Dedicated to your dear...
Mans whole Duty, 
AND
Gods wonderful Intreaty
Of him thereunto.

Set forth from 2 Cor. 5. 20. and Published at the Request of some Hearers.

By DANIEL BURGESS, 
Minister of the Word of Reconciliation.

Licensed according to Order.

LONDON,
Printed by J. Richardson for Tho. Parkhurst at the Bible and Three Crowns in Cheapside; and John Lawrance at the Angel in the Poultry. 1690.
Joshua Wilder's Book
To my Excellent Friends,

Mrs. Joan Wood.
Mrs. Anne Hook.
Mrs. Abigail Vanitern.
Mrs. Martha Brown.

OF THE
CITY
OF
BRISTOL.

Gentlewomen,

These Lines do not vainly
design to adorn your
Names; but are very uprightly
meant to defend my own, from
A 2 one
The Epistle

one of the blackest Reproaches. Even loathsome Ingratitude. I have bid them tell all they meet, that You were, for some (black) years together, my noblest Gaia's: And your Houses, my sweet Homes. That I am not Unthankful, though I am Insolvent. That I am not Insolvent neither, if Prayers do discharge Debts.

I do continue my pleasant Hope of your Persons Reconciliation unto God: And my Prayers for your Dearest Relations: Beseeching the Father of Glory, to make his own Love, the Reward of Yours unto me. And if it be his blessed pleasure, to make these very Leaves bear some Fruit unto your Souls.
Dedicatory.

Be it freely said, as far as I know myself, I am neither Proud nor Ashamed of them. Not Proud; for I am aware how my imperfections do Blemish them. Not Ashamed; for I am told, God hath Blessed them; and I am made to believe, that he will Bless them. That as they are not Beautiful, so neither shall they be Barren, as Rachel. But Fruitful, though Blear-Eyed as Leah.

I have told you some Years ago, that I Preached for the Salvation of Plow-Boys and Milk-Maids, as well as Lords and Ladies. And if I did not, I should never expect to do so much upon them by Rhetorical Politeness,
The Epistle Dedicatory.

nells, as by Gospel Plainness. Honey Dew be sweet to the Taste, but they miserably blast the Corn. Delights of Fancy, hinder Wounds of Heart. This is still my Thought.

And if you are still the Christians that I once knew you, I am sure you will welcome Plainest Gospel. 'Tis Gospel I do present you, and in Dress as homely as I heretofore used among you. I am not now first to crave a Blessing upon it; but shall ever continue craving it. And particularly a Blessing to your Selves, and to the Olive-Plants about your Tables.

Clare-House, in Drury-Lane, London, Dec. 11, 1689. Your Affectionate Orator unto your Heavenly Father.

D. Burgess.
Man's whole Duty, and God's wonderful Intreaty of him thereunto.

II COR. V. 20.

Be ye Reconciled to God.

Our Being is our last and lowest Honour and Pleasure. The end of all Essence, is Action. But neither is that its own End, or our Perfection. Action, is for the advancement of our Being; as our Being is for our employment in Action. Work designs Reward; and that together perfecteth our Action and Being. The Reward that doth this
this, is the Jewel inestimable; which should be bought at any rate, but sold at none. And this, whether blind men see it or no, is Love.

I am sure, Divels and Damned ghosts do feel it. They are weary of their Beings; and have no Action but in unallayed torments; because they neither Love nor are Loved. They are still uneasie, and in degrees of pain proportioned to their Enmity. Holy Angels and the Spirits of the Just above, do also feel it. Their Essence and Action are as sweet as they wish; because their Love is as great as they can desire. Their Love is an Ocean, and therefore is their Joy not a drop less. This middle Worlds Inhabitants, as far as they have their Senses, do feel it too. The dead in sin, do prefer their impurest Loves above their Lives. And all that are alive unto God, do set their
their Seals unto that Glorious Truth, and most memorable: He that dwelleth in Love, dwelleth in God, and God in him. 1 Jo. 4. 16.

With profoundest Reverence be it writ and read! The Divine Blessedness itself, which hath no limits, doth consist in Love. The Persons of the Glorious Trinity are blessed infinitely. Their Being and Working are as much sweeter unto them, as they are greater than any Creatures. And this, because they Love and are Beloved mutually, no less then infinitely. Were their Love of each other but finite, their Delight and Pleasure must be as imperfect. The reason is most plainly, Loving and being Loved, is all the Pleasure of an intelligent Nature.

Wherefore to seek our Happiness any where but in Love, its very Element; is to leave the Waters and go fish in the Woods. And to doubt whether we shall find Felicity,
Certainty in Love, is to make a question, whether when we come to Sea, we shall find any Water there?

I am by sad Experience cured of my hasty Confidence, as truly as ever great Melancthon was. Nor do I presume I shall win all my Readers of this Essay. I expect not to take and hold all the Fish that come to this Gospel-net it self: But I must have leave to say, I do expect a very good Draught. For I shall propose a word, that will cost Men hard service to resist. You that are farthest from the Kingdom of God, will have much ado to get away Unconvert: And you that stand nearer, must fight with all your might and main, if you be not led captive to Christ this time. So extraordinary a portion of Holy Scripture, is that which I here offer. A Text call it if you please. I do account it, and call it, all the Bible.
Bible in eight Syllables. The sum and substance of all God thinks fit to Speak, and that we need to Hear.

Three things are obvious in it.

1. Man's miserable condition. He is an Enemy to God. He could not otherwise be advised to Reconciliation.

2. God's merciful Condescension. To prepare and offer a Reconciliation: Yea, and beseech our Acceptation of it.

3. Man's dutiful Religion. No hard task, nothing of brick and bondage: Only to be friends and Reconciled to God.

Or, if you like, see you now, and never look off again while you live; see here two particulars:

(1.) The Richest Feast that Grace it self can prepare. Very Reconciliation unto God.

(2.)
The Sweetest Invitation that it can make unto the same. Even Obsecration and Intreaty, by Ministers, by Christ, and by the blessed God. By King, Prince and Embassadors.

Now close your Ears, if you can, against this Doctrine.

Reconciliation to God is the whole Duty of Man, and sinful Man is intreated thereto by God.

The Heads of Discourse that offer themselves are,

I. Mans Duty. Of which, in our Doctrinal part.

II. Gods Intreaty. Of which, in our Application.

The first shall have its Explanation in five orderly Positions, And its Proof, by as many demonstrative
tive Arguments, as shall appear needful.

Position 1. God and Man were once entire Friends. Likeness to God, qualified for such Friendship. And God's blessed Love, both necessarily and freely followed that likeness. Till Sin entered, Man was as like to God, as God willed: And as dear to God, as he himself could will or wish. For, as to Relation, he was made his Son; Luk. 3. 38. As to Portion, God gave him all things; Psal. 8. 6. As for Tenure, he held all by Covenant; and was sure to lose nothing till he should sin it away; Gen 2. 17. As for Covenant, he had it sign'd and seal'd. The Trees of Life and of Knowledge were Sacramental; Gen. 2. 9. And as to Communion, doubtless that was great between God and Adam; till Adam made himself a fugitive, and God made him an exile. For ought we know, it was not
not much less between God and Adam in Paradise, then between God and Angels. Large Minds have thought, the sin of the Angels, was their Envy at the Honour by God given unto Man. While Man was himself, without all peradventure he would rather have been annihilated, then consented to one vain thought. And as soon have chosen to live in a boiling Cauldron of Oyl, as any course of sin. But,

Pol. 2. Sin made God and Man extreme Enemies. At one blow it destroy’d, the Likeness, the Love, the Relation, the Portion, the Covenant, the Communion aforesaid Of Father and Son, it made them as Fire and Water. Contrary to each other. Justice armed God against Man, and Malice enraged Man against God. Righteously; God cursed Man; and no doubt but Man bitterly, cursed and blasphemed God. Had not our Re-deemer
deemer interposed, God would have as soon embraced a Devil as a Man. And before Christ was preached unto Adam, I question not, but he wish'd the destruction of his Creator. In a word; The Scriptures declare God, and every unconvert Man, while such, at open war, and at utmost enmity. Before that Angels be converted, God does hate them; and more then Cains do hate them afterward. Neither doth any Cain hate his Brother, as they hate their Maker. No Souls do near so much hate their Neighbours, as all Unregenerate ones do hate their God. Lamentable truth! Till Christ makes the blessed Peace, God and Men wage the worst War. And there's no more concord between God and Men, then between God and Devils.

Pol. 3. God and Man cease not to be Enemies, till they both return to be.
be entire Friends again. Friendship is mutual Love. 'Tis but Love, not Friendship, where both parties do not Love. Enmity also, is mutual Hatred. Nor is it Enmity, but Hatred only, when but one of the parties do hate. Accordingly, Reconciliation is mutual; and cannot be said to be made, if both Enemies return not from their Hatred to Love: Yea, and unto that height and very degree of Love from whence they fell. A displaced Bone is not right set, if it be not brought again into the very place whence it was thrust; nor will it ever be easie or comely. Reconciliation to God is not right, nor will it be saving, without his Condescension to us, and our Ascension unto him, made as in the beginning. The things forenamed must be regained; to wit, our Likeness, Love, Relation, Portion, signed, sealed Covenant, and Communion. Reconciliation,
Reconciliation between God and Man hath seven memorable things relating to it. It concerns those that desire any part and portion in it, to bear always in mind these things of it.

1. God's Purpose and Promise of it, from all Eternity. Before the foundation of the World, God purposed to reconcile some Enemies; Eph. 1. 4, 5. Before the World began, he made a promise of the same unto his Son; Tit. 1. 2. To wit, in those Eternal Transactions that were between the Father and the Son, by their one Eternal Spirit. Whereof we read, Prov. 8. 22. to 32. Isa. 53. 10, 11, 12. &c.

2. Jesus Christ's Purchase of it, at his Death. The Holy Gospel certifies us, that Christ by his Death purchased Reconciliation for some sinners: Paid the whole price for it, and procured that it should in God's time
It has been said, that sin made God and Man extreme Enemies. Let it be considered, that God could never Purpose or Promise a Reconciliation, but in a way consistent with the honour of his Government. And consequently, through a full Satisfaction made unto him, for all the Glory that our sin took from him: And a Price truly valuable paid unto him, for all the Favours bestowed upon us. Now to make such Satisfaction, and to pay such Price, was infinitely above the power of any meer Creature. To invent it, was beyond the compass of finite understanding. To ask it, had been too insolent a boldness. To effect it, was most perfectly impossible. Dr. Owens Diatribe de Juslitia Vindicatu. and Dr. Bates his Harmony of the Attributes of God in our Redemption; abun-
abundantly clear this. I say but this word or two.

A mere Creature could not possibly make and pay it, by Doing or Suffering. Not by Doing: For it can do nothing for God, but what it owes unto God. And if it could, yet it could not do so much, as would repay the Glory that sin robs God of: For One, the least sin, takes more Glory from God in a minute, than all our Obedience would restore in our everlastingness. Because our Obedience doth in no sort profit him; and gives but little honour to him; as preferring him but above poor Creatures themselves: But our sin, in many respects, doth reproach and injure him horribly, as to his manifestative Glory, casting an unmeasurable Contempt upon him; as setting him with all his infinite Excellencies under every Creatures feet. Nextly; not by Suffering: For a Creature cannot suffer
suffer infinitely, as sin deserves, but by suffering endlessly. Now if it so suffer, it must be always making; it will not ever have made the satisfaction we speak of. It will be ever paying the price; but it will never pay the full payment. Alas, it is certain, that Hell would have some end, if the Creatures own torment for a million of years could satisfy for one sin!

Wherefore, it pleasing God to purpose the reconcilement of sinful Men unto himself; and there being a necessity it should be upon terms Honourable unto him, as well as Beneficial unto us; it pleased him to purpose and promise that it should be through his Incarnate Sons forelaid purchase, and meritorious procurement. God was in Christ reconciling the World to himself; 2 Cor. 5. In Christ, as his Oblation for us, and as his Gift unto us. The Oblation that satisfied his Justice
...justice for us; the Gift that satisfied his Love unto us, (as a great hand expresseth it.) So 1 Tim. 2. 6. He, Jesus Christ, gave himself a Ransom for all; and Col. 1. 14. We have Redemption through his Blood. A Mystery indeed; the Mystery of Mysteries; and which engageth un-speakably our regards of the next particular concerning this Reconciliation unto God: To wit,

3. The Holy Ghosts proof of it. For of Sinners reconciliation unto God; we are ready to think the news too good to be true. To cry out, How can it be? I, and when we are told, it is to be through a full satisfaction made by his Son; and price invaluable paid by him. By him, who, though the infinite God, became a finite Man: Tho' Gods equal, became his Servant: Though the Blessed God, yet was made a Curse for us: We cannot but persist asking, How can these things
things be so. It nothing repents me, that I have often said; We do now as much need to have the Spirit of God Live in us, as ever we did need the Son of God to Dye for us. And as the Purchase of Reconciliation did require a Divine Person, the Proof of it doth require no less.

God deals with Man, as Man: In a way of Reason, suited unto his Reasonable Nature. Which cannot Believe any thing, without a Reason for Belief of it. Of all the great and marvellous things that God commands our Faith, he first giveth sufficient grounds for our Faith of them. Particularly, of his foresaid Purpose to reconcile Sinners, and of his Sons Purchase foresaid; things of greatest worth and weight; and of Concernment to as many as do need Reconciliation. Of these extraordinary things, God hath provided extraordinary Proof.
Even the Testimony of a Person, no less than the Father himself, or the Son. Of the Glorious Spirit, coessential and coequal with both. This Divine, Infallible Person, who cannot be deceiv'd himself, or deceive us; is sent by the Father and his Son, to certify us of the Purpose and the Purchase which we speak of. To inform us of both; to conquer and drive away the Objections of our Minds against both; to give us a certain kind of presence and sight of both. A sight sufficient to move our Will, and make our Hearts to rely and rest upon both as really true. And to draw our Affections in necessary degrees; causing us to Love and long for the possession of the Reconciliation so purposed, and so purchased. And to over-rule our Lives; and make them nothing so much, as a course of Contemplation, Prayer and Action, for this said Reconciliation.
For, be it deeply considered; The Holy Ghost is declared in the Word, to be sent for this end; To be a Witness unto Jesus Christ, and an Agent for him. It would be very vain to object that the Holy Spirit was given under the Old Testament long before Jesus Christ came to Reconcile us by his Death. For he was so upon Christ's interposing as our Reconciler straight-way after sins entrance; and that with respect to Christ's future Oblation and Intercession for our Reconciliation. And then—as for degrees, there is no comparison. The Spirit drop'd but Dews in the Old Testament: In the New, he rained down Showers. So that comparatively he is said not to be given till Christ was Glorified. 'He, our Redeemer, comes into the World, and proclaims God's Love unto it, and purpose to reconcile and save sinners: As also his own undertaking, (according
According to a contract made between the Father and himself, to effect that Reconciliation by his Oblation and Intercessions. This, the guilty graceless World could not believe; for have they patience to hear from the reputed Son of a Carpenter. Jews as well as Gentiles, made light of him; yea, rose in arms against it; all, save a handful, and those better taught by him, whom we are next to speak of. The Holy Spirit (as was agreed on between the Divine Persons,) now cometh, and what does he? While perplexing souls into the utmost despair and Faith of all the Truth by Christ preach'd, He convinces Unbelievers that Christ is no impostor, but a Glorious Reason, come with a Glorious Commission, to pursue God's Glorious Purpose, and to make the Glorious Pur- chase foretold. He receiveth Christ's Spiritual things, and makes them unto
dear, and now blessed Friend, Mr. Richard Alley of Somersetshire: If all the Kings of the Earth would give all they are worth; I would not lie down on my bed any night without some hope of God Reconciled to me! But I return.

