In the great Instances thereof.

In giving the Son.  
Sending the Spirit.  
Effectual Calling.  
God's Covenanting with Man.

By W. Baysham, Minister of the Gospel.
To the Deservedly Honoured,  
Mrs. Katherine Eyre,  
and Mrs. Ursula Gill.

Madams,

You are (I doubt not) satisfied, that my thankfulness to (and for) your right worthy Husbands and your Selves, is otherwise testified, than in Papers; yet, such acknowledgments have found acceptance.

To one of your Ears, and to the Eyes of both of you, have the Riches of Grace been by unworthy me presented; and seeing Providence brings a new Edition thereof to you, mine Hearts desire and Prayer for you is, that you may therein more than formerly taste and see that the Lord is Gracious. Through Mercy, you want not a sense of your Souls wants; the touches I have given are from a finger that points out the Fountain and Spring whence you may be supplied.

A 3 through
The Epistle Dedicatory.

Through the great Propitiation God is reconciled to Penitent Sinners; and by the Holy Spirit they are reconciled to him: That he should particularly call Persons, and so enter into Covenant with 'em, that they become (above others) his, are (I am sure) matters of wonder to you. May you through this Rich Grace hold on in your good way, and be every day stronger and stronger! That your Hearts are so nearly joyn'd, and you so often meet at the Mercy-seat, who never saw one another's face, is from the influence of Divine Grace. That all yours (together with you) may more and more feel that influence, is daily begg'd by

Madams,

Your much Obliged
Friend and Servant
in the Gospel,

W. Bagshaw.

ERRATA:
ERRATA.

P. Age 3. line 1. read manner. p. 4. l. 21. dele which is. p. 5. in the Marg. r. Com-
Herein is Love, not that we loved God, but that He Loved us, and sent His Son to be a Propitiation for our Sins.

Did not Divine John carry Grace and Love in his Heart as well as in his Name? It was well observed by one of great eminency.
eminency, (and is worthy of the observation of others) that as he shared above others in the Love of his Saviour, he (above others) shewed (as well as bare) Love to his Saviour. As he was the Disciple that Jesus Loved, he was the Disciple by whom Jesus was beloved; and in the exercise of Love, his fellowship was with the Father, as well as with the Son Jesus Christ. Witness this Epistle, and that part of it wherein my Text stands. And he who felt such pure flames in his own breast, was desirous to kindle the like in the breasts of others; thence doth he display the Love of God before ’em; His heart would not (easily) off from that Subject; and it kept his Pen to (and on) it. On that sweet string he struck in the Verse before this, and on it, he strikes again in this Verse; wherein,

1. The Matter treated of is Love, Love in its height.

2. The
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2. The Matter of his treating thereon is, (as was usual with him,)

1. Negatively, the excellency of Love lay not in Mens Love to God.

2. Positively, it lyes in Gods Love to Men. Of whose Love, there is an eminent instance, to wit, sending His Son to be a Propitiation for our Sins.

The Text hath in it fair footing for sundry points or observations; but it falls for my present design, to touch only on this Doctrine.

1. The sending of His Son to be a Propitiation for Mens Sins, was an eminent evidence of the Rich Grace and free Love of God the Father.

Of this person's Love doth the Text and Context much treat. That we are to take the word God therein personally for the Father, is argued from his being distinguished from the Son, and having that action which is especially
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especially appropriated to the Father, ascribed to him, that is, sending the Son. Though there be no inequality among the Divine Persons (or Subsistents) there is an order, and the Scripture speaks of the first Person, as the first propounder (and mover) as to the work of Man's redemption. And when the Text saith herein is Love, or in this is Love, it speaks as much as I have put into my Doctrine. I find it thus glossed on, The very nature of Love doth herein appear: One (I remember) expressed himself thus, This is Love worth pointing at; what if I say, this is Love worth wondering at? it is much on this score especially that God the Father is stiled Love, which is full of Love, Love it self.

And in the foregoing Verse, it is laid expressly, In this was the Love of God manifested, in this mainly, though not in this only; in this above, and not only among other
other things, that he gave his only Begotten Son: So God

1 Jo. 3:16

Loved the World so wonderfully, so as cannot be (to the full) expressed or conceived. So that good Men and Angels are fill’d with admiration. This Love had no president, and shall have no parallel. This commendeth (or rendreth commendable) the Love of God the Father particularly.

