Strength
 of his love to God : The apprehension
 of the Truth and reality of the Love of
 God to him, causeth him patiently to
 resign up himself to Divine Conduct.
 Who fears any damage to befall him,
 from the Hand of a Friend, that dearly
 loves him? *Love is stronger than Death* :
 many Waters cannot quench it, neither
 can the floods drown it ; the Billows and
 Waters of Affliction, cannot quench the
 flaming Affection of a Christian to God ;
 yea, his Love is rather augmented, than
 abated under his Troubles, because he is
 assured the Lord will do him no hurt, but
 good by Afflicting him. Jer. 25. 6.
Provoke me not to Anger, &c. and I will do
you no hurt. 'Tis a provoking Evil, to
 dislike God's proceedings, when he is a-
 bout to do us good. The patient Man
 loveth God ; and therefore likes what-
 soever he doth. He that loveth a Man,
 makes

makes use of all Means and Opportunities
 to manifest it ; but he that hath no Love,
 takes hold of any Advantage to quarrel
 with him, nothing is pleasing, where
 there is no Love ; therefore a Man cheer-
 fully bears up under his Afflictions, and
 holding out to the End, without mur-
 muring, declares his Love to God ; and
 such a one, manifests great Love to the
 Lord Jesus Christ : Seeing he not only
 writes after his Copy, *who was led as a
 Lamb to the slaughter, and as a Sheep before
 the shearer is dumb, so opened he not his
 mouth, he was oppressed, and he was afflict-
 ed, yet he opened not his mouth, Isa. 53. 7.*
 And hath learnt the art of Patience by
 his Example, who taught saying, Mat. 11.
*29. take my yoke upon you, and learn of me,
 for I am meek and lowly in heart, and ye
 shall find rest unto your souls.* But also, be-
 cause he would not dishonour Christ, nor
 his profession of him by an unseemly car-
 rage, under the greatest Afflictions: Least
 he should thereby discourage, any from
 looking after a Personal Interest in him.
 Besides, he knows, unless a Man deny
 himself, and take up *his Cross daily, he
 cannot be Christ's Disciple.* And as he
 knows 'tis his greatest Happiness, to have
 the Testimony of his Conscience, that
 he

he is a Follower of the Lamb, wherefo-
 ever he goes ; so he esteems it a great
 Honour, that as his own Heart condemns
 him not, so others cannot justly charge
 him with an Un-Christian like Spirit :
 Especially, when he is beset with strong
 Temptations, and involv'd in great
 Troubles ; and 'tis the strength of his
 Love, that makes him thus willing
 to have fellowship with Christ in his
 Sufferings. And truly herein, *Paul* hath
 declared manifestly, the Strength of his
 Love to Christ, when he not only desires
 to be found in him, not having his own righ-
 teousness, Phil. 3. 9, 10. but saith he, that
 I may know him and the power of his resur-
 rection, and the fellowship of his sufferings,
 being made conformable unto his death. An
 experienc'd Christian is not easily cow'd
 by his Adversaries, nor dismay'd when
 great Troubles overtake him ; because
 when he first set out, he had Information
 of these in the way to Heaven : And
 that through much tribulation, we must en-
 ter into the kingdom of God, Acts 14. 22.
 And Christ told him as much, John 16. 33.
 In the World ye shall have Tribulation ; he
 is therefore so far from being daunted
 when Trouble comes, that his Love to
 Christ is the more encreas'd, seeing he

is counted worthy to suffer, yea rejoices that he is honour'd with a Conformity to his great Lord and Master herein. *Peter* exhorts weak Christians to courage and undauntedness, when such like things befall them, and labours to prepare them against such a Day of Thundering and Lightening, 1 Pet. 4. 12, 13, 14. *Beloved, think it not strange concerning the fiery Tryal, which is to try you as though some strange thing happened unto you. But rejoice in as much as ye are Partakers of Christs Sufferings; that when his Glory shall be revealed, ye may be glad also with exceeding Joy. If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory, and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorify'd; Ver. 15. But let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a busie Body in other Mens matters: ver. 16, 17. Yet if any Man suffer as a Christian, let him not be ashamed, but let him glorifie God, on this behalf. For the Time is come that Judgment must begin at the House of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God? Thus Christian being fore-warn'd is fore*

arm'd, and these Tryals when they come, rather encrease than abate his Love to Christ, because they are Marks of his Favour, and not Tokens of his Wrath; *For whom he Loves he chastens, &c.* Certainly then a patient Resignation of the Heart to God in great Tribulations, argues a Man to be an experienc'd Christian, and a great Lover of God and Christ, &c.