The Holy Spirit in his Word testifieth, a purpose of Reconciliation, that is Eternal; As also a Reconciliation at the Death of Jesus Christ, that is Fundamental. But he doth as clearly deny any actual Reconciliation, before Conversion, Before our Understanding and sincere Consent unto the Covenant of Grace. How should Divine Wisdom throw the richest Pearl to the vilest Swine? Oh Holiness forgive and embrace Creatures contrary to it? There is no Law above God, but God is a Law to himself. And though he can do what he will, he cannot will what is Unwise or Unholy.
holy. Elect, or not Elect, he that believeth not on the Son, the wrath of God abideth on him. Jo. 3. 36. He that hath not the Son of God, (to wit, in Marriage-Covenant;) he hath not Life; (to wit, the Life of Peace with God, or of Hope from him, or of Holiness toward him.) 1 Joh. 5. 12. In a word; Look at what time God teacheth, and you learn; at what time God draws, and you run after him; at what time you unfeignedly say, Lord, I do rely on the premises, and I do consent to the demands of the Gospel-Covenant; at that time, in that very punct of time, your Pardon is seal'd in Heaven. 'Tis published in the Gospel, and declared so to be. For you are told; He that hath the Son of God hath Life; 1 Joh. 5. 12. There is no condemnation to them that are in Christ Jesus; Rom. 8. 1. And being justified by Faith you have peace with God through our Lord.
Lord Jesus Christ; Rom. 5. 1.

Come Reader, come take Eternal Life from these Lines! Hold thy self not a minute longer in Hell-fire; for God's wrath is not a jocul. Down with my Book; and down fall thou on thy Knees, and utter the few words, which will make God and thy Soul everlasting Friends. No longer dare to live Damned. Venture to strike the Gospel-Covenant, and be sayed! Say to Jesus Christ; Lord, I will stay no longer, I am thine upon thy Gospel-terms for ever. From this instant to Eternity, I will be thine. Say to thy self; Heart, bid an eternal adieu unto Unrighteousness, and unto trust in self-righteousness as false; Say unto them: Say unto vain party, Sirs, I take my leave of you; I must travel no farther with you, that are not for the strait gate and narrow way. If you will not be Reconciled to God with me, I will not any
any longer fight against God with you. But whither do I break?

Be it known unto every Reader, this is Gospel: God is not Reconciled to us WITHOUT Repentance and Faith. The most penitent Believers, are but unprofitable servants unto him. But he is never to be Reconciled WITHOUT Repentance and Faith. Both are necessary, as that they were Meritorious; though they are infinitely far from it. Yea! and upon the first penitent and faithful confessing to the Gospel-Covenant, God and Sinners become true Friends to God and Holy Angels. And as Eternally inseparable ones 1, Romans 8:38, 9:9. It is not to be denied or concealed, with the ground of Peace is one thing; and the fear is another. And these two are separable. God may be Reconciled to a Covenant-servant of his for months and years; and the servant be in fear and doubt of it.

B. 4.
fins that hinder not God's grant of Peace to us, do often hinder our sense
and assurance of it. Wherefore, we are to consider another particular
concerning Reconciliation: To wit;

5. The Believers persuasion of it.
For, though Reconciliation be the greatest good; though it be Eternally purposed for me; and by Christ's Death purchased for me; and be by the Holy Spirit proved to me, that it is for some Purposed and Purchased. Yea, though through Grace I am possessed of it, what then? Until I know that I am possessed of it, I am but like a Child in the Womb: Living indeed in a bag of water, but not knowing my own Life. I have a Life that is only in degrees inferior to the Life of Angels: But yet I live in doubts and fears, that I am like unto Devils; and that I shall lodge for ever in their unquenchable fire. Now be it care-
fully heeded: The Holy Spirit who is given to work Grace in us, he is also given to witness Grace unto us; and to make us know the things that are freely given to us of God; 1 Cor. 2. 12. He is a free and sovereign Agent indeed; and he works and witnesses (in them, in whom he worketh,) as he pleaseth. He giveth assurance of Peace with God, as much as he pleaseth; and as soon, and no more, and no sooner, than he pleaseth; 1 Cor. 12. 11. At the first Plantation of the Gospel-Church, he used together to convert Souls, and to assure them of their Reconciliation unto God. But now we see, he doth not ordinarily so do. And as commanded, 2 Pet. 2, 10, most Converts do give great diligence, before their Election and Reconciliation are made sure. I contempt the Roman Synagogue, that measures all Cloth by its own Ells, and denyeth the attainable gels of
that assurance, which they neither duly seek, or ever attain. Our Diu-

vines have confuted, and shamed them so much, that there needs not any thing to be said unto their blas-
phecious Dreams. Let the desirous Reader see but that one most ex-

cellent Sermon of Mr. Samuel Fair-

towns on 2 Pet. i. 10. in the Morn-
ing Lectures against Popery. The

Churches of Christ do believe and teach, that the blessed Spirit doth

ordinarily, sooner or later, witness unto true Converts their Reconcili-

ation: And seal them to the day of Redemption.

And this, either mediately or im-

mediately. Immediately, by a sort

of spiritual words: Such as pass be-

tween God and the Blessed Spirits

above. By these the Holy Ghost

testifieth unto humble diligent Be-

lievers, that they are Gods Recon-

ciled and Adopted Children. And

when he doth so, he doth it with a

clearness
yerness and sweetness, that go out of their own evidence with them. For there is no need of any other visible thing, beside the Light is felt, whereby you may try it in Rom. 8. 16. He is said therefore to manifest our Spirits, that we are the Children of God. And Eph. 1. 13, with Eph. 4. 30. He is said to feel us, but how so? Unless he doth set some print and stamp upon us, distinguishing our state and Relation. Again, mediately the Spirit persuadeth us also of our Reconciliation. To wit, by enabling us to see our Graces, truth and sincerity; and from thence to infer our certain Reconciliation. Both ways he is ordinarily the Comforter of sound Believers. And I have read of a Woman, that would say she had borne eight or nine Children; and with as much pain as other Women used to undergo.
dergo. But she would be content to bear all that pain over again for this comfort of the Spirit. O that the same mind were in all that profess a value of it! But well; what if you had sought and found it too? There's another very material particular concerning Reconciliation to God, that would ask for your thoughts and cares: To wit,

6. The practical improvement of it. I mean of his Reconciliation, and of his persuasiveness or assurance of it. Hear the Apostle, 2 Cor. 7. 2. Having these promises, (to wit, of Reconciliation and all Grace; chap. 6. latter end;) what use are we to make of them? Why, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God. q. d. Let us live, as far as we can, without sin. Let us do God's will on Earth as 'tis done in Heaven, unto our utmost ability. Let us
Do all we are able to make our Reconciliation more honourable to God than our Damnation would have been.

Assurance, is a special privilege. Scarce any Childs portion, at all times. And 'tis possible that some of Gods Children may live and dye without it. However, when it is bestowed, extraordinary Aids of Grace and Advantages for Duty are bestowed with it. The helps which School-Men call necessary, are given to all that are Converted: But those which they call liberal, are given but to them that are Assured. In Conversion, all Gods Children do receive strength sufficient to walk acceptably with him: But when they are sealed by the Holy Spirit, they receive additional strength to walk more serviceably. Now as more is given to them, proportionably more is required from them; more than from other Converts, that are not yet assured.
assured of their Peace with God.

And I were asked, Who of all the living were deepest Debtors unto God, and had most work set them to do, I would say, assured Christians! Yes, and I verily think, that next unto Saints Glorified, none are so painful and so humble as the assured. True it is, in many things they themselves do offend: And it is not in Perfection attained, but expected, that the best of them dare to glory. Wherefore their Eye is, at least it ought to be ever kept, upon the last particular concerning our Reconciliation unto God. And that is, 

The Judgment day's publication and perfection of Man's estate going. Some shall be in open Court, blazed out, when that day of refreshment comes, from the presence of the Lord.
Reconciliation shall be published to purpose, when in the audience of Men and Angels; God the Judge of all shall pronounce it with his Mouth. And so, that he will be admired in his Saints and all that believe. To wit, for the heights whereunto he exalteth them, 2 Thess. 1. 10. Hear but one Apostle more; 1 Joh. 3. 2. When he shall appear we shall be like him: That is, when God displays his own Glory in the Son of his Love; who comes at the last day in the Glory of his Father; we shall be as like him as shall be fit for Children to be like a Father. There shall be no sign of any variance ever being betwixt us: But all the Blessedness possible shall speak his perfect Reconciliation to us, and all the Holiness possible shall speak our like Reconciliation unto him.

Whether the sins of Believers shall be all of them published in the general Judgment, is a Question. Learned Alting
Atting brings five Reasons for the Affirmative, and as many for the Negative. But it is most undoubted, that the blessed Friendship between God and them, shall be then shewn abroad through the whole Creation; and be exalted beyond the reach of our present words or thoughts!

St. Austin, Mother, hearing a Sermon of Heaven, is reported to have cried out; O what do I here in this World? Methinks Reader, thou shouldst imitate her. And here exclaim; O what have I to do all my days, but provide for this Judgment-day? Wouldst thou know what course to take for this provision; I beseech thee attend unto the fifth and last Position, that I offer for explicating my Doctrine.

Pos. 5. Mans business touching his Reconciliation unto God, falls into three particular exercises.

Attention, Reader, Attention; give here thy best Attention; and the
the greatest thou ever gavest, to the things that best deserve it. These Exercises must be thine, if ever the war between God and thee do come to an end. The war lies in this, which of you shall have their will. Fain thou wouldst have thy own will, as bad an one as it is. As mad a Mind as 'tis led by. I mean, as void as 'tis of Truth, and as possessed as 'tis with Error. Self-will is the sin of sin. It lives longest and dyes last, in every sinner. Fain wouldst thou live, as thou listest; Think, speak, and act, as thou pleasest; have thy Thoughts and Works also free: Fain wouldst thou be thy own Man, yea, and God too. Making to thy self no God, but thy self; and observing no Law but thy Lust. And after this done, thou wouldst not be undone. Thou wouldst gain this in the World, and not lose thy Soul; take the Hell in Sin, and miss the Hell prepared for it. Thou wouldst
wouldst Temporally and Eternally disjoyn the evil of Suffering from the evil of Doing. And escape that, though thy Life be spent, to the last breath of it; in this: But God saith thee nay; and sends forth Proclamations to the contrary. From him I have Commission to tell thee; and I do by these Presents give thee to know; God will tear Heaven and Earth in pieces, and (if it could be) he would himself dye in the fight, rather than thou shouldst have that will of thine. Rather, thou shouldst escape the misery of Devils, if thou wilt hold their Enmity, and keep unreconciled as they. Yea, and rather than he will ever afford thee Reconciliation, in any way, but that of his Gospel-Redemption, in the good will with him.

If therefore thou learnest not, and failest, not unto the Gospel-Exercises that shew acknowledgment; plainly thus: (speaking) 'Thou hast

"my..."
"O my Soul, get thee going to Hell. "O extremity of torment, I will venture thee! O eternity of anguish," I fear thee not! O Worm, that ever livest, and O Fire that never dyest, I will bear you both! And "O you exercises that are the Chariots of Grace and Eternal Glory, "I tell you all three, I scorn you! Frightful words, and not to be heard without amazement, and a quaking Heart! Reader, were I to beg but one Blessing for my own Soul, and for those that are dearest unto me, it should be this: That we might happily begin and hold on these three Exercises. Whereof I shall treat as plainly and fully, though as briefly as I can. Take them together first, thus. They are, "Oft Believing and Considering Reconciliation, in respect to the three fundamental parts. That is, as pertaining..."
posed, as purchased, and as proved to be so.

2. Of praying and labouring for Reconciliation, in respect to the three next particulars: That is, as possessed, as persuaded or assured of, and as practically improved.

3. Of hoping for Reconciliation, and rejoicing in it, in respect to the last particular: That is, as published and perfected.

And here, observe thou well; how far it is from brick and bondage where to thou art called. Idleness is of the worst wracks, that an Human Soul can be set on; and thou art called to employment right honourable. Thy Labour is not desired, till admirable encouragements unto it are known, and well considered first by thee. No, nor till superabundant aids from Heaven are invoked. Thou art not set to Labour, but in Hope, and for or with
with Joy unspeakable and full of glory. The World deals quite contrary with its Vassals. In the ways of sin, Men know not whither they go, and are not suffered to consider, what they are like to have for their Labour. And indeed their Labour is to sow in much pain what they reap in Eternal Torment. In their Lives and Labours, as in their Deaths, they have no Hope, or what is worse than none. They are far from Joy; the Spirit of God assures us, there is no Peace to them. And their Mirth is nothing in the world, but light-headedness. Their going to Play-houses, is but sending themselves to Bedlam.

Come on then, and learn the way, and enter into the joy of the Lord. The Lord that sends me to invite thee, and thus direct thee.

First, Thou must believe and consider, that Sinners Reconciliation unto God is a thing purposed by God, pur-
purposed by Christ, and proved to be so by the Holy Ghost.

I have shown it to be so. But O Man! Dunderstandest thou what thou readest? I have proved it by Authority of Sacred Scriptures; but alas, Believest thou the report of them? It is scarce every hundredth Man of those who own them, that doth in truth believe them. So judged the great Calvin himself. And the truth is, if in any thing it be harder than either to credit Divine Scripture, it lies in its Testimony unto this great Truth. Notwithstanding so it is, that its Testimony therein must be credited sincerely, and considered seriously, before we can be qualified for Christianity. That is, for Jesus Christ's reconciling and saving Religion. For the embracing it with seriousness and sincerity, unto our Reconciliation and Salvation. Who can charge two Confessions which are of such a Reconciliation in close St
Principles and very Foundations he is ignorant or doubtful of? Who can pursue it whatever it costs him, and give it the Government of his Life and Soul? They who do any less doubtfully with Religion, they do not use it like it self. And they who do so much, need to be very well certified of the goodness of the grounds they go upon. If not, they must continually be like to Builders, who doubt their Foundation is ill laid, and therefore either by and by desert from their work, or go on very hasty and with it.

Thus therefore must thou do, whoever thou art that desir'st Reconciliation unto God. With a solemnity suitable to the moment of the affair, thou must go and enquire into these things: Namely, Whether thou hast Faith. And, if thou hast, What a Faith it is that thou hast, concerning the things foresaid. Alas! Sin is destructive. And Minds
sinfully distracted, do conceal themselves to believe, whatever they do not in words contradict. Nor do they at all discern the difference between Moon-light and sunshine. Though the former be cold, and dispel no Vapours, and ripen no Fruits, as the latter doth by its equally useful and beautiful Beams. They distinguish not between the Historical and worthless Faith of Devils, and the operative saving Faith of the operation of God. Though the difference be as plain, as that of a painted Sun upon a rotten Sign-post, from the true Sun in the Middle Heaven. In a word: Thou must discourse thy self soundly concerning these things; and admit no rest, till thou findest thy self more than almost persuaded: Till thou canst say (as the Doctor of the Gentiles,) I know and am persuaded; (and as the Doctor of the Jews,) I believe, and I am sure; Lord,
1. There is a God. 2. This God is Three distinct Persons, as to manner of Being and of Working. 3. Of these Divine Persons, the First hath eternally Purposed; the Second hath in time dearly Purchased the Reconciliation of lost Sinners; and this the Third hath convincingly Proved.