That we may take a fairer view of this his Love, we will offer at the resolution of certain Questions.

1. Who is it that thus declares his Love?

Is it not God the Father? Did not the Son come (and was he not sent) out of His Bosome? Now, did not Mans Sin in violating the Law (and first Covenant) strike very fully at this Person, from whom (if we regard the order of the Persons in the Godhead) that Law and Covenant had

Vide Amyraldi Thes. de peccato in Spirit. Sanflum.
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had the first rise? Had not He been what He is, if Man had never been? And could not He have Glorified Himself in Man's Damnation? Now, that He against whom Man had Sinn'd, should for Man provide a Saviour; that he who was provoked by the World, should send his Son for, as well as into the World; that he that is All-blessed, should bestow on provokers this prime Blessing, that he who could have honoured His justice should thus declare His mercy: Is not this wondrous mercy?

The Second question is, Whom did God the Father send? Was it not His Son? and as is elsewere expressed, His own Son, as the verse before the Text hath it, His only Begotten Son? Had He sent a Servant, there had been Grace in the business; there had still been more, had He sent one of those Men that are his Sons by the Grace of Adoption; or one
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of those chief Sons by Creation, the Angels. But His sending His proper Son, His Son begotten in a way beyond our expression, (or conception) not one Begotten Son of many, (and yet we find those that have many, loth to part with one) but an only Begotten Son, a Son of the same individual Essence with himself, a Son that from Eternity was with Him, and was His delight. His dear Son, (or the Son of His Love) this is Grace to a wonder; and they that are made partakers of the saving benefit thereof cannot but wonder at it.

The Third question is, What is implied in Gods act of sending?

Ans. 1. This Phrase must not have a force put on it. It doth not imply that the Son as God is at all inferiour to His Father. Among Men, one may be employed by and from others that are His equals. Nor doth it intimate, that the Son was at all
averted to the work he undertook, His heart was in't.

2. But it denoteth a decree and purpose (of the Father thus to employ His Son) which was from Eternity; and withall, that the Son as Mediator, was by the Father Commission'd to His work; and we find the Scripture laying no little stress as on the work of the Son, so on the Will of His Father. We may not well suppose, that the Son would come and become a Sufferer, without the consent of His Father: If He could have done so, would it have been of avail to Man's Salvation? He that came freely was authorized fully. Now that He should give him such a Commission as it were under Seal (the Scripture speaks of Sealing him),

If also we consider, that it is said elsewhere, and just before my Text, that He gave him freely (for what's freer than gift?) He gave Him, and sold Him not, he gave Him
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Him and granted him not; when Men were so far from deserving, that they could not desire Him; we have all reason to cry Grace! Grace!

It's next enquired, Whither did God the Father send His Son?

Was it not into the World, the polluted World, the World that lay in evil as a Carcase lyes in its filth; a World where he was to meet with the grossest abuses, to be dealt with as if he had not been worthy of it? A Prince's coming from a Palace to a Dunghill, was as nothing to this Condescension and Grace.

The fifth Question is, For whom did God the Father send His Son into the World?

Was it not for us? for the sake of such as we are?

1. It was for us, and not for fallen Angels, Christ took not on Him the nature of Angels, He took not them by the hand, nor was sent to do. The Angels that fell ...
fell, Sinn'd without a Tempter, and they perish without the tender of a Saviour. I am aware, that besides what is hinted in the last sentence, there are by some of the Learned some reasons (or congruities) produc’d, why God should rather pass by fallen Angels than fallen Man; but I fall fully in with such as would have Man to attribute this chiefly to His Will; (and good Will towards him.) He may think that if Angels had been Redeemed, they would have been larger Vessels of Honour; and did not Man Sin upon a small (and for ought we know the first) Temptation? Again, If we be from our hearts devoted to the Lord, it was for us more than for other Men, that the Son of God was sent. Though there be in Him (and in His Death) a sufficiency for all the World, (yea for a Thousand Worlds) yet the efficacy of His suffering, (and so of His Fathers sending
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Sending) is peculiar to the Faithfull. Can we refrain speaking of God's Grace, as exceeding Rich, when we see him preferring us above Angels, and many Men that are round about us? especially when having considered our selves comparatively, we consider, that absolutely we are 1. Undeserving, less than the least mercy, and yet the objects of this greatest mercy; and 2. Ill-deserving, that he should send His Son to redeem us, that might have sent His Wrath to consume us; we are delivered that might have been destroyed.