12. Joy is a Fruit of the Spirit, and such Patience in a Christian, argues him to be furnished with this excellent Grace; else how is it, that when exercis'd with manifold Tribulations and Afflictions, his Countenance is not in the least altered? The Wise Man saith, *Prov. 15.*

13. *A merry Heart maketh a chearful Countenance;* and truly, when once a Mans Heart sinks, his Countenance retains not his former Lustre, but there are external Tokens in his Face, of the internal Sorrows of his Heart: Sudden Passions in the Mind, discover themselves presently in the Countenance, and then deep Afflictions and great Temptations must needs make some Alterations, unless prevented by some inward Joy; and this must Spring from some spiritual and invisible Cause; seeing he is without any

visible ground of Comfort, as Christ had,
 so such a one hath in another Sense food
 that others know not of; and this in-
 deed is one great Reason of his great Pa-
 tience in Affliction, for he is inwardly
 comforted, while he is outwardly trou-
 bled; while his fair-weather Friends re-
 fuse to Commune with him, he hath se-
 cret and sweet Communion with God,
 and this fills him with Joy; because great-
 er is he that is in him, than he that is
 in the World, and all them that are in-
 censed against him; a Man is not joyful
 in all his Enjoyments, while his Heart is
 press'd down with sorrow and heavi-
 ness; but if that be kept up, spirited and
 enlivened, and Sorrow and Fear banish'd
 there-from, he can encounter with the
 greatest Difficulties and can Sleep quiet-
 ly, though upon the Points of Swords
 and Spears; and as to this Joy that is in
 the Soul of a Believer, none can under-
 stand it, or be sensible of it, but he that
 partakes thereof; they that have not
 the Holy Spirit indwelling, must needs
 be ignorant of the Joys of the Holy
 Ghost. Christ never lets his suffering
 People want a supporting Cordial, he
 will not suffer the Soul that he hath re-
 deem'd to fail before him; and this Joy

is the effect of the Comfort, that the Comforter which he hath sent, brings into the Soul, and of the Love of God which he hath shed abroad in the Heart; Joy is the natural Production of this, for the Holy Spirit takes the things of Christ and shews them unto us; and certainly when such infinite and unwordable Treasures are discovered to the Spirit of a Christian, he cannot but rejoyce; especially it being reveal'd by the Spirit that he hath an unquestionable Right to all this. Hence the Apostle saith, *Now we have received not the Spirit which is of the World, but the Spirit which is of God, that we may know the Things which are freely given us of God; 1 Cor. 2. 12.* It may be, the World concludes the Christian in a poor and miserable Condition, for they measure a Mans happiness by the fulness of Creature-Comforts; and know no better, therefore rise no higher: Carnal Men are ignorant of the Things of God, these Things are spiritually discerned, which cannot be where there is no spiritual Sight: *The Things of God knoweth no Man, but the Spirit of God; who therefore takes up his Residence in the Hearts of Believers, 1 Cor. 2. 11.* That he may reveal these hidden Treasures

fures of Wisdom to them, and their Title thereunto; then whatever carnal Worldlings think of the Condition of a Believer that is stript of all outward Mercies, yet his Spirit is fill'd with more, than if he was possess'd with Millions of Gold, because he hath an infallible Interest in the God of all Grace and Mercy, and the Spirit of all Comfort; that what he outwardly wants is made up with spiritual Supplies, with the Manifestations of himself in Christ, by the Spirit. The Testimony of the Spirit, which bears Witness with his Spirit, *That he is the Child of God, and an Heir of Eternal Glory*, is that which fills him with Joy in the midst of his Troubles. And though in appearance he hath but little in present Possession, yet he hath a vast Inheritance in Reversion; and tho' while he is under Age, and abroad in a World of Affliction: Yet considering his high Birth, and the large Estate that he shall for ever enjoy when he is of Age, of which already he hath an Earnest; his Heart even leaps for Joy, and he values not present Opposition, but patiently endures Temptations, &c.