4. I perish for ever, if this Reconciliation be not Purposed concerning me; if it be not Purchased for me; and if it be not Proved, some way, unto me. 5. Until I have this Proof made unto me, I cannot possibly have knowledge of the Purchase and Purpose touching me. 6. Wherefore I ought, I may, and I will by God's assistance, seek diligently this said Proof unto my inmost Heart and Reins! Hasten, Man, hasten thou, go Read, go Pray, go Hear, and go Consult the best Ministers, and Christians: Beseech them both, C
to tell thee how they got assurance and certainty hereof; charge them to pray the same Spirit, in the use of like means, to give it unto thee. But this caution take thou: Never judge thy Belief right and valid, until it discover it self to be so by these properties. e.g. Till it do blame thee for former neglects of the Father, Son, and Spirit; and their Purpose, Purchase, and Proof. Making thy blushing Soul to exclaim; "O never had I one thought worth the thinking till now! Miserable Fool, I have lived like a brute; as if I had been born in the Field, and bred among the Cattle there-in. I abhor my self, and every breath of my past Life. Again, Till it do smart and pain thee, and give thee grievous feelings, of thy want of more acquaintance with the Divine Persons, and these their affi- ons. Causing thee to esteem and desire acquaintance with the same, above
above all the sensual delights under
the Sun. Likewise, Till it become
an effectual Goad to quicken thee to
the use of all means for it; and a
Mail also to fasten thy Soul unto it.
Driving thee to this conclusion;
q. d. "Whatever I shall henceforth
propose to myself, or prosecute
in the World, I will never so
"absolutely propose any thing.
"Never so laboriously and intel-
"lectually pursue any thing, as my
"acquaintance with the Divine
"Persons, and these their foresaid
"Works. In other things I will be
"Resolute and moderate, and
"in this I will be peremptory, and
"I will strain every Nerve of my
"Soul. Lately, Till it do sweeten,
"and make grateful and pleasant all thy
"Religious pains. At least, as the
"most imperious certainty that Hus-
"bandmen have of Harvest, doth
"impert a sweetness unto their per-
"petual motions. Till thou canst

truly
truly say, thus: "So much I know of the Divine Persons. So far I do credit the Holy Spirits Testimony of their Works. Such Faith I have of both, that what Ordinances and Duties were heretofore burthensome or un delightful, are now become of my chiefest joy: And such as I could not live without.

And now, Man, now first beats thy Pulse. This is the first breath of thy laudable Life. The first step of thine toward God. The first stroke of reconciling work. This is the first hairs breadth thou hast stirred from thy self-ruining Enmity toward the way of Peace. God speed thee onward! For

Secondly, Thou must Pray and Labour for the actual possession, the comfortable persuation, and the practical improvement of Reconciliation unto God.

Thou
Thou art now out of doubt; there is a way to get possessed of the Reconciliation Purposed, Purchased, Proved. But can thy blindness, unassistedly, find that way? Or, can thy halting Soul enter into, and walk in it unassistedly? Or, if with much ado thou wert able, wouldst thou go without infallible counsel and invincible aid? And that for want of asking. Or didst thou never hear of multitudes that perish in the very mouth of their way? Stumbling unto perdition, at the very threshold of the door of Salvation.

I do now suppose thee to have an Eye in thy Head. And if so, I nothing question but thou hast a Tongue in thy Head too. The Eye of Faith, and Mouth of Prayer, were never yet known far asunder. And indeed it would be a wonder, if any seer of Reconciliation should not be straitway a wrestler for it. However, wot it well: Divine Authority requires, and Bounty invites and in-
treats thee to shew that with thy sight of Reconciliation thou hast received Praying Lips, and Labouring Hands, and a large Heart, craving no less then the three things forelaid. Of which in their order, hear what follows.

1. For the possession of Reconciliation unto God; let Heaven be made to ring with thy Prayers, and let all that see thee on Earth be witnesses of thy pains. Pray for it; but not out of God's own way: That would be to Blaspheme, not to Pray. Pray for it, by Prayer for the grace whereunto God hath made the promise of it. Repentance by which thou art to be divorced from the Law of Sin, and Covenant of Works. And Faith, by which thou art to be joined in the Gospel-Covenant unto Jesus Christ. Pray, I bid thee; for thou art no more able of thy self, to fulfil the demands of the Gospel-Covenant then of the Legal. And Christ has no Authority to possess thee of Peace, till thou
thou dost answer the demand of the Gospel-Covenant. The Elect themselves, (though they be loved with a Love of good Will from Eternity,) they lie under the sentence of wrath, till they consent unto the Covenant of Grace. And must so do. For Christ is not sent to give Remission of sins before Repentance of them; Acts 5. 31. Nor before Faith on him, (which is joyning in Marriage-Covenant unto him:) Acts 10. 43. Acts 20. 21. But Precept, and Example of good success, provoke Men Unreconciled to Pray for Repentance and Faith; Acts 8. 22. Luke 18. 13. &c. Well, But is Prayer all? By no means. Thy labour is required, Man. God knows thy Poverty, and requires no Price from thee. The whole thereof he took from Jesus Christ: But thy Pains he will not excuse thee. He calls sinners to recover themselves out of the snare of the Devil; 2 Tim. 2. 26. That is, by the most diligent use of
the means of their recovery. By the utmost striving to keep from all things that hinder Recovery and Reconciliation: Such as a Man would make to stay himself, if he were hurrying down a Hill that had a Lake of Fire at the foot of it. As also by extreme striving and putting forward to do all required for Reconciliation. For instance; go retire thou; and after Divine Help implored, sit down and reason the Case as strongly as thou canst with thy self. Urge thy own Soul to consent to the Gospel-Covenant; as a good Parent would urge a wild and wicked Child, with the mightiest Motives it could find. Pray and intreat thy self as importunately as thou art able. Beseech and beg thy own Soul, as a Parent his Childs, to yield unto God. Charge and command thy self too; adding the most frightful threats of Vengeance, and sweetest promises of Grace to drive and draw thy Heart. Diligently Answer every
considerable Objection thou hast against Repentance and Faith. Tell thy self plainly, come what will as to Estate, Name, and Friends, &c. the Covenant of Grace must be entered, and shall. That thou art resolved to use any violence possible, in this case, to get Gods Peace. I mean, the most constraining Arguments, the most intense Desires, the most fixed Resolutions. As a Father will catch any way a Child falling into the Fire; making nothing at all of breaking its Arm or Leg, so he save its Life. Briefly, this know; in order to your Reconciliation unto God, such pains of yours with your selves are as sorely necessary as they are possible. And who, I wonder, can tell me, when such self-labours were ever unprofitable. When I shall hear that any Soul is become such a painful Preacher to its self, persevering in it; I shall not stick to say, it is answering the Call of God in my Text. And I shall sweetly
ly think, what a Brand soever it has been, 'tis one that must not lodge for ever in the Fire. I am not able much to doubt a Man's well-doing, when I know him painful in Soliloquy, and much in fervent Prayer.

Reader, shut the Book. Go and make thy God above, and thy conscience within, and thy Friends that be fit, to say of thee, Behold, he Prays! And behold, he labours more abundantly then Hypocrites do, to lay hold of Life. Then return, and read on; and know, that,

1. For the comfortable persuasion of thy being Reconciled unto God, thy Life must be Prayer, and thy Pleasure be Labour. Thou must Pray without ceasing, and Labour without complaining; thou must always do, and evermore delight, in both. In the instant wherein, thou consentest unto the Gospel-Covenant, God and thy Soul are Eternal Friends. The Creation shall drop down, and fall into its first nothingness, when that Co-

venant
venant fails. But though thy state be so safe, 'tis a question how long it will be before it will be sweet. Bitterly did Mary weep, when Jesus stood by her, she not knowing it. Tears filled Hagar's Eyes, and Despairs drew the Blood of her Heart, when the Well was fast by her, and she was not aware of it. 'Tis often so, through their own fault, and long so, with God's reconciled ones. They have their Pardon and their Pass for Heaven sealed in Heaven; but not knowing so much, their Consciences write and sign their Mittimus to Hell: And so make the greatest part of their Breath be spent in Sighs. Horrid Robbery! To God of Praise, to Souls of Peace, and of Usefulness in the World. O Christian, this remember: Want of assurance made by negligence, is a sin whose name ought to be Legion: For 'tis a thousand strong. Be it therefore considered.
How worthy is full persuasion of God's Peace, to be prosecuted by the utmost strength of thy Prayer? And conclude upon this; thou hast no ground to expect that it should be given without thy asking; or be found without thy seeking. Yea, or upon ordinary asking and seeking. Believe it, 'tis the sweetest of God's Mercies, and the highest of the Honours he bestows under the Sun. And the generation of his Favourites do, all, bear witness; he doth not use to give it, or continue it, much less encroach it, and make it full, without especial ardency of Supplication, with accuracy of

See Mr. H. Hickman's; most excellent piece of the Believers Duty toward the Spirit.

Psal. 6. David seems to have begun his Prayer at Hells door, but to have ended it in the very porch of Heaven. And I have heard of some, that under tormentive fears, have gone
gone into their Chambers, locked their Doors, and humbly told their God they could not come away until he had given them some comforting assurance of his Love and Peace: And did not come forth without it. 

Psal. 50. ult. It is to the right orderers of their Conversation, that the Lord promiseth to shew his Salvation; 1 Tim. 6 18, 19. St. Paul reckons up a great deal necessary for attaining assurance of it. And so doth St. John; if you consider together 1 Jo. 3. 19. with 18th ver. I appeal to the common sense of all sound Believers in the World; whether when they are themselves, they can content themselves with a bare possibility, or no more then a probability of being reconciled unto God? Or with so much as we call a Conditional certainty: Which is, when a Man sets himself to Believe and Obey the Gospel; confident he is Reconciled if he be sincere, but doubting whether he be so or no: And whe-
ther they do not ordinarily, when they are without it, Pray more than ordinarily for assurance; double their Watch; and set themselves to a walk more than commonly strict, both for exercise of Graces, and performance of Duties; in order to the first gaining or regaining of lost assurance.

Reader, Lay to thy Heart my advice. Rest not in the twilight of Uncertainty. Raise thy Holy Ambition much higher: And take the course just now foresaid, to get possessed of positive Certainty; that thou mayst sail to Heaven with full sails, and have an abundant entrance. Of this, I nothing doubt, but my Text contains Commandment. Oh that I were as sure thou wouldst forthwith say; "Farewel cursory Prayers, and drowsie Services, and Laodicean Religion! I might have read my Name in the Book of Life long ago, had it not been for you. You, whom now I banish
banish with this solemn protest entered against you. I will henceforth equally dread to do the works of the Devil furiously, and to do the work of my God negligently. The Prayer, Labour, and Life of Faith, do not Meritoriously purchase, but they do most Blessedly evidence Eternal Reconciliation. And in these Chariots will I go mount and ascend unto the full assurance of Hope. Which being done, I advise thee next in these words,

3. For the practick improvement both of thy Reconciliation, and of thy assurance thereof, let thy Prayers and Pains be heaped up, pressed down, and running over. O think not that when thou art certified of thy real Peace with God, thy work is done; thy staff may be set behind the door; thou hast no further to go. No, Christian, no: But then when thou canst so easily answer, what thou hast received more than others: Then, then
is the time for thy straining to get as ready thy Answer to a second Question; What thou dost more than others? What thou dost more in all manner of Holy Conversation and Godliness, more than those that are unassured do; and more than thou thy self diist do, before thou hadst assurance.

For why, are the Consolations of God Goats hair, and small things with thee? Or dreamest thou, that they be Talents given thee for thy own comfort, and not for Gods use and special service? Or, tell me plainly; canst thou thy self take Comfort in them, unless thy God has Glory from them? Or is it possible that such a Man as thou, should never have heard of many, that have by non-improvement sinned themselves out of Comfort into Torment? Yea, by the negligence of one Hour, lost the assurance they had gotten by the hard Prayers and Labours of many a Year.

Reader,
Reader, If thou art an assured Christian; if indeed the same Spirit that united thee to Christ in thy effectual Calling, and worked all grace in thee, hath also witnessed that grace and salvation unto thee; then, as for thy life, consider; As sure as God calls sinners to come in to the holy state; and calls penitent believers to go on farther and farther in it: So surely doth he call assured believers to go fastest and farthest in it. And the more they do know that their much is forgiven, the more to love and obey him that forgiveth. A truth denied by none, nor doubted by any, worthy to be remembred by all, and of all, by such as I do suppose thee.

Certainly, the assured Christian oweth God most thanks. And God giveth assurance to qualify for gratitude, and to provoke unto it. Certainly, The unthankful are numbered with the unholy; 2 Tim. 3. 2. And are unholy, and that most unnaturally.
naturally too: (For naturally we are Thankful even unto our fellow VVorms.) Yea, most universally al-
so. For, Thankfulness, is, in a well explained sense, all our Gospel-Obedi-
ence. 'Tis the general Duty of the Gospel, containing and animating all Duties. All, without it, are impure Carcasses. Repentance, if it be not Thankful, is rather a Legal rack and rage than a Gospel Repentance. And Faith, if it be not a Thankful Con-
sent unto the Gospel-Covenant, 'tis no saving Consent. Nor is the Love of God, or any Service of him, pro-
per or tolerable, unless they be grateful. Unless done upon this motive, or account; because Christ hath loved us, and given himself for us. As Le-
gal a Preacher in repute, as any among us, hath these memorable words; If we obscure the Doctrine of Gratitude, we do as bad or worse than the Antinomians. But I return.

Reader, If thou beest the Man I suppose; the reconciled and assured Man,
Man, I mean; thou art not yet about thy business. Thou art not obeying my Text. Thou art not heeding my Doctrine: Unless thou art engaged in raising thy Prayers to a higher pitch; and in refining all thy Ways to a further degree, than ever before. Unless thou art daily thus schooling thy self; "Come up my Soul, come up, and sit up higher. Keep not thou at the threshold, and just within the door of Holiness, and in the lower place any of them. Ascend, ascend; ascend in thy aims at Perfection. Ascend higher in every Prayer and Petition. Ascend to the utmost heights of incarnate Sanctity. To these 'tis that Gods Trumpet alarm thee. Nor is it for thee Excusable to do that which for others would be Laudable. Thy assuredly Reconciled God, will as assuredly chastise thee with his sharp Chastisements, if thou dost but as his unassured Children do. If
thou Mortifiest Corruptions but as they. Repellest Temptations but as they. Actest Graces but as they. Performest Duties but as they. Improvest Comforts but as they. Bearest Troubles but as they do. O my Soul, thou must, and thou shalt in design, in desire and endeavour, do no less than PERFECT Holiness. Thou shalt love them that hate thee. Thou shalt swim against the stream of sinning multitudes. Thou shalt have thy Hopes and Fears most upon unseen Goods and Evils. Thou shalt be merciful to others, and severe to thy self. Thou shalt chuse Moses his choice; and suffer rather than sin. Thou shalt joy in tribulation. Thou shalt fall with Gods Friends, rather than rise with his Enemies. Thou shalt, of all thy sins, sacrifice thy Isaac, and thy darling own iniquity. Thou shalt live on Gospel-Promises. Thou shalt still be upon the Self-denying side. Thou shalt be for-ward
ward for all Duty, but keep thy fire for the weightiest Duties. Thou shalt count least sins, no little Enemies. Thou shalt love thy Reprovers. Thou shalt in every Commandment look to the First. Which being done, it sweetly follows:

Thirdly, Thou must assiduously hope for the Glorious Perfection and Publication of thy Reconciliation unto God in the day of Judgment, and rejoice in that hope. And here, know thou first, thy business is not so easie as thy warm Heart may presume it. Hope and Joy are sweetest feelings: And above all, suitable unto our natural desires, and delightful. Besides, Hope can have no surer ground then God's Word, Oath, and Sign and Seal, or Sacrament; and that thy Hope of perfected Reconciliation hath received. Neither can Joy have a more congruous and compleat Object, then God's perfect and published Friendship: And this is it thou haste;
time from its object; but cleaving incessantly unto it in Meditations, and Suppositions and Discourses endless. In the Learned Languages, Hope is expressed by words that signify to look out at something distant, to behold it often and wistly, and as it were to send our Souls out at our Eyes to go meet it. I have somewhere read, that the Hungarian word for Hope is Remeni, of Re, which signifies Above, and Meni as they call Heaven. Very proper, being that the fully reconciled state there, is indeed the principal object of sacred Hope: Rom. 5. 2. We rejoice in hope of the Glory of God. Col. 1. 27. Christ in you, the hope of Glory. To wit, the Glory put on Believers in the great day of their compleated and proclaimed Reconciliation.