The last question, which will call for the largest Answer is, For what end (or on what Errand) was Christ sent into the World?

Ans. One main End (and Errand) is laid down in the Text, which whosoever well weighs, will cry out, Behold what manner of Love the Father hath bestowed on us, He was sent to be a Propitiation for our sins. We'll
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We'll first consider the importance of the word Propitiation. And it is not doubted, but in it is a respect and allusion to such Propitiatory Sacrifices as were used and appointed in the time of the Law. As there were gratulatory Offerings, wherein the Offerers testified their Love to God, with their thankfullness for his favours: So there were Expiatory Offerings, which tended to appease God, and apply the pardon of Sin to Men, and those were all of them Bloody ones; without shedding of Blood there is no Remission, said the Apostle.

Heb 9. 22. Accordingly, Christ's being a Propitiation,

1. Implyes His being a sufferer, and that unto Death.

2. His being substituted in the room, and so suffering not only for the good, but withall in the stead of Sinners; as the Sacrifices were slain, to prevent their being so that brought 'em.

3. His.
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3. His so far answering and satisfying God His Father, and making a Compensation for the wrong done to His Law* and justice, that on the score thereof, He is attoned, and Propitious and Gracious to believing Penitents. He is their Peace, the procurer and effector thereof; what the Jewish Sacrifices were in type, He is in truth.

I will not conceal, that such as are eminently judicious do judge, that in the word Propitiation there is an eye to the Mercy-Seat, or cover of the Ark, that Holy of Holy's; and questionless, Christ is in substance what that was in signification, and its said, He is called by the Name of His own Type.

1. That, as to the matter of it was of pure Gold; He is much more excellent (and lasting) than that.

2. That in its use served to interpose betwixt Mens fight and the
the Law of God which was in the Ark, Christ interposeth betwixt Christians and the Law, as condemning, and procures that His Father doth not look on and judg them according to it.

I add, At the Ark (or between the Cherubims, that were at the ends thereof) God did commune and meet with His people; In (and through) Christ it is, that they and He meet and maintain Communion together.

And now we will make a little search, how Christ is said to be a Propitiation for our Sins.

It is noted, that the Hebrew word Translated Propitiation, denoteeth covering; and no doubt, Christ doth cover our Sins from the avenging eye of God.

But we will in our answer most regard the Propitiatory Offerings.

Say, 1. They are not to be heard, nor patiently heard, who
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who say, that some did procure so
us to deserve this Propitiation; all
having Sinn'd deserve punish-
ment, even that that is everlasting.

2. Our Sins made such a Pro-
pitatory Sacrifice as Christ offered
(and was) needful. Had not He
been Sacrificed, we must have
been Sacrifices to Divine wrath.

3. The Lord who laid our Sins
(in respect of the punishment due
for 'em) upon Christ, upon His
account taketh off the guilt of our
Sins, and deals with us as to our
Eternal state, as if we had not
Sinn'd.

It may be ask'd, Is not Christ
a Propitiation for our Souls?

I answer, He is so.

This observation appears
weighty; the Physician healeth
both his Patient and his Disease;
the latter by removing it, the for-
mer by recovering him. Christ
is a Propitiation, both as to our
Souls and as to our Sins; our Sins
He removes out of the sight of
God.
God, our Souls He restoreth to the favour of God.

What if before I make a more formal Application of this point, I lead others in the way of this Meditation?

Blessed Lord! thou Father of our Lord Jesus Christ! How is it, that I who hear so much of Thy Son, and of His being made a Propitiation, and sent by Thee for that end, so little, see thine exceeding Grace therein. And (in my meer impure naturalls) am far from having the Bowels of a Child; but what other Father ever had such Bowel-mercy's, as those which thou shewest me through thy Sacrificed Son.

Had He not been a Sacrifice, He had not been a Propitiation; I have read, and do believe, that though every Reconciliation doth not, a Propitiation doth imply a satisfaction made on behalf of Offenders: Undoubtedly, the Suffering
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Sufferings of Thy Son were in an Ancient Church well stiled unknown ones. I cannot Fathom, or take a full Measure of the depths into which He Descended, when His Soul was made an Offering for Sin.