Stay Reader; close now thy Eyes, and think what of this Hope is, and what of it ought to be in thee! And, as 'twas no hard thing to do, tell thy self:
Self what a Life a good measure of this Hope would make thee; how Serviceable, how Comfortable!

The latter God requires from thee as surely as the former. Where be thy Eyes if thou seest not the express Texts, which the Holy Scripture presents? Where thy Reason, if thou conceivest that unto so full an object of joy given thee, he doth not require a proportionable act? Awake Man, and say thou; what is it must go to compleat an object for Joy? And of all of it, what one thing is wanting in compleat Friendship with thy God. We rejoice in things of great value and price. And surely this is a Pearl of price. The Wisest Lord paid the dearest price for it. We rejoice in things proportionable unto our wants. And this will not leave one unsupplied, or any desire uncrowned. We rejoice in things pure. And surely, if the Sun in the Firmament hath spots, this blessed Light hath not one. We rejoice in...
things wonderful: And surely this is the greatest wonder that Infinite Power ever wrought: We rejoice in things that present varieties. And surely this must have abundance in the Rivers of its Pleasures. We rejoice in Victory. And this is nothing but Eternal Triumph it felt: We rejoice in Preferment. And this is the highest exaltation that we can conceive; yea, and higher than we can conceive. We rejoice in excellent Company. And here all that is Lovely is to meet, and never to part.

And now I ask, what does the Lord thy God require of thee, if not to rejoice in the hope of this Glory? Greatly to rejoice in it, and always. This thou mayst do, and sorrow never the less, but much the more for thy sins. The Feast of the Passover admitted bitter Herbs, yet required them. And many a Sweet shower have I seen fall, while the Sun has beautifully shone. Indeed, Joy is not to be had on this side.
side of Heaven: But we might, and
ought to seek and find sufficient
joy. Sufficient to make our Lives
sweeter than any Sinners be. To
make the things that do embitter our
Lives less grievous to us, and more
tolerable than they be. To make
vain Recreations and Pleasures falsely
called, more despicable to us than
they be. To make the Thoughts of
God and the Life to come, more fa-
miliar and pleasant than they be. To
make Ordinances, and publick and
private Duties more delightful ; and
the thoughts of Death far less terrible.
I heartily compassionare the poor
melancholly Creatures, (as Men will
call them,) who by means of affli-
tive Bodily Maladies, are incapa-
citated (save by Miracle, or Gods ex-
traordinary working;) to rejoice as
they ought. As to their own Blef-
sedness, I know the matter is not to
great as we are prone in our hali to
think. Through those said Maladies,
Satan's advantaged Malice leads the...
easily into mistakes of their state; and makes them breathe in trouble as in their Element, and never know many hours but full of griefs and fears. Nevertheless the day of their perfected and published Reconciliation will wipe away all their Tears, and give them Joys enough to drown the memory of their Sorrows in.

But O Christian, whoever thou art that hast not that Milstone about thy Neck; that horrid hinderance of high and holy rejoicing; grant me my request. As upon my Knees I beg and pray thee, make Conscience of the command to rejoice and be exceeding glad, in hope of the compleat Reconciliation! For the Lords sake, for thy Souls sake, for Saints sake whom thy Joy will strengthen, for pity to Sinners, whom thy sour sad Countenance will harden; rejoice in the hope of thy Glory! Rejoice presently, in prospect of that wherein thou must rejoice Eternally! And without one Minutes stop or stay.
stay. Dread, and depart as from Hell upon Earth, from all that tends to keep thee from this Heaven upon Earth! But Holtzer knew what he wrote, when his Pen drop'd this word; *Letare in Deo— A Holy Man is never so like a Holy Angel, as when he rejoices in God.* Have thy set times for solemn Consideration of these things: *sc. How God is Pleased and Honoured by Joy so Hallowed. How he Praiseth it, and Rewardeth it.* How much it honours him more than pining querulous Sorrow doth. How certain it is, that the most pious and penitent Sorrow, is nothing but a Purge prescribed by him for cleansing us; and making us to relish the fat things of the Feast that I speak of. How excellently this Joy strengthens the Soul, sweetens Duty, lightens Trouble, graceth Religion, suits the Gospel, and an adopted state: Yea, and serves to subdue the sins that most easily beset us, and most extremly pester us: Even in-
comparably more than all the self-disquieting distraction, that goes under the name of Humiliation. In a word: How desirable a temper the Apostles was, As sorrowful, yet always rejoicing; 2 Cor. 6. 10. Sorrowing alway, yet never as men without hope; 1 Thess. 4. 13. Reader, I must hope, if thou doest thus, thy following Life shall be a perpetual labour for abiding and abounding Joy: And that, if Bodily Maladies and Satanical Illusions have made Grief and Fear a second nature to thee, thou wilt be persuadable! Persuadable to make so necessary a rupture; and try to tear thy self from thy self, for the possession of this under Heaven. The God of Hope fill thee with all Joy and Peace in believing and expecting thy perfected published Reconciliation! Amen.

My next undertaking, is to evince the truth of my Doctrine thus explained. To demonstrate, that every Man hath this to do, and no Man hath
hath any more to do in the World, but to believe and consider God's Purpose, Christ's Purchase, and the Holy Ghost's Proof of their purposed and purchased Reconciliation. To Pray and Labour for the possession, for the persuasion, and for the practical improvement of it; And to hope, and rejoice, in the Hope of the perfection and publication of it in the day of Judgment. I dare not decline it, knowing that many do need it. Nor shall I be prodigal in it. They that cannot see by the Light of the true Sun in the Firmament, would not see if there were a thousand shining thence. Their Conviction I despair of, whomsoever these three Considerations shall not convince. But I propose them with an humble confidence, that they shall be made Eye-salve unto some Souls: And mighty through God, against Infidelity; as very Spittle and Clay, as they shall appear in
in any wanton Eyes. They are but three.

C. i. The sure word of Prophecy sets us this to do, and no more. Acknowledge the Scripture to be God's Word, and a perfect Revelation of his Will, and a compleat Rule of our Duty; and you acknowledge the truth of my Doctrine: I am content that no man believe it ever the more for my Ministry of it, if I do not shew that the Scripture sets us to do all I say: Or if it can be shewn that it sets us any one thing more than I say. 

Reader, Rouze up thy Soul, and read not with ordinary care what follows. I will not overwhelm thee with many Texts; but be careful to set very plain and pertinent ones before thee.

The Belief and Consideration of God's Love and Gracious Purpose to Reconcile Sinners, is set us. Psalm 130. 4. There are forgivenesses with thee, that thou mayst be feared. That q. d. "Lord, shouldst thou deal with
with the best Man alive according unto thy Laws strictness, and his own Souls frequent fears; Hell must have him. But O, thou hast Eternal and Unalterable Purposes of forgiving Sins, and Reconciling Sinners unto thy self. And this is believed and considered of, by thy Blessed Command. And if it were not, there were no manner of foundation for Religion in the World. All our encouragement to all our Worship of thee, is taken from this: Joh. 3. 16. God so loved the World that he gave his only begotten Son, that whosoever believes on him should not perish, but have everlasting Life. Who sees not here the Fountain of all good; God's Love, that is, his Eternal Will and Purpose to Reconcile Sinners. This is set to be seen and considered first: Then the Conduit, through which all the good must flow from that Fountain; even, Christ the Purchaser of purposed Reconciliation. Then the Vessels, which
which must receive all good from the Fountain through the Conduit: Namely, Believers on Christ, entire Consenters to be his in the Bond of the Gospel Covenant. Then the streams of good, by those Vessels to be received through the Conduit from the Fountain: Even Deliverance from ruining Enmity, and Possession of blessed Friendship with God for ever. To name no more; 2 Pet. 1. 10. we are commanded to make our Election sure. Our Election passively, is God's actively. God's eternal purpose to Reconcile us. But how should this be made sure unto our hearts, without their believing and considering that God has Eternal Purposes about that matter?

The Belief and Consideration of Christ's Purchase of Reconciliation, is set us : 1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the World to save sinners. 'Tis the true and great Fundamental Article of
of Christian Faith. Worthy of all reception into Consideration and Improvement; that Christ came to save Sinners from Enmity, and reconcile them unto God Everlastingly. 

When we were enemies, we were reconciled to God by the death of his Son. When we did hate and were hated of God, Jesus Christ paid a valuable, or rather invaluable, price, to buy our Reconciliation; and bought it, leaving us as little need as we had ability to bring any Meritory price for it. And how plainly do all the Texts that command our Faith in Christ's Blood, whereby it is Purchased, suppose our Belief and Consideration of it to precede?

The Belief and Consideration of the Holy Ghost's proof of this, is so

use That it is, in especial manner, the work of the Glorious Spirit, to Reveal and to Communicate all Purposed by the Father, and all Purchased by the Son, is foreknown in this our Discourse, well known to the
Church of Christ; and admirably well shewn by him, whom I use to call John the Divine; I mean, our Learned Dr. Owen, in his Pneumatalogie, or Discourse of the Holy Spirit; worthy to be wrote in Cedar and Marble. That we are required to believe and to consider his testimony of this matter, this single Text would brightly evince, if we had no other; Mat. 12. 31. The blasphemy against the Holy Ghost shall not be forgiven unto men. Observe here; our Saviour had Preached God's Purpose, and his Errand into the World to make a Purchase of the Reconciliation of Sinners. The Proof hereof was made by many Testimonies of the Holy Ghost: Principally by Miracles wrought by his Power, which indeed are the utmost proofs possible. These themselves, some would not believe and consider unto due purpose. No, but as it is Mar. 3. 30. They said it was an unclean or an true Spirit that Christ had to witness;
these things. And this their Blasphemous Unbelief and Inconsideracy, is declared unpardonable; even so, as no other sin is.

Reader, Canst thou think of this without horror? But see also, how are we warned not to resist, not to quench, not to grieve the Holy Spirit. Acts 7. 51. 1 Thess. 5. 19. Eph. 4. 30. Not to resist him in the Ordinances of his Word, testifying unto us God's foresaid Purpose, and Christ's Purchase, in order to draw us to a due pursuit of our Reconcilement. Not to grieve him; that is, not to provoke him to leave us, as our Friends use to do when we offend them; by Unbelief and Inconsideracy of his foresaid Testimony. Not to quench him; that is, not to oppose and put out the Light and Evidence he giveth us of the things foresaid; preferring our Darkness above his Light; choosing rather to be ignorant than to know God's Purpose, and Christ's Purchase of the said Reconciliation.
Not to Believe and to Consider the Holy Spirits foresaid "Proof, is to Resist, and Quench and Grieve him; if any thing be so to do.

Prayer and Labour for the possession of this reconciliation is set in Acts 8. 28. Repent (saith Peter to Simon Magus) and pray God, if perhaps the thought of thine heart may be forgiven thee. That is, Pray, if possibly thou mayest get possession of God's Peace and reconciliation. Luke 13, 24. Strive to enter in at the strait gate, for many I say unto ye, will seek to enter in and will not be able. That is, do your utmost to enter, into the Christian state, to get joyned to the Lord in the Gospel-Covenant of reconciling Grace. For many, saint, chill, lukewarm souls will seek, but ineffectually; but put ye your utmost power into act.

Prayer, and Labour, for the certain possession of this reconciliation is set up. Prayer, Ps. 14, 20 Lord lift up the light of thy countenance.
David's example is obliging in this case. Labour; 2 Pet. 1. 10. Brethren give diligence to make your calling (that is, into the state of reconciliation with God;) and Election sure.

Prayer and Labour for the practical improvement of this reconciliation is set us. Psal. 119. 65, 66. Thou hast dealt well with thy servant, O Lord: (and what follows?) Teach me good Judgment and Knowledge. That is, holily to improve thy love. Eph. 4. 32. compare with Eph. 5. 1. God for Christ's sake hath forgiven you; or been reconciled to you. And what then is inferred? Be ye therefore followers, or (as in the Original) Imitators of God, as dear Children. That is, as those that think they can never do enough to express their Love and Thankfulness.

Hope; and Joy in the Hope, of the perfection and publication of reconciliation to God, in the day of Judgment, is also set us. Hope, Tit.
2, 11, 12, 13. The Grace of God that bringeth Salvation, teaches us to deny ungodliness, &c. and live soberly, righteously and godly in this present World. Looking for that blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Joy.

Phil. 4. 4. Rejoyce in the Lord, alway. And again I say, Rejoyce. 1 Thess. 5. 16. Rejoyce evermore.

To conclude, He that doth these things, is certainly acceptable unto God, and approved of Men. All, that do fear God. Nor can any answer be made to his shame, if such a one ask, What lack I yet? If any do dream otherwise; and fear that this is not the whole Duty of man; let them shew but one thing more, and I will bear the shame.

C. 2. The Nature of Religion requires this, and no more. I must be understood of Postlapsarian Religion. Religion as since Man's Fall it has been modelled. Be it considered that Religion, as so considered, is nothing
nothing else but a restored Friendship, or a Reconciliation between God and Man. And this made in a way prescribed by the Wisdom and Will of God whose revealed Will, is to deal with man in a way agreeable to the Nature whereof he hath made him; and yet in every respect suited to the Sovereignty he hath over him. Plainly thus; in all his ways with us, God will himself so act, that the Power and Praise shall be as visibly as truly his own. Yet so, that there shall be room and place for our acting by and under him. And Duty shall still be truly and visibly ours.

In this Reconciliation, each person of the blessed Trinity hath his Gracious Part. The Father Reconciles us, to wit as the Primary Cause, purposing of it, 2 Cor. 5. 19. The Son Reconciles us; to wit as the Meritorious Purchaser; Eph. 2. 16. The Blessed Spirit Reconciles us; as the Efficient Worker and Witnesser of the Grace, by which we are made
Partakers of the Reconciliation, and are assured thereof, Job. 3, 5. Rom. 5. 5. So that the Kingdom, Power, and Glory, is here illustriously and equally to be ascribed unto the Father, Son and Spirit. In the mean time, we also have our part left us. We are bid, in my Text, our selves to Reconcile our selves. That is, to do our part toward it. So Ezek. 3:3. 11. Turn ye, turn ye; that is, Reconcile, Reconcile your selves; and, No longer turn your backs on God, as Enemies; turn about your Faces toward him as Friends.

Now, what I affirm is this. Namely, that this part to be done by us toward our Reconciliation, consists in the things foresaid and no more: Of these we are capable by the aids of Divine Grace. And so proper are all these to be done by us, that the Neglect must needs incense Divine Justice. Of doing ought more, we have no Capacity; (as blessed be God,) we have no Commandment in his Word, which
which hath been fore-asserted.

Of Believing and considering the parts done by the Divine Persons, we have Capacity. Natural, I mean. Though impotent and perverse our Faculties be, till Grace give them strength and inclination unto good. They were created in us by God for this Noble use. And should he admit our Reconciliation without their being used thereto, an unsufferable spot would fall upon his infinite Wisdom. It would be said; he had made noble Powers, for no use, or but vile. Yea, and upon his Truth also. For it would be said, His wrath came not down upon the very children of Unbelief. Contrary to Eph. 5.

Of Praying and Labouring for our Possession, Persuasion, and Practick improvement of Reconciliation unto God, the same is to be said. We have Natural, and surely English people may be supposed to have some Acquired Abilities too. If not gracious and supernatural. And alas,
alas, what did God give us these for? What a Blemish would it be unto his Wisdom and Government, if he should require no use of them unto their chiefest ends. But grant us Reconciliation, and Assurance, and Spiritual Prosperity without them. And let it be told through the Earth, that he was no Condemner of slothful servants. Nor Enemy to such as call not upon his name. He bids us pray and labor for Spirituals; he forbids us to Care and Care for Temporals. O how should he then make us plow and sow for Temporals, and not make us pluck out hands out of our Bosomes for Spirituals.

Of Hoping, and Rejoyding in Hope of compleat Reconciliation, the self-same, is plainly seen. How full is our Nature of Love, Hope, and Joy? How Noble Affections are they, and pleasant? And for what were they put into us? Very Children need little Information. And very Blind they are, that see not how ill
it would reflect upon their Author, should he require no use of such Talents. And should he endure his Friends by the disuse of these, to publish contempt of his Friendship. For 'tis a public Declaration that we have made us another God, when our Love doth not exercise itself in Hope and Joy toward the true.

Whereof it is, more than this, that we poor Creatures are capable, I proclaim my extreme ignorance. Graces all, and Worship Natural and Instituted, and Duties (personal and relative) are plainly enough comprehended. Nor may I bestow time to light Candles in that Sun. Lastly,

C. 3. The whole Generation of the Religions will vouch it, that their Duty stands in this, and no more. No more, unto any of them known. Next to the Infallible Scriptures, commend me to the common sense of Believers, for the resolution of a Religious Case. Reader, go try a number of the best known unto thee.
Ask them seriously two things.

(1.) Whether they do or dare in their daily walk, to let fall any one of the particulars aforesaid? sc. Belief and Consideration of the Purpose, Purchase, and Proof of Reconciliation unto God; Prayer, and Labor for the Possession, Persuasion, Practical Improvement. Hope and Joy in the hope of its final Glorious Completion.

(2.) What other Religious Exercises they have, think of Faith with Meditation, Prayer with Piousness of Means, for things prayed for; Hope with Joy. Upon me be the shame, if any other be found. And if thou best not told by all; that if these Exercises do please thee, there is nothing in Christian Religion to offend thee. Blessed is the Man whosoever is not offended in one of these! And who confines his Care only unto these. The Italians have a saying, Dangerous is the man that bas but one Business to do. But my God and the God
God of my Fathers grant, that I and my dearest Friends may never have more to do than one. And that one, be our Reconciliation unto him!

Of the Use of this Doctrine, the one half cannot be told you within the Space of a Sermon. And of that which might be, I shall wave much, to press that which (I think) is needed most. Come Reader, and let me gain thy Attention to it; and win thy Heart by it. Read; and every two or three Lines thou readest, Lift up thy Soul to Heaven. And put thy Name into the number of the Reconciled, now at this very Sermon.

Is Reconciliation unto God, the Duty, and whole Duty of every Man? Believest thou this? Thou wilt then (among many others) make these Inferences.

Inf. 1. God and Men, are not as God and Devils, Unreconcilable. It is true, they are much the same as to certain Enmity. An unconvert man is as truly at Enmity with God, as any
damned Angel is. They are also very like, as to the exceeding Difficulty of Reconciliation. As much is to be done to reconcile God and an Un-converted Soul, as would be necessary to do to reconcile God and Beelzebub. As great a price must be paid unto God for the one as the other. As great a Change must be wrought in the one as in the other. And as great a Power must go to the working of the Change in one, as in the other. Nevertheless, though we are like Camels, with like Bunches on our Back; there is no comparison between us and them, as to possibility of passing through the Needles Eye. Infinite Power, to which all things are possible; and equal Goodness, that shews itself in things wonderful, hath made a wide difference. The Condition of Devils is not more truly desperate, than the Condition of Men is hopeful. And of any men, the Condition of those whom God is pressing and ever praying to be reconciled unto him.
The Reconciliation of Devils is impossible; but the Reconciliation of such Men, is more than possible; even probable. On God's part, probable; for he is at work for it. And upon Men's own part, probable; for they are, or appear to be, at work for it also. Reader, I beseech thee by the tender Mercies of God, through which this is true and plain, fix well this great Truth on thy Soul. I am a Man that have somewhat to do with many poor dubious Souls. Of most that come to me, I do plainly see this: It hath been unbelief of this truth, that hath long kept them from seeking after God. It is unbelief of it, that now fills them with fears inordinate in seeking after him; and makes them come crying to me day after day, No hope, no hope. To the trouble of my soul, and no small expence of my time. But I forbear. Let me add this only more; although this Truth seem to be Believed by all bold Sinners among us, it doth but seem
All indeed do grant it, but very few do believe it. And of them that do, this must be said; their Belief is a corrupt one, and its Fruits are most abominable. 'Tis so that they believe God to be Reconciled, as hence to be made Fear him much the less, but Love him, and seek his Peace never the more. Could such Fruit rise from the Root of an intelligent and sound Faith? It could not. Briefly, let me tell thee, that this Truth is most fundamental: And Disbelief of it is extreme Blasphemy, against the Truth, Holiness, and Faithfulness of the most high God. It is true; such as have sinned the sin against the Holy Ghost, have the door of Mercy shut upon them for ever. But to me it appears as true; that, who such Persons be, is known unto God only; Not discovered unto themselves or any other Men. I tell thee worst Sinners that come to hear me. They have as much ground to hope that God will accept them if they do Convert, as ever
ever Abraham, Isaac, or Jacob had, before they did convert. Yea, and because of our Gospel Sun-shine, more then they had.

1. 2. Love indeed runs downward: And incomparably greater is the Love of God to Man, then the Love of Man unto God, or unto himself. This I gather from Gods beginning the Peace, though Man began the Quarrel. From his here so calling on us to accept it; as speaks his forwardness to give, and our backwardness to receive it. From his amazing condescension even to pray and beseech us to receive it. This Love is as much above that of Earthly Parents, as the Heavens are above the Center of the Earth. But what is our Love of God, what is our Love of ourselves? I know not a greater lover of his God, in all this World, then the Man that printeth these words: My God knoweth that I even abhor and loath my self, because I love and delight in him no more. And in another
place: I can more easily forgive myself all my other sins, then my loving God so little. O what must others say? Other Saints, I mean, of inferior stature unto him. And for Sinners, that make light of all God's Calls to Reconciliation; and are inflexible by his very intreaties, for whole Weeks, Months, and Years together; who sees it not? Their Life is a practical protest, that they will bear the prison of Hell, the torment of Fire, and that for the space of Eternity, rather than be friends with God. So they love God; so they love themselves. 'Tis true, we cannot here perswade them, but that they do truly love themselves, and their God too. But in utter darkness it self men will see better. There they will see and say, God was kind, and made them good offers; but they were themselves their own destroyers; being by sin bewitch'd, in heart to murder him, and in act to murder themselves. There they will understand the
the sense, as well as feel the truth, of Prov. 8. 36. and 35.

There they will know to their torment, what it is for God to beseech and pray sinful Dust to come take Pardon and Peace; and for them to lend him a deaf ear, or give him a more reproachful repulse against convictions of Conscience. Reader, here stay a while: Think, and speak with thy self of the huge imports of this word: [As though God did beseech you by us.] How, GOD beseech? SOVEREIGNTY beg? And that of both Creatures and Rebels too? What meaneth this, and what is it we are to learn by it? God beseech! The word astonishes me; and filleth my mind with these thoughts above others. First, How powerful is Love, that makes Omnipotence stoop? Secondly, How Loveful is the Divine Majesty, that thus condescendeth? Thirdly, How wonderful is this condescension, wherunto God never stooped before, and beyond which
it is not to be thought possible that he should ever stoop? Fallen Angels, had nothing like it: Fallen Men, can have nothing beyond it. God stoops; he stoops low; he stoops his lowest, unto us. The lowest that the nature and honour of his Government will admit. God beseech! I do believe; Lord, help my unbelief. I do believe, methinks I do see, and hear the Heavenly King, even thus addressing to his rebellious Subjects: "Miserable Creatures, as I made you not miserable, I am not pleased to see you so. I have made a costly provision for your restoration to the Happiness I made you in: And left you nothing to do for the same, but to accept it in the way of my Gospel-Covenant. I have taught you so to accept it. I have commanded you, and on no small penalty. And finally, I do beseech and pray you, Sirs, if ye love me, accept of it. If ye do not love your own Souls, yet for my sake accept it. I will take
take it as the greatest kindness unto my self; and will reward you as though ye had profited me, if ye accept it. You give me my highest pleasure if ye accept it. I will set Heaven ringing for joy thereof if ye accept it. As long as I live, (and my Immortality will not dye in haste) I will remember and requite you, if ye will accept it. If ye would not do your utmost against me and your selves, ye must accept it. If Grief could possibly seize on Godhead, ye would make me drown Heaven with my tears if ye did not accept it: And to repent that ever I made you. So good a will do I truly bear you, though Satan and your silly Hearts, by him seduced, tell you contrary stories! Arguing wildly, that because I drag you not to Grace and Glory against your wills, therefore I have not any will that you should have either. Reader, again and again read this, and cease not till thy astonished
astonished and trembling Saul take fire, and flame forth in exclamations, What manner of Love is this? Stay me, I am sick of Love! The Love of God and Christ do constrain me! O Lord, I am thy servant, I am thy Gospel Covenant servant! I am thine, Lord, save me! In great Letters I wish this Truth written upon thy Doors and Walls: God delighteth more in Reconciling one penitent poor sinner, than in Damning all the obstinate World. I, and the main revenue of his Crown lies in it: Else he would not love Mercy above Sacrifice. Nor could we holyly desire to be saved.

Reader, I cannot yet have done with thee. I must say to thee, as Ruth to her Mother in Law, Intreat me not to leave thee, or return from following after thee with this Inference. I must insist a little more upon Gods so astonishing Intreaty. And I would to God I could find or make words, prevalent with thee to insist much hereon.
hereon. To be often musing what it
is, that God's intreaty of sinners to be
reconciled, doth in good sober Truth
import. I beseech thee go and con-
sult God himself in holy Prayer unto
him. Go consult his Ministers, the
best of them; and such through
whose Mouths he is most likely to,
speak his Heart unto thee. Go con-
sider, and take advice, whether it
import not thus much: To wit, a
real will of God without any design
or unsincerity, to have sinners re-
conciled unto him; even as many of
them as he sends his Gospel unto. A
will of complacence, as of a thing that
would be highly grateful unto him;
though not a Will efficacious, and ef-
fective of it against all wilful and af-
fected unfitness in sinners; super-
added unto their natural. A Will that
indeed doth not so overpower all things,
as to bring all sinners unto Reconcilia-
tion; but yet one that leaves nothing
but their own obstinate Wills to keep
them from it. And makes, that all
who live under the Gospel, and who do seek it as they are directed by the Gospel, may reasonably judge their obtainment of it most highly probable; and conclude that if their labour for it be lost, it will not be through failure on God's part, but their own.

'Tis very certain, that such influences of the Holy Spirit were communicated under the Old Testament, that of all that lived and dyed then unreconciled unto God, the fault was laid at their own doors. Thou gavest thy good Spirit to instruct them. Neh. 9. 20. Turn ye at my reproof, behold I will pour my Spirit to you, I will make known my words unto you. Prov. 1. 23. &c. O how much more must we now conclude in the Gospel day, that Men's destruction is of themselves? That the Holy Spirit is always striving with sinners, and persuading them to be reconciled, until they do by very great provocations cause him to withdraw from them.

By
By the Prophets of old, the Holy Ghost never spake in the wondrously condescending Language, which he useth in the New Testament. Herein flows the Language of incomparable tenderness; and such as put it beyond the most jealous suspicion, that God is desirous of our Happiness in the said Reconciliation. Herein the Majesty of Heaven even courts every vile Worm of us. And in most compassionate manner, assays to melt and overcome the perversest sinner: Even thy self, my Reader, thy self in particular.

Stay therefore thy self, and wonder, and bless. Throw aside my Book, and go shut thee into thy Closet: And there with humble affectionate and thankful sense of this Divine Love, fall on thy Knees and say to this purpose: "Blessed God, thy works are in themselves convincing Arguments of thy good Will unto Men. Thy innumerable Benefits conferred upon us. Thy Tempor..."
ral Judgments, which in their own nature and in thy design are Medicinal and wholesome. The Time thou allowest us in this World and in thy Church; which we cannot justly take for a mere reprieve from torment, but for a space to Repent in, and to sue out our Pardon. Above all, thy giving thy Son to dye for our Reconciliation; and thy Spirit to instruct and persuade us to be Reconciled. After all, it has seemed thee good, to treat us in words of as wonderful Love as that which shines in thy works. Words of Obsecration and Intreaty. Such as the Potsheards of the Earth cannot afford unto their Inferiors very often; no, nor unto their Equals; nor always unto very Superiors. Thou, great Judge of the whole Earth, beseechest Malefactors most worthy of Hell, to accept their Pardon! And intreatest them to endure thee to save and glorifie them! This thy Holy An-
"gels admire; at this the Devils en-
vvy: But I, Lord, I, a prodigy of
stupidity, what do I do? Of a
truth I desire to Praise and to
Wonder! From this Minute unto
Eternal Ages, uninterruptedly to
Wonder and Praise. I am fully
convinced how justly I perish, if
indeed I perish after all this so su-
perabundant Grace. This thy
Love, and thy I know not what,
that is more then Love itself, if
more can be, doth sweeten my
thoughts of thee. Never was my
Natural Fear of thee so conquer-
ed, never my Diabolical Enmity a-
gainst thee so quenched, as now (I
trust) they are. I am left a Divil,
since I considered this thy Love, O
my God! Experience hath now
assured me, Love begets Love, as
Fire kindles Fire!

1. 3. Mans Enmity unto God, tho;
it be strange, tis true. How else
could Reconciliation be his Duty, if
his state were not of Enmity? It
Enmity unto God is a strange thing. He is all Good; and nothing but Good. Our Nature reasonable, can Love nothing but what appears Good; and must and cannot but Love all that so appears. Unto all Men, if their Professions may be believed, God doth appear as he is now said to be: All, and only, Good. Whence then should Hatred arise? To be sure, unto Angels and Men, in their first holy state of Creation, God did so appear, and was verily and undoubtedly so believed. O how could they ever break with God? The particular manner is more curiously then profitably disputed by Men of argute Wits. It is very plain unto all thinking minds, that Creatures, as such, are mutable things and defectible. That continuation in any good, is from the gift of the Creators Grace, not from the strength of the Creatures Nature. That God gave Angels and Men at first, a stock of Holy Qualities
ties to trade with; and held both
Probationers, on tryal of their Faith-
fulness. Some of the Angels, and
our Father Adam, (the infallible
word assures us,) prov'd unfaithful.
Acted not up to what they had re-
ceived: Thereby forfeited, and lost
all; all their foresaid Qualities of
Wisdom and Goodness; and conse-
quently, became full of Folly and
Malice. For, as where Light and
Heat depart, Darkness and Cold must
enter: Where Wisdom and Good-
ness do cease, Folly and Malice must
begin to have place. Now hence 'tis,
that ever since that fatal forfeiture,
Devils, and all unrenewed Men, do
do nothing but monstrously. No-
thing, but with monstrous Folly and
Malice. Their Fall made them Mon-
sters; and all things must necessarily
when they are not overpowered; and
according to their Natures, let them
be what they will. Their depraved
Natures, both of them, do carry
them to things most unnatural.
things that are, and that they know to be, most infinitely Unreasonable in themselves, and Injurious unto them. As for example, this of hating of God. Men do much know, and Devils do more know, he is all Goodness; and worthy of all Love. That to hate him, is to do the greatest hurt to themselves; and that for which they have not the least cause from him; but through the Folly and Malice that Devils hold remedilessly, and unrenewed Men hold willfully, against all Divine Remedies; this is most natural unto them. As natural, as for a poisonous Fountain to send forth poisonous Streams.