But sure I am, the lower he stoops, the better thy Love may by every right Eye be seen. Thou wast pleased with His bruising, as it had a reference to my binding up. Was ever Love (save that of Thy Son, and Spirit one with Thee) like Thine? and that this heavy heart of mine was lifted up to Admiring at, and Praises for it! Through Thy dear Son in whom mercy flows to me, let my Soul ascend and present her Acknowledgments to Thee! May Thy Love be shed abroad in mine heart.

The first use of this Point shall be of (and for) Caution:

The first Branch is, Take we heed, lest we take occasion from this
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this Doctrine, to think of the Love of God the Son or Holy Spirit, in a way of Diminution, because it presents the Love of the Father in a way of Exaltation. The Grace of our Lord Jesus Christ, and the Love of the Spirit, are spoken of as eminent, and indeed as infinite. As there is no Division in the Divine Persons, so there is no Division in their Love to Men, but a distinction there is which is to be observed.

The second Branch is, Beware we, left by our looking at this very great instance of God the Fathers Love, our eyes and minds be taken off from other Evidences thereof. His Love is Written (and should be read) in the Provision He makes for us, and the direction he gives to us daily. Though the Sun far outshines the Stars, the Stars are Lights; and though God's sending His Son, excell other expressions of His Grace, yet His Grace
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Grace is shewed, and to be seen in the lower tokens of it. David saw Divine goodness spreading his Table, and filling his Cup.

The further Application of the Point, shall be reduced under Inferences of Truth, and Rules of Duty.

The First inference is, The Love of God (particularly of God the Father) is of an elder Date, then the actual sending of Jesus Christ into the World; this doth flow from that, this was in the fullness of time, that was from Eternity. Though some who place the very nature of Love in delight, are less willing to grant, that any are beloved till they are Converted; yet my Text joyns with sundry others that countenance this instinction. There is a Love of benevolence which leads to that complacence, of well-wishing that brings on that of good-liking; love intended makes way for love applied.
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I the rather insist on this, because,

1. This much tends to quicken Persons to Duty, especially the grand Duty, Love to God. Should not their Love to Him be without end, whose Love to them was before times beginning? 

2. This conduceth greatly to the Comfort of Persons. The best on Earth are aptest to complain of their unworthiness, to have the Love of God continued to 'em: Now this is cheering to such as are in their main desire (and design) for the Lord. He that Loved 'em when they could have no worthiness, will not cease to Love 'em, though now they have none. Weaknesses in time shall not make void Love that was from Eternity.
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The Second Inference is, The Doctrine of the Socinians is greatly to be disliked (yea to be detested.) Is it not a body of Heresie? Have not Divines of the first Rank, ranked it with Mahometanism? Here I will only point at its contrariety to the great point I am on.

1. Do they not deny Christ's being sent to be a Propitiation for Sin, when they affirm that He neither made Satisfaction to His Father by His Death, nor intended any such thing?

Though the Scripture speak of His Dying for us, that is, instead of us, and for Sin, when He had none of His own to dy for, yea for our sins, that is, to expiate 'em, and take off the guilt of 'em, so that He is stiled a Ransome, one that put His Soul into the stead of ours, yet they assign other ends of His Dying, and exclude that great end of His being a Propitiatory Sacrifice, at which my Text points.
2. And do they not make way, to their denying that Christ made satisfaction to infinite Justice, when they deny Him to be an infinite Person? They, what in 'em lies, degrade Him and deprive Him of the Honour of His Deity, when they say, He is only God by Office and not by Nature, Had He not been very God, could He have made payment for the debts owing to God? And whilst they thus detract from the dignity (and death) of the Son, do they not draw a Cloud betwixt their Followers and the Love of the Father?

Had He not been His Fathers own proper Son, and so of one and the same Nature with Himself, or had not His Death been an Offering for sin, His Father's Love had not broken out in such great Lustre.

But if you will believe 'em, one great Motive which moves 'em to deny the satisfaction made by
by Jesus Christ, is, that the asserting of this doth directly thwart with the Grace of His Father: How (say they) can Redemption be of Free-grace, if it be through and for a full purchase?

But doth not this set one part of my Text against another? and represents that as inconsistent with the Fathers Love, that is rightly represented as the great proof thereof?

According to the sentiments of our choicest Writers, I write what followeth.

1. It was wondrous Love in God the Father, that He would accept satisfaction at the hand of a Surety, when He might have exacted it at the hand of every sinner. Though the payment made by Christ is valuable, yet it was Rich Grace that it was not refused.