And alas, how full is this World of this hatred of God, which few in the World, if any, will own? How less full is the Sea of water, then unregenerate Souls are full of it? Yea, and their mouths and hands full of it. Only Devils, be fuller of it than Men: By which means it is, that only Hell is worse than this World we live.
in. We see Mens Hands at work against God; we hear their Tongues running against him in every place; we discern hereby what the abundance of their Hearts is against him. How passionately they with an end put unto his Being. We Instruct, Perswade, Intreat with tears, and Beg them to let us endeavour their recovery to a better mind: Nor is it above one of a hundred will regard what we say. And yet must we be afraid, (if we will be pleasers of Men,) to tell them they hate God?

But here I publish it: If I ever saw the Sun shine, or the Fire burn, or the Water flow, I do see all unconvert Men, Women and Children, hate the Blessed God. And whereas, none that I meet with or hear of, do deny but that they are sinners, and do sin daily; I assure them this is the soul and life of their sin. And were this hatred of God but once expelled, they would no longer be sinners. Were that but mortified they would not
not be a minute longer impenitent, or unpardoned sinners. 'Tis predominant hatred of God, that is the ruin of every damned Man!

I. 4. The Gospel is a jewel. This I do argue from our common principle; that it is the only directory and mean of our Reconciliation unto God. If it be so, and if Reconciliation be our only Duty, it is surely inestimable. It can be no less I trow, whatever is the divinely appointed mean of our whole saving Duty. Whatever is, as the Gospel is, and is named the Word of Reconciliation. That, whereby the way of making Peace with God is revealed; that which is the very Charter and Grant of Christ, the Peacemaker, and all his benefits, unto every one that will receive it. If my Doctrine be true, the Blessed Gospel deserves a higher rate, then the best of us all appear to put upon it.

Consider it as an History; 'tis one
the Angels, unto whom 'tis but a History, delight to pry into. As an offer of Salvation, 'tis tidings of great, even all, Joy. As a Rule of Life, 'tis a Royal Law of Liberty. The truth of it, is sealed by unparallell'd Miracles. The Grace of it, is it self the Miracle of Miracles. In the miserable parts of the World where this Gospel shines not, 'tis ever Night. Darkness, and Death possess them. Forlorn Souls (as one speaks,) are there under a continual Massacre; and be an easie conquest and prey to the Fiends of Hell. But the Places which the Gospel visits, (in our Saviour's Language,) are said to be Lift up unto Heaven.

They are found like the World at first, a Tohu and Boku; but are made by the Gospel, divine Temples. Of Stones, Children are raised up unto Abraham, by the Gospel. What was our England but a howling Wilderness, till the Gospel made it a Garden, and the Paradise of the
Earth. Both for Heavenly and Earthly good things. Indeed, all the World is Egypt; and there is no Genesis but of the Gospels making! No other Star, ever led a Soul to it's Saviour. The Law damns all; and Single Natural Religion saves none. The Gospel is like to the Archangels Trumpet; by it Graves are made to open, and dead Souls to come forth. And the Masters of most refined Morality will one day find, there is no other Ministration of the Spirit.

Are therefore tears of very Blood, sufficient to Lament our Gospel-Contempt. Contempt every where shewn; in England, in London itself, every where. In Houses, where Bibles lie about as neglected, as old Shoes. In Churches, where usually is less crowding and earnest listening, than in Satan's Temples, our Playhouses. I would I might not add, in very Pulpits too; from whence too often soundeth a but Natural, and Legal Religion, with few, if any Evangelical

Note
Note in it. It is too truly said, I fear, that many Preach Adam, Moses, and at most John Baptist. Having little to say of Jesus Christ; or of that Reconciliation by him through the Gospel-Covenant, which they seem to think that their People have already, or may do very well without it. Save, Lord, save us from this Gospel-Atheism, or we Perish! O let not the richest of blessings, thy Gospel-pearl, be trampled under feet in England! Whatever sinks, Lord, raise the price of the Gospel!

Inf. 5. Religion is no wrack. It has a very good action of slander, against every Reproacher. Every Liar of the Legions, that report it a dark and intricate, a Knotty and difficult business. For, as it has been shewn, it is no more, as no less,) then Reconciliation unto God. And an Exercise of our selves in the plain orderly particulars foresaid; which are all our part and business. O admirable Love and Grace of God, that shine
shine in its Brevity and Plainness! Our Life is short. And our Bodies eat up much of our time, in necessary cares for them. But the Doctrine of Reconciliation is no tedious one. What the old Friendship was between God and Man. How the Quarrel rose, and how far it ran. How the Reconciliation is to be made, on God's part, and ours; by satisfying his Justice, and subduing and removing our malice. These things require shorter study, than a body of Philosophy. Nor are they by the Holy Spirit set forth obscurely. And so, as to require a very quick and subtle Wit to Understand them. No, a man may be wise unto Salvation, without wit and acuteness enough to make a Disputer of this world. Nor doth Divine Kindness less shew it self, in the Sweetness and Agreeableness of the Christian Religion. Such is it's Constitution we see, that it employs us in nothing, but most pleasant Exercises. In Believing and Considering most
most excellent and important Truths. Labouring and Praying together for the best Blessings here. Hoping, and Joying in the hope of most perfect Blessedness hereafter. Is this a Slavery, Sensualists, is this an irksome Toil? Is this, what, any thing, besides affected Malignity, can snarl at? The Hebrews have a saying, An hour in Heaven is more worth then a Life on Earth. But I know those that tell me, they have found more real solid Comfort in one hour of their Convert State on Earth, then ever they had in all their former Life. And 'tis as certain that Religion is the best Pleasure in this world, as that Heaven contains the best in the next world.

Inf. 8. Minister's only business, is to make Peace. Peace and Reconciliation between God and Men. Their business is but to promote Duty. If then Reconciliation be all Duty, all their Business must lie herein. In this my Text, they are called Ambassadors; not Heralds to proclaim War, but
Embassadors to treat for Peace. True they must in order to Peace declare the War and Hostility between God and Sinners. It was a foolish Law the Lacedemonians made, that no man should tell his Neighbour any ill and frightful News. And they are belepered with ignorance and Error, who would saw up Minister's Mouths, and have them wholly silent of the Miseries of the Unreconciled State. As though God's Peace were ever to be sought, without Knowledge of his Wrath. Or as though they more dreaded to hear the Discourse than to feel the doom thereof. Nevertheless, so it is, that the Word of God unto Ministers committed, is the Word of Reconciliation. And Reconciliation is the work they are sent for. They are not to preach Wrath, but in order to provoke you to fly from it. I preach Hell, (said a late most Apostolical Preacher,) that you may never come there.

Reader, I am full of wonder as I can hold. Come hear, and wonder with
with me. Earthly Kings, put out Laws; and expect their Subjects, all, should, without more ado of theirs, observe them. They do not send an Officer to every Town, and House to inform and persuade the people to keep them. Especially when the said Laws be for the Subjects own great good! But, O admirable Benignity! the King of Heaven puts Parents in Families, and Ministers in Congregations? and makes it their business from one end of the Year to the other, to Teach and Persuade his poor ignorant and obstinate Subjects, to accept the Word of Reconciliation. Though the gain be only and infinitely theirs, not his. But I return; attend it oh Ministers, attend it oh Parents: 'Tis the Peace of God that passes all Understanding, save God's infinite one, that ye are Proposers, Interpreters, and Orators, and Agents for.

Higher than at Reconciliation unto God, you cannot aim; Lowe
you should not dare to aim, Holy Angels do not want it and Devils cannot have it. But what think ye of your People and your Children? Gods Peace and Love are the highest and all good; his Wrath and Curse are the deepest Misery; and there is no middle Condition. Souls reconciled, are as it were in Heaven; Souls unreconciled, are as it were in Hell. If you aim and labor at less than Unconvert mens Translation from the State of Wrath into the State of Peace, you are at a game of sinful and pestilent Foolery. You are not in the discharge of your Ministry. If you design not and drive not at Convert mens persuasion and practical improvement of their present; and Hope of, and Joy in, their future complete Reconciliation: the same must be said of all your pains with them. It was an ancient Custom of some pious Fathers, to preach one part of the day for Convincing and Converting the Unregenerate; and
the other part, for **Edifying** and **Comforting** the **Regenerate** of their **Congregations**. Unto me it appears so wholesome a one, and useful, that I cannot but wish it in all **English Congregations**, used. I am aware of my unworthiness to teach my Brethren; but as for you that are **private Christians**, I shall dare to give you this Advice. **Keep ye closest unto their Ministry**, that keep closest to the business of **Reconciliation in their Ministry**. As for **Preachers**, blessed be the Peace-makers, the Lord shame those, that are not ashamed to design no more change of their People, than **Plato made of his Polemo**: which was, but from a **Beast to a Man**. He that **Preaches not at all**, and he that **Preaches not the Gospel of Reconciliation**, are under the self-same woe, **1 Cor. 9. 16.**

**Inf. 7.** God's **Rewards must needs be like himself.** Great and incomparable. If my Doctrine be true, it must needs be so. Because, according to that, **every man must needs be**
be a bloody Enemy of God, or an entire Friend. And if the former, Justice cannot but revenge it self in matchless punishments: If the latter, Grace cannot but display it self in supremest Advancements. Neither of them are middle Relations, and neither of them can be held worthy of but middle Rewards.

Reader, if thou hast never done it before, come spend an hour now, in close thinking what a Friend of God is. If thou hast, repeat again that profitable Pleasure. Turn back if thou remembrest not, and see what Reconciliation to God is said to be, in the entrance of this Discourse. A soul that should have the same, and no more; I mean the same Friendship with God that Man had in his first Estate, before sin entred; he would be a rich Creature. Bare Restoration unto what we lost, would be no small Exaltion. But haist thou not heard and read, what all Pulpits and Books speak of our Redeemer letting
setting Believers above that it self? And bringing them into a greater nearness to God, then the first Man had to fall from. I will not follow any to be wise above is written in the Sacred Scripture. But from them I have long ago learned that Believers are now endeared unto God, proportionably to the value of Jesus Christ's Obedience. Whereas in dignifying Man before the Fall, we cannot but suppose God to have held some proportion unto mans own. And consequently, as our Saviours did unspeakably exceed Adams Obedience and the Angels too: so the Divinely vouchsafed Love unto Believers, doth beyond all expression surpass that which was vouchsafed unto Innocent Man. I would be understood of mutual Love. A Learned Man hath construed, Job. 10. 10. to this purpose; of Christ's laying down his (infinitely more valuable) life for his sheep, to the end that they might have life, (that is, all good:...
all they forfeited and lost in the first Adam; and that they might have it more abundantly (more of it than Adam ever had.) Our English Divines praise that Speech of a Foreigner, that God loves the poorest Saint on Earth better than any Angel in Heaven loves God. But I excurr no farther. I have already lost my self in astonishment. I am thinking, what a Reward this it self is; and what Rewards and Honours must necessarily follow this. O what must be done to the man, so dear to the heart of God! Kings Favorites have none richer than themselves but Kings. Gods Favorites have God infinitely, and God only more blessed than themselves. Never can I raise my thoughts of Heaven so high, as when I consider (1.) What Gods Friends are; and (2.) That Heaven's the Mansion House of his Friends. Nor can I think that Heaven must have bin what it is, if Religion had been a meer Service, and not a Friendship. If God had not been
been our Father, but only our Master!

Look we on the other hand, and think what a Creature an Enemy of God is. One Unreconciled; yea and even Unreconcilable also. God is infinitely Holy; he hates Sin more than any Man living can hate Hell. Enmity unto him, is the very Sin of Sin: And Unreconcileableness is the soul of Enmity. What a fire in the Soul of God must now be thought to burn against this wight? And what a Vengeance must it be, which that fire executes? If the Sin for which Men are damned, was the violation of a thousand other Laws, but not of the Law of Love; and was a collection of all other faults possible, beside that of Enmity. And if Hell were the punishment of such as had been in all other respects Transgressors; but had not been haters of God. I should then think it a Furnace seven times less hot, then now I am able to think it. O what blows
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blows can God's almighty hand give? And what should hold his hand from utmost severity, upon them with whom he is at perfect Enmity? 'Tis Sins unreconcileable Enmity, that maketh Hells eternal extremity.

I. 8. There is no colour to be laid on any Temptation, against true Evangelical Religion. For why? It consists in Reconciliation unto God. Awake, Reader, if thou art in a drowse. Do but awake and thou must needs see how clearly this follows. Tell me if a quarrel had risen between a poor Subject and a mighty King. A King, and such a King; and he also at the head of a formidable Army. And if the said King should stoop and become a suppllicant to his Subject for a Peace between them. What could be said, with any shew of Reason, to turn the poor Subject from thankful acceptation of his Kings Grace? And that upon the very first offer. Could the united wits of all the World make it look
look as if it were his interest; or so much as safe for him, to flight his Kings' Mercy, and incense his Fury? No, but whatever could be said, would appear, as well as be, most absurd. Alas, alas! What crawling Worms are the mightiest Earthly Kings? Worms to day, and Worms meat to morrow! But what a King is the Eternal One? What an Host is he Lord of? How many Millions of holy Angels, and envious Demons hath he, that are both of them ready at his beck to tear thee in pieces? Yea, how would Frogs, Flies, or the most despicable Creatures dispatch thee in an instant, if he should give them Commission?

Two things I often wish. O that my Friends would never quit the truth, or abate their degree of Religion, but then when Satan can indeed present an appearance of gain by it. I mean, a gain of somewhat better, or as good as God's Love, in their very own Thoughts. And Secondly, That
when ever they have thought themselves to have seen profit coming by it; and have by and by found their mistake. That then they would acknowledge their horrid effascination; and resolve never again to trust the spectacles through which they looked unto their cost. I know that Lust does bewitch into Error; and Error, when it gets into the throne of the Heart, fearfully plays the Tyrant. Let Men but listen unto their Senses, Fancies, and Passions, they shall take the most loathsome Lyes for self-evident Truths: And when they have done, they shall be as much governed by them. They shall adore Dogs and Crocodiles, scorning God and his Christ. They shall dig for a Worms favour as for immortal Treasure; and dye away for fear of its frown. And all with unshaken Confidence; as if God were nothing, and Idols were all things. As if the smiles of a mortal Man, were really a richer good then Gods Heaven; and a hard look from
from Cæfar, were more dreadful by
far than Hell-fire. But I do also know,
and I keep some stir to make others
know it too: Such is the admirable
constitution of our Religion, such is
its perspicuity with its purity; that
Humane Minds are not presently so
stupified, as to be unsensible of its
Glory; or so distracted, as to dream
ought spoke against it, to be true, or
so much as probable. 'Tis abundance
of Opium you give your Reason, be-
fore you make it dormant enough to
let an ill thought of Religion into
your Heart: Before you are capable
of your sweet Follies and dear De-
ceits. 'Molt commonly, you that ne-
glect Religion, are fain to serve Sa-
tan, without so much as any imagi-
nation of gain by it. I, and with
many a fearful expectation of loss too.
And when your bewitched Eyes are
drawn unto some imaginary recom-
pence in any way of sin; ye often-
times soon afterward find the Pro-
verbs truth; Fraud and Frost en
in dirt. Well were it, if then you would set your selves to verifie ano-
ther as known a saying; 'Burnt Chil-
dren dread the fire!'

In a word: The day is coming that will reveal it. The Religion
instituted and taught by Jesus Christ, is one that Men can bray and bark
against; as they do, and as he fore-
told us that they would; But they
cannot argue against. Without that
quickness, and subtlety, and solidity,
which are the priviledges of very
few heads, its excellence and impor-
tance are the plainest of things unto
all honest hearts. And our Motives
unto the severest Duty are ten thousand
times stronger then our Temptations,
unto the sweetest Sin. He has a very
hard task who goes about to prove,
that I shall do better without Gods
friendship then with it! That I shall
have more Light, if I go further
from the Sun!

I. q. The Kingdom of God is not
Meat and Drink. Christianity, or
Gospel saving Religion doth not consist in external Observances, and little Opinions. If it be Reconciliation, or a new very Friendship with God, it cannot stand in the poor despicable things wherein 'tis placed by too many Ceremonialists. I mean Ceremonialists of every Sect and Party among us: Many of which seem to value themselves more by some peculiar dividing Ceremony, then by common and universally professed Christianity.

Natural corruption disposes Men to allow God nothing at all, of Subjection or Obedience. By Gods inward and outward Calls of Conscience, Parents, Ministers, they are brought quickly unto shame of that open malignity. But Carnality and Sloth, admit not any great liberality to him: And Lust, and Fancy, and ill Example, soon prescribe a narrow pittance. He shall have outward Homage and Bodily service. Presence at the places of his Worship, and
observation of all laudable gestures therein. He shall have Lamps of Profession carried for him; Oyl they cannot tend for, Graces are mysterious things. He shall have loud Cries; but as for intelligent and sincere Prayers, they promise him not. He shall have their Eyes lift up to Heaven; but he must excuse them if their Affections be set on Earth. He shall have their Company at every Sacramental Feast; but they desire in this thing to be forgiven, if they come having not on the Wedding-garment; and unengaged in the cares of imputed, inherent and practical Righteousness. He shall have Zeal for the Religion they neither know nor practice; I, and it may be against the sins that they do love and live in: They hope he will accept it from them, without Integrity. In short; He shall have his Church obeyed, and Gospel too, as far as they themselves please: But that reaches not unto the concerns of Regeneration, Repentance,
Faith, Love and Obedience, principled from them. Entering Covenant, and keeping Covenant with him, with all the Heart, and Soul, and Strength, is that which they see no necessity of.

Miserable Creatures! Do ye believe the blessed God to be a spirit or a dead stock? Did ye ever read one Chapter of the Holy Bible? Yea, or of the Heathen Moralists? Can ye in sober sadness think, that our Blessed Redeemer was sent to raise dead sinners, that he might make them unnatural and monstrous Flatterers? Or that the Holy Spirit was sent by him, to make painted Sepulchres of you? Can ye really persuade your selves, that God may be honoured, and Satan's Kingdom be demolished, and your Souls be changed and qualified for Heaven, by your Trifling and your Lying? And without your Loving God as both your Benefactor and Ruler? O shut not your eyes so very close till Ven-
Vengeance open them for you! Look out a little; see my Doctrine and its Proof. It shall possess you of other thoughts, and rid you of these delusions. It shall stop your scoffing at Spirituality, as a thing imaginary. At Union and Communion with God, as though they were dreams, or but lying pretensions of Hypocritical Men. At God's Living in Men, and their Living in God, as though there were no such things. It shall make you as confident as now you are ignorant, that they are mad Men whom you hear railing at the Life of holy Love; and promising Heaven to ever so little washed swine.

Magna ista credimus, quia nos parvi sumus. Senec.

It shall make you own, that had not your Sense been little, you had never took any thing but very Friendship with God, for honourable and great!

I. 10. True Religion is its own Reward. It is so framed by God, that in it there is great Reward; besides what...
what is prepared for it. It is evidently so, if, as our Doctrine asserts, it stands in Reconciliation and Friendship with God. If it be not a mere Service, but a very Friendship, if, as is most certain, God admits all his convert Servants unto the relation of very Children, and the dignity of Friends. All and every of his Commands do refer to our good; and are framed as plainly to Delight as to Direct us. Reader, this is so plain in itself, and from very much that has been foretold; that I crave thy regards but to these few words. Sinners generally, are full of the opinion, that Godliness has all its worth but in reversion. That let Glory be what it will, Grace is a very poor comfortless state: And Saints, do very commonly and most faultily, give them but too much occasion so to imagine. They walk not on in the way to Zion with Joy and Singing. They demonstrate their very Hope but little, and their Joy less: From
From whence 'tis inferred, their Possession of Joy is none, and their hope of reversion itself is next to none. Thus prevails the evil report upon our present, and our promised Canaan. And that so much, that the best Believers are profited as well as pleased greatly, by the Hope and Joy of those few in whom both are conspicuous. But how presently must that ill report dye, were it duly considered, that follows.

Grace and Glory differ but in degree. They do not speak congruously, that make Glory the End, and Grace but the Means. They are so much one thing, that the Holy Spirit calleth them by each other's names. Glory is called Grace; 1 Pet. 1. 13. Hope to the end for the Grace that is to be brought unto you at the revelation of Jesus Christ. Grace is called Glory, 2 Cor. 3. 18. We are changed into the same image from Glory to Glory, even as by the Spirit of the Lord. And what think we?
it a Friendship with himself through our Redeemer, that we have on earth or no? None do or can doubt it. Is there a Reward sweeter then of Friendship? I can hear of none. Is there a Friendship more honourable or beneficial then God's Friendship? It were equal blasphemy and absurdity to dream so. Finally, if God be the best Object and all good-nels, as sure as any; and if Friendship be the best Enjoyment of him that Creatures can have: Wherein, save in degree, doth Glory exceed Grace? And if indeed Grace and Glory be for nature and kind the same thing; if one be Friendship with God begun, the other be Friendship with God perfected: How is it possible the same Man should like the one and not the other?

I am very certain, Men stand alike affected towards them, whatever they speak. And were they, that here cannot be persuaded to seek God's Friendship of Grace, took up too unt
Heaven; and had the door set wide open; and were ever so importunately intreated to enter in; they would not enter, no but fly back; and be, of the two, far more unwilling to take Glory above, then they are to accept of Grace here. As believing that God's perfected Friendship there, would be more against them then his initial Friendship here. 'Tis equally plain, Fishes are most against dryest places, and Sinners most against the holiest ones. As sure as Heaven is more Holy, it is also more Hateful to a Sinner, then the Church state below is. In a word: Heavenly Glory is not Reward, if Grace be not Reward. (Gradus speciem non variat.) A handful of water is as truly water, as all that which the Sea contains. Glorification above is no more truly a royalty then Reconciliation here below is. Reconciliation unto God, I mean; which is of all the works of God, if any be so, the most wonderful. For his taking Enemies and Rebels into Heaven
Heaven when they be reconciled, is nothing so marvellous as his taking us into Reconciliation with him, when we are Enemies and Rebels!

Reader, what is thy Mind, what thy Will, after all this said? The Assent of thy Mind and Consent of thy Will are thy greatest acts, and most consequential. All thy others be but superstructures thereon. Speak, Man, hast thou verily Assented to the truth of the Gospel in my Doctrine; and hast thou heartily Consented to its becoming the governing Principle of thy Life? I hope thou art not yet ignorant, and thy Head empty of the things proposed: Nor yet obstinate, with thy Heart full of antipathies unto them. If I may so speak, some Devils have been cast out by this very Word and Prayer! Are those that possess thee, of a sort that goeth not forth so? Know thou, then, I will not presently give thee over, if it be so. I will carry thee in further Prayers unto him, that is able
to call out the most pertinacious of Devils: Nor will I leave thee without these parting Exhortations.

Yea and I will, as for my own Life, beg and pray thee to have care of thine! Importunately (or insipidly be it styled,) I will beseech thee to hear, and to come and let thee and me, be Friends with God, Blessed presentely and blessed eternally. Despite not my despicable appearance. My Office is honourable; I sustain the very person of God, and supply the place of Jesus Christ. My Text warrants me to say it. And I must give thee to know, 'tis God beseeches thee, 'tis Christ prays thee by these my Lines, to Turn and Live! Divine Authority here puts off its Terror, and for Loves sake, intreats thee. In the Law, it thunderers; commands on path of Death and Hell: Here in the Gospel, it ut a voice lost to a miracle. I have heard of a King knocking at the door of a dungeon all night long, and
and calling, and crying to a Traitor to
come accept a Peace and Pardon; especially when he might cut off his
Head, without the loss of a Hair
unto his own. But at thy door, God
and Christ knock. To thee they
have called for many a long year, it
may be. Earthly Kings put out Sta-
tutes, and look that every Subject
should look to himself. They do
not send a stated Officer to every
Town and House, to put them in
mind of it; to explain it; to re-
solve cases about it; to excite, and
pray them to keep it. But God puts
forth the Gospel; and sends out Mi-
nisters to do all this. Of his Love
and Mercy, this he doth, as hath
been foresaid. And that charging
them, with a woe denounced on
their failure, to do what they can
with Sheep and Lambs. And in, and
out of season; attending continually
on this very thing. Withal declaring,
that he will take contempt of us,
contempt of himself, and of his Chr.
Luke 10. 16. Thou art a stone, and not a man if thou needest more Motives. For God to come down from the Throne of his Sovereignty, and speak Supplications, is a wonder not small. For Men to make light of him and his Grace, is one truly great.

Nabal slighted Davids kind Message; thou shalt not, I hope, slight this that I deliver thee from thy King and Judge. No, methinks I hear thee taking up Hazael's words; Is thy Reader a Dog, that I should do this thing? I proceed therefore

E. I. Rejeft not this doctrine of Reconciliation, though thou shouldst not yet Believe it. If thou hast read what hath been laid, I cannot much doubt thy Belief. But I find it still good, to suppose the worst. Some believed what the Apostles preached, and some believed it not. O thou that believest not what I have written, this I desire from thee: Or rather, this God requires from thee; sc. That thou abstain from proud remptory
remptory concluding, that it must needs be false, because thou art not presently perswaded that it is true. And that thou admit it to be so much as doubtful, if thou canst not yet think it certain. Worthy of thy Enquiry, if not of thy Faith.

I pray thee believe it possible, that thou mayst mistake: And that in this very matter; wherein a mistake is as dangerous as any where it can be. Consequently, that it imports thee highly, to go pray God to certify thee of the Truth. And in order to thy being certified, to go to the best Friends thou hast, and best Ministers that thou knowest; and discourse them concerning it; and hear what they have to offer to thee for or against it. I sadly know that oftentimes it is but a Wind in the Bowels, that is mistaken for a Child in the Womb: It stirring and moving so hugely like a Child. I am as warie as I can: But I do; and my Conscience tells me I ought, to speak com-
fortably to very Enquirers. I have known some raw Enquirers become very credible Converts in a few weeks time. And I wonder who ever knew our ignorant sort of people become such by bare Hearing, without Enquiring and Consulting. I take it for granted that they receive little or no good from me, if before much time passes they do not come unto me. Lis colloquatory Preaching that God blesseth such: And when I have brought any of them unto that, I cannot but hope God intends them a Blessing. Reader, if thou art an Unbeliever, I despair not of thee if thou beest but an Enquirer. Doubting usually precedes Faith, though Faith doth not always follow Doubting.

E. 2. Delay not to set to the work, as soon as ever thou shalt believe the word of Reconciliation. Dost thou already believe it? Thou hast then begun thy business about it, I hope. Thou never dost rightly Believe till thou dost Act. O let thy Work come
come full speed after thy Faith. Get ability to tell thy God above, and (his Vicegerent,) thy Conscience within thee; that from thy first Understanding and Persuasion of the truth of this Doctrine, thou didst as David. Make haft, and not delay to keep his Commandments foredeclared. Do not rest, or let thy Minister rest then, one day or hour, till thou knowest the Covenant of Grace and Reconciliation. Enter thee into it solemnly. Consult for thy preparation for the Lords Table; there to confirm it. For why, Delay is worthy of the worst word I have given it in my Sermon on Eccl. 12. 1. But now, now an hours delay is (in some respects) worse then a years delay before. Understanding and Faith unimprovd unto holy Practice, are the most horrible aggravations of sinful Practice. But a Man is in a fair way, as soon as he has took but his first true step toward Reconciliation. When he has but sincerely uttered, this
this word; "Lord Jesus I will never " be my own while I breathe more; " I am thine upon thy Gospel terms " for ever! Be not afraid of the pain of this. 'Tis a short one, and presently turns to Joy. As the pleasures of sin be short; and quickly turn to Plagues. When that is but rightly said, the wheels will run in all other work.

Hast, hast my Reader. If Physicians had given thee over for a dead Man, wouldst then Delay? The dying people I am called to, be all for present Peace with God. The most healthful of the Living have full as much reason to be for it. O that I could not say, I see them otherwise minded. I have read of Indian Prisoners, chained in golden fetters: And I see many English ones, whose Estates on Earth allow them not leisure or liberty for Peace-making with Heaven. I tell them in my plainness, that the Dogs in Sicily cannot hunt, because the sweet flow-
ers in every field overcome the scent. And that the sweets of this World in which they live, do spoil their scent and savour of Spiritual things, and keep them from following after their Peace with God. And for poor people, how little hast, do all their hardships below, provoke them to make for the Treasure above. Rich and Poor are, both, in expectation, as they tell us, of Eternal Happiness. Both believe Reconciliation, hereby necessary. But alas, both do not hasten to get it made; and therefore great is the misery of both upon them.

E. 3. Let the business of thy Reconciliation have all thy strength spent on it, when thou hast set unto it. Reader, Heard I not thee saying erewhile; "Here begins my essay of "Reconciliation unto my offended "God? Thou art at it, art thou not? If so, the Father of Glory be thy good speed? But as ever thou expectest him to be so, spare for no
pains therein. O what does require, or what will requite thy pains, if Reconciliation unto God will not?

Tell me, Man, doth the Gospel bid thee play, or work out thy Salvation! And doth it account that to be a Play, or a Work of thine, wherein thou puttest not forth all thy strength. All thy contriving, and all thy executing strength. Verily in Gods esteem, it is idly done, whatever thou hast not forelaid with best consideration, and brought forth with thy utmost might. Thou dost but trifle, till it comes to that pass, that thou mayst truly speak thus. "Of all things under the Sun my Understanding doth consult most; my Will doth command most; my Practical Powers do put forth themselves most of all, for my Reconciliation with God. I Project nothing, I Crave nothing, I Labour for nothing comparably unto it; or for anything, but reductively and subordinately unto it. A weak Mind,
a weak Heart, and weak Practick power, I must own mine to be. Weak in themselves, and weak in comparison of many other Christians. But, my Heart in this thing reproaches me not; I am throughout Predominantly for Reconciliation. Nor doth my Mind plod and study, nor my Heart chuse and crave, nor my Hands more follow their work for any thing to be named, than for this Reconciliation. I am sure I do jealously watch my Heart daily. And desire to expend my whole strength in the matter of my Reconciliation, which is now my whole Business. I do believe, God's peace is attainable by a restless Devil, as soon as by an idle Man. And it is, and is like to be my care all days of my Life, that God may never henceforth call me wicked or slothful Servant. In this I will follow Calvin, as Calvin followed Christ.

E. 4. Let a strength greater than thy own be invoked, while thou art spending
ding thy own in the business of Reconciliation. Reader, know'st not thou how in all things to prosper? Come, and Learn! Be much upon thy knees, then shalt thou succeed in every work of thy hands. Of all the works thereof, Reconciliation is the greatest. Wherefore, of all the same, beg the greatest help and aid of God for this. And with the greatest Faith and Fervour beg it. Prayer, is an Incense made of all Spices; all Graces are Ingredients in it. Some say, it has more Promises in the word made unto it, than any other Duty hath. I am sure it hath so many made to it, when it is made itself with Faith and Fervour, that it must needs receive whatever it asks. True; Prayer doth not excuse our Labour. Praying, and doing no more, against Iniquity, is it self a black mystery of Iniquity. God will not have our Sins mortified for us, as Goliab was killed for the Israelites; we, like them, looking on, but striking not one stroke. But yet
yet good is the Hebrew Proverb: Without standing Prayer, the World could not stand. A World of Pains is lost for want of Prayers. In its own place.\textit{Our own Prayer is as necessary as God's Power; for our welfare, His Power it is, that Works, Upholds, Increases all Good: But our Prayer it is, that he will have to fetch it. If we will have that his Power, he will ordinarily make us come and fetch it by Prayer. Indeed, he may Give, but we may not Expect, before, and without our asking. And you shall ordinarily find it, especially as to sensible returns; that, God measures his Grant of Prayers, by our care in Prayers. And when we exceed in our Cares, God exceedeth in his Grants.}

Reader, do but thus Pray always. I will be content to bear thy Curse, if thou dost not prosper always. But, I will as soon be bound for thy Natural Life without thy Breathing, as for thy reconciled one without thy Praying.