2. It was wondrous Love in God the Father, that this Surety His blessed Son, was so far of His own
own providing, that He is said to set Him forth, to lay help on Him. The Scripture speaks of Him as the first Motioner of this matter, as having the first hand at (and in) the Covenant of Suretiship and Redemption.

3. The management of redeeming work by the hand of God the Son, had the heart of His Father going along with every passage of it. Its called the pleasure of the Lord, His pleasure in the Abstract, that wherewith He is exceedingly pleased: He was pleased with putting His Son to pain, as it had a reference to the freeing of Sinners from it.

4. It is a wondrous Love in God the Father, that He that gave His Son to obtain Redemption for Sinners, sends His Spirit to apply it to 'em. In a word, Salvation is not a whit less a Donative (or Gift) to us, because it was a purchase to Christ.
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The Third Inference is, It is no wonder that the Lord Jesus Christ is so precious to (and prized) by true Believers, well may they count Him their Honour. Do not the best of 'em most mourn, that they do not Love and value Him more?

His Grace is spoken of as transcendent, and it bespeaks such a character.

1. He came so, He came freely according as in the Volume (or head of the Book, it is Written of Him. He was under no obligation to us, and His Father that sent Him did nothing like forcing Him.

2. He knew well how costly the work of Redemption would be, and was foreseen coming, leaping on the Mountains of difficulty that were before Him.

3. He also understood, that not a few would make light of Him, and His Sons Sufferings; and the best would be far from walking...
walking up to, and worthy of His Love. And had not His Grace been so great to us, yet His own excellencies had called for the best of our affections.

But at present, we will present His amiableness in the Glass that is nearest us. This Doctrine teacheth us to set the highest esteem on Him. Is He not the gift of God the Father? the chief comprehensive and conceiving gift, the gift of His Heart as well as His hand? the Messiah, the sent and Commissioned one, to make peace between Heaven and Earth, and that by His being made a Burnt-Offering and Sacrifice, on the behalf of Sinners. Should not the Son of God's Love be highly beloved?

The Fourth Inference is, Sin may well be called (what it is) the Evil. Surely the Apostle hath not wrong'd it, in saying that it shews itself exceeding sinfull,
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Sinfull, and intimating that it cannot be called by a worse Name than its own. The evil of sin is seen in other Glasses, but in none more clearly than in that of the Gospel. That God the Father sent, and set forth His Son to be a Propitiation for Sins, doth speak and set forth the extream evil that is in Sin. The Drowning of the old World, the Burning of Sodom are not such full Proofs thereof, as Christ's being made a Propitiatory Sacrifice, for the taking it away is. It was more that He who was the God of Nature should suffer for it, than if the whole Course of Nature had suffered.

I look not on my self as one competent for the determining of that great suit that hath depended among great Divines, whether it was absolutely necessary, that Divine Justice should receive Satisfaction, that so sinfull Men might receive Pardon;
Pardon; or in other words, Whether Gods punishing sinners, how meerly from His Will, or from His Nature also? Whether He might (as some have said) have taken it away with a word, or that in order to the removal of it, blood (even the blood of one that as to His Person was infinite) was to go.

These things (I with some confidence) Write.

1. The Holy Scriptures speak expressly, that God will by no means clear and acquit the

Exod. 34. 6. Guilty; that without shedding of Blood, there is no Remission; and as Sin let in Death, there must be the Death of one able to make a Compensation to God, in order to the taking away sin; and some think it less meet to dispute what God might have done, seeing He hath told us what He will do, and not do.

2. There
2. There are not a few Phrases found in Scripture, that ascribe Habbak.1. the punishment of sin to His 13 Nature, and not to His Will only, and all are agreed, that God is in His Nature an enemy to sin; He is of purer eyes then to behold it, without bearing Witness against it, it shall not dwell with Him. Psal. 5.

3. The very Heathens had apprehensions, that sin draws suffering after it as the Needle doth the Thread; they made account that Offenders were to smart. Ro. 1. last.

4. If we consider God as a Governour, and sin as a Crime (and violation of His Righteous Law) it seems very agreeable to the ends of His Government, and conducive to the Declaration of the Glory of several of His Attributes, that He should look for satisfaction for the injuries and affronts offer’d to Him. See the Ark of the Covenant. part 2. and Dods Tuckney’s determ.