G. 5. Google Come.
Come off, I pray thee, and let them enter the Holy Order of Mendicants; God's Beggers be richer than Lords and Ladies. I use to beseech poor folk, to let me make them rich; and rich people, to let me make them richer. Yea, both to let me make them Kings and Queens. And how thinkest thou? Why by Marrying and Begging. I have known those that have enriched themselves more by a happy Match, than by all the Trade they ever drove in their Lives. Let Souls but Marry Jesus Christ, they shall be sure to do it. Yea, and by Petitions granted at White-Hall, many have sweetly advanced themselves in this World. Let us both keep Petitioning and Begging hard at the Throne of Grace, we shall not fail of Favour and Advancement in a Higher Court than White-Hall. Shrink not then, my Reader, but come on, and resolve most resolutely, and say: "O Prayer, I do now see what thou art. And I resolve what
in all my Life thou shalt be. I will
not use Bread and Salt, than Prayer;
and less delightfully, as far as I am
able. Prayer shall be the Girdle
compassing all my Affairs; small and
great. I will never think any Mer-
cy to hang so low, that I may reach
it safely enough, without setting up
the Ladder of Prayer. And as for
Mercies of the Higher Hemisphere;
as for my Reconciliation unto God,
that is one and all Mercies; If I
forget Prayer, let my Tongue cleave
to the roof of my Mouth. For this,
with the Trumpet of Prayer will I
daily Alarm Heaven; call God my
Saviour to my Succor; and Storm
Hell to its Terror. Being the Ene-
mies of my Reconciliation cannot
be scattered till God arise; and
God will not arise, till Prayer a-
wakes him. Heaven shall as soon be
without Angels Praises, as without my
Prayers ringing there. In the Mount
and Valley, at my best and at my
worst, I will Pray. Ephraim and
"Manasses were Brothers. And I
know when I am in Plenty, I am in
danger of Forgetfulness. But I will
beseech God that I may never know
any Plenty but a Praying one; or
Poverty, but what may encrease my
Beggery at his Door. And that
still, whatever it be he spreads my
Table with, I may never come
more hungrily to my Supper than to
my Prayer. O my Soul, the Door
of Mercy stands open continually,
may the Mouth of thy Prayer ne-
everkeep shut. And mayst thou never
cease to be Prayerful, till God doth
to be Bountiful. He is not like the
Tartarian Prince, that would not ad-
mit the Chinesees into his presence,
without their submitting first to an
hundred Bastinadoes on their Bodies.
No; at the Court of Heaven they
are made most welcome, that come to
Petition. And the greater Blessings
they do ask, the greater welcome
they have. Ask a Kingdom, thou
shalt be more pleasing to God than if
thou
thou beg but a piece of Bread.

E. 5. For your Life, despise not men's help, while you do drive on Prayer for God's Grace. Reader, hearken to a Man that every week sees sad instances. Some poor Souls, awakened unto a like care of their Salvation, do go (as they do tell me) unto their prayers. And, such as they be, do abound indeed in them. Of God, they know little. Of the Covenant of Grace, and its terms on which God will accept them, and on no other, they are ignorant sorely. Yea, and many of them, are sensible that they are so; and go about wishing, O that I did know God better, and what it is he would have me to do! But they have no Friend unto whom they can get themselves to confess this ignorance, None at least, that is able to instruct them. Pride indeed, tho' they name it shamefacedness, makes them keep it to themselves. When any motion of God's Spirit, by legal Terror, puts them upon going to
Some Minister, and opening their Case unto him, Satan finds it no hard matter to make them stifle it soon; and this very often, and very long. Under the Dominion of this dumb Devil, some tell me they have been for many Months, and some for Tears together. Though in the meantime they have had shrewd Conflicts; and have gone near to gain Conquest sometimes. They have gone, and knock'd at Ministers doors with a purpose to confess ignorance and beg instruction; and yet have had their hearts fail; have turned away and not entered into the Houses, but gone back drooping unto their Homes. It is suggested, and soon surmised by them, that Ministers and Friends will Chide them, Shame them, and Grieve them, who think they have 'Grief enough on their Hearts already. Like-wise, that God is the best Teacher and Helper; and can Help and Teach without Friends and Ministers. I, and is merciful and ready to do so for such
such as do pray so much to him as they do. Yea, and will not upbraid neither, as Men will. Hereupon they keep themselves unto themselves. Make no use of them to whom God has committed the word of Reconciliation, for its Despensation unto them. And given the Tongue of the Learned, to speak a word in Season. They hear indeed their Sermons and continued Discourses: But how? Much, they do not understand. Much, they misunderstand. Little, they Remember. Most, or all, they misapply to themselves. Every Threat they hear, they say they must Despair. Every promise they hear, their Case is as good as the best they presume. Thus are they up and down, like the troubled Sea. To the Priest's Lips, to the Ministers Face apart, they will not go. Colloquatory preaching, they think, will kill them; be it from Ministers or any Religious Friends. I must not say what I know; of the gain and the joy of many, when their
their proud Stomachs have once come down; and they have consented to bear the smart of its being known what they have been. But I very boldly tell thee, Reader, all that I have met with, have in vain cryed and prayed and expected God's immediate Teachings. And have multiplied sins and sorrows by their disuse of his appointed Teachings through the Mouths of his Ministers and People. Never lighting into the way of God, or Knowing and Tasting his Goodness, till they had made use of the Counsellors instituted by God for them. And become Companions of such as fear God, Walking with people wise to Salvation, and asking and borrowing Wisdom from them. Leaving and Loathing the Society of vain and vile Creatures, that formerly corrupted and hardened them. Now rejoicing singly in such as do Instruct, Exhort, Reprove, and Give Examples of Good.

Others also, God's Holy Segullas, and
and Choice Children (I am persuaded) there are, who sin in this respect. Sound Converts, yea considerable Proficients in Grace and Peace. Who by one or other Temptation, are turned aside from all Sociableness and Converse with their Brethren. And from a just Freedom of Discourse with their Pastors. Of their Brethren, they seem to think some too much above them in Gifts and Graces, for their Communion. Tho' one would think, a poor body should not care how rich his Friends were. They will be the more helpful unto him; will they not? But, alas, these seem to fear, they will be the more Scornful, and less Helpful. And for others, they appear to judge too much below them. Too dull in their Understandings for them to Instruct. Too loose in their Lives, for them to Reclaim. They ought to consider, that the more dark their Brethren be, they may the better expect welcome to that small Light they can
can Minister. And the colder their Religious Love is, there's the more need of their Bellows whatever they are, to blow it up. But this is not considered, and Converse with these is not maintained. Yea, sadly be it said as the very Truth is, Their Communion with their Brethren in Christ, as such, is next to none. However, these so faulty Christians persevere in Prayer and Supplications. Publick, Family, Closet prayers. And even Emissary ones. But these, even these Souls; praying, and praying these, all sorts of prayer; these, many, most, all of them (for ought I know) have their sore rebukes from on High. Walk about with Hannah's sorrowful Spirit, for their ungranted Suits, as they testify, many of them with their own Mouths. Long they have walked in the dark, seen no light of God's reconciled Face, and it has been as much as they could do to live, for his Terrors upon them. Nor hath he
ever shone upon their Souls, or spoken peace; until they have took advice and a better course. Until they have shook off their silliness, and became Affable and Courteous. Believing it God's way, very often to utter his voice through Good mens mouths. Both his Teaching, Humbling, and Comforting voice. Yea, and to make none of his Children, so lust as those that are liberal to their Brothers and Sisters. To water none, so much as those that water others. They themselves do tell me, God hath made their going unto their Godly Friends, a sensible going unto him. Their hearing of them, a hearing of him. I, and their helping of them, a mighty help (of God's making) unto themselves. In a word, Uniting to the Members, to be Uniting unto Christ himself the Head. They tell me, they have at last found, that God speaks by Mens Mouths, and works by Mens Hands. And to neglect Ministers, or private Christians help
help, is to neglect God's own help and Grace. Be it then, Reader, an Immortal Maxim with thee and me: that Religious Friendship with good Men, and mutual Conference, is a means ordained by God, for Assurance and perseverance. And, let us cherish humane Friendship, as most necessary unto Divine.

E. 6. When thou art reconciled, reconcile thy Brethren. I will be short in this my last Exhortation. In which my meaning is, that you should do your best, to bring your Relations into the state you find good. I know 'tis next to impossible, to Enjoy and not Commend Reconciliation unto ones Children and Household. Directions and Motives I have elsewhere given, and am by promise engaged to send abroad. In this place, I say but this. Good Reader, give it good attention. Reconciled Souls be all Love. Souls made after his heart, who has wrote himself by the name of Love. Love is all Action. As well
well thou mayst hold all the four Winds in a bag, as Love in a sleep. For, like Fire, as long as it Lives, it Acts. Reason, Love, and Religion, is all religious Loves Communication. These, religious Love is ever dropping, nor hath it more to instill. He that Loves me, must shew it by essays to make me Wiser in my self, more Kind to him and to all Men, more Dutiful unto God. The two former are the means, the last is the end. Unless these be the daily Exercises of thy Life, there's small appearance of thy reconciled state. If thou art in it, thou walkest unworthy of it; making Men justly to doubt it, and provoking God most dreadfully to cloud it. Remember that I told thee; if thou hast but small care of thy Families Reconciliation, God seems to have no saving care of thine.

Reader, The God of Heaven looks down, to see if any, in particular if thou that art here reading, wilt indeed be Reconciled unto him, or no
no! He declares, if thou wilt take hold of his strength, that thou mayest make peace with him, thou shalt make peace with him. If thou wilt not, his Vengeance is ready for those, that for Reconciliation will not be ready. So he commands me once more to tell thee: That if thou hast stood out unto this last Call, thou mayst not also stand out beyond it. If thou dost not, but shalt be by these last Lines persuaded to take God's offer, the richest Treasures of his Eternal Love shall be thy Reward. If not, the Lord send thee quickly some Lines or Sounds, that he will work by, more than by mine! I know not how to leave thee. And therefore I will add this; if thou dost but so much as fear now thy Unreconciledness; if that Fear of mine become thine own Fear, that Fear of thine will become my Hope. My Hope that Reconciliation work is beginning.

But as for many Readers, I will hope them Converts. That have cast them-
themselves down at God's Mercy-seat, and humbled themselves at his Footstool. That have turned unto him with full purpose of Heart, and made with him a Solemn Covenant. That have took him to be their God and Father, and devoted themselves to be his Servants and Children. That have received Christ Jesus in all his Offices, and stand bent to walk with him in all his ways. And all this upon a holy change of Judgment and Inclination: Not upon a meer fright, and new sense, of their (otherwise) dangerous Condition. I will hope that many are Reconciled unto God truly. That they are got to the end of their Creation, the Enjoyment of God. To the end and design of the Gospel, and its Ministry, Reconciliation with him. That they have attained unto that of God, which is, and will for ever be, enough, and even all unto them. Enough, in the absence of Creature comforts, as the Sun is light enough without Candles.
or Stars. Enough in the confluence of Worldly Troubles; as the Preservation of Plate and Jewel is enough, when all the Farthings in the House are stolen. I will hope that many are saying most gladly to this effect.

"There's no Neutrality. God is for or against every Man: And every Man either hates God, as if he were evil; or loves him more then he allows himself to love his own Soul! An hour or two agoe, God was my Enemy and I his. Now he Loveth mee, and I Love him. O what a Hell am I raised from? What an Heaven am I raised to?

"True, I had a sort of Peace with God before; but it was but a Premption that I was dropping into Hell with. I had the evidences of Hell in my Forehead, while I had the dreams of Heaven in my Brain. I had a sort of Peace with my Conscience; but it was but a Truce.

"One, wherein it was all the while pre-
preparing torments for me. Torments that have, and would have more, filled my Heart with anguish, my Eyes with tears, my Tongue with complaints. My ease was but that of a drunken Sleep, not the true one of sound Health. The work of this day, the work of my Life-time, yea the work of my Eternity, will be to bless and magnifie my Reconciled God, and my Reconciling Advocate. Christ, my Advocate, pleading in his own person what he has paid for me. And the Holy Ghost my Advocate, teaching me to plead it with God, and with my self!

I have read that St. Jerome had always Christ's call unto Judgment ringing in his head. Reader, Reader, may his call unto Reconciliation be ever ringing in thine ! One of our English Martyrs dyed with his Pardon by him; he would not ac-
cept it on the *ill terms* whereon it was offered. But O burn thou not in Hell, for not accepting the Pardon that God offers thee; they are *good terms* whereon his Offers be made. It is wonderfully low that God doth condescend in them. Thou canst not say wherein thou canst desire lower Condescension. 'Tis reported, that a Gentleman once prayed his King to give him leave; and offered at a dear rate to buy his leave; to come sometimes into his presence, and cry, *God save the King!* And being asked his reason, made answer, that (whether the King loved him or no,) he should gain enough by it, if, by that means, he gat the report of being beloved much by the King. Great reason there is for our fear, that many Professors do aim at no more. That they enter *Church fellowship*, follow *Ordinances*, open their *Ears* to Sermons, and their *Purses* unto the Preachers; and
and all to gain but the repute of being reconciled unto God. Not making very Reconciliation itself, their scope and drift; the End of their Actions, and (as then it would be) the Rule of their Desires. Reader, say that I warned thee against this most hyperbolical Folly. I beseech thee, Live for somewhat more than a Lye. For somewhat more than a Name to live, and that a false one also. Wilt thou not be persuaded? I pray thee, Man, think a thought or two, of the short Continuance of this poor Name it self. Of its very slight airy and smoky Pleasure, I, and of its certain attendant Torments. For though thou tryest a thousand ways to disarm thy Conscience, thou shalt not avoid it, but shalt ever and anon have wounds that will mar thy Mirth. And give thee Torments, stronger than thy De-lights.
If all will not move thee: But thou hardenest thy Heart against all, and art resolute against Reconcilement unto God. What remains, but that I say, as a Pious Matron, once did to a long Prodigal Son? To this effect: "You have a long time grieved and plagued my Soul with your sin. I have called, counselled, and begged you to Convert. I have wept, and mourned, and cried to God night and day. Impatient of the thoughts of your Damnation. But now, being nothing prevails, and I see no hope. Now, I do (as I ought) even sit down content. I, now, consent to thy being Damned. Let God destroy thee, if he please, in his Righteous Fury; seeing thou wilt not accept of his Reconciling Mercy. With all my Heart, God do his will with thee. It is said, that by these last forth-coming Prints of the Mothers heart, the
the Sons wicked one was broken. That by these words, set home by Gods Spirit, he was Converted and became an eminent Servant of our Blessed Saviour. God give alike efficacy unto these Lines of mine.

Heavenly Luther professed that the Article of Justification reigned in his Heart. It is the more comprehensive Article of Reconciliation, that I wish reigning in the Hearts of all the Ministers and Christians of England. Some have called it the richest Vein in the whole Mine of Gospel treasure. But (as I hope, I have proved it,) I boldly name it one and all. Even, the whole Mine of Gods Mercy, and the whole Province of Mans Duty. There are those abroad, who count us narrow souls, as many as confine our cares and pains unto this Argument. But we think we have the Spirit of God, to whom they pretend not; and do
walk at large, while they understand it not. God knows, the Gospel testifies, and the Day will reveal the truth. I conclude with this appeal, made unto all that have but any tolerable Religious eye-sight.

Whether a little Religion does not go a great way, among them who make not Reconciliation their first, middle, and last work?

FINIS.
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