Yet I cannot gain-say those who say, that Gods punishing sin doth not so necessarily flow from
from His Nature, that there is not an order and interposition of His Will. He in the punishment doth not act as those natural necessary Agents, the Sun in shining and the Fire in Burning; for then He should punish every act (and degree) of sin, at the first, and to the utmost, which we see He doth not; and His threatenings (at least sundry of 'em) shew, what might justly be inflicted for sin, not what shall be inflicted for it.

1. That they who make light of sin (which alas! most do!) would open their eyes (O that God would open 'em) that they might see God's anger smoking against it, as an evil and bitter thing; and that every Sinner must inevitably have dyed for ever, if the Lord of Life had not in Mans nature dyed, (and suffer'd) beyond what can be thought) for it.

I the rather enlarge on this, because none will be so wrapt and
and ravished with the Love of God the Father, as they who see that they deserved the hottest of His Indignation, and must have endured it, had He not sent His Son to be a Propitiation.

And now I come to the second part of the Application, to wit, to Rules of Duty.

The first whereof will respect all in general, to whose ears (or eyes) this shall come.

There should be a restlessness in Persons, till there be in 'em an acknowledging, admiring, and improving of the Love of God, particularly of God the Father, and that it was so with 'em.

1. The Love of God as breaking out in this great instance (and speciall pledge) thereof is to be acknowledged. Ingenuous tempers incline Persons to own small kindnesse shew'd by Men; surely then, they cannot think they are of a Gracious temper, who overlook this exceeding great
great kindness shew'd by God. If God had required great things of 'em, they would not have done 'em, who will not do this.

*This acknowledgment should be*

First (and most) inward. The Soul, and all its Powers should be engaged in it.

1. The mind should apprehend (and esteem) it, as that that is undervalued, but cannot be over-valued.

2. The Memory should retain lively and powerfull Notions of it, and suggest 'em to Persons frequently.

3. The Will should close with and embrace it, in consenting to Christ, and the Proposals made through Him.

4. All the Affections should appear vigorously in this service.

So far as Christ is present, *He* should be delighted in; so far as He is absent, *He* should be desired. Love should in both those ways act towards *Him*; Hope should expec...
expect great things through him; Fear and Hatred should be up, and at work to prevent sin, as displeasing and dishonourable to him, and to his Father that sent him.

2. This inward acknowledgment of Divine Love is to be Evidenced,

1. In and by the Lip; Grace Outwardly. poured into, should be poured out of the lips of Christians. The Spouses lips are as a scarlet th' ead, small and ruddy, when she is uttering her Praises of the Son who shed his Blood, and to the Father that gave him.

2. Yea (and mainly) in and by their Life. Persons walking should witness that they have rightly learned Christ: He should be exalted in their Houses. The Fathers Love should restrain 'em from sin, and constrain 'em to a course of Holy Duties.

3. In a sincere and hearty resignation to him, and to his Father,
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The whole through him. The whole Soul should close with, and accept of a whole Saviour. Those excellent ones, who think that Faith as Justifying looks most at Christ as a Priest, and Redeeming sinners by his Blood, yet say, that the Faith which is Justifying hath respect also to his Prophe- tick and Priestly Office; and is for being taught and ruled by him. And this leads to the last Head, under this first Rule of Duty.

4. The improvement of God the Fathers Love should be shewed in a cordial and constant Obedience to Christ. Of the Obedience of Faith we read, and without doubt the Faith will not carry to Heaven, that doth not carry to Obedience.

John 5.23. They that honour the Son, in complying with his Precepts, honour the Father that sent him. To Rule as well as recover Sinners; to save them in the way of Sanctifying them.
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The Second Rule of Duty, which doth also refer to all that shall be Readers (or Hearers) hereof, is,

Persons should put this upon a fair Issue and Tryal, whether or no they have yet answered the Love of God the Father, in laying hold of his Son, the great Propitiation.

1. That I and others, when on this point, may be very serious: Is there not a cause?

I shall before I lay down Marks (or Notes) of Tryal, present some Motives to our Trying ourselves.

The first Motive is, The Case is of great importance; and great matters are not to be slightly passed over.

If we have not laid hold on Christ, we are in as miserable a condition as can easily be thought of. If we have done it, and have not the knowledge of it, we shall be in a want of Comfort.

D 2 2. The
2. The thing (if real) is knowable and discoverable. As there are Exhortations to Self-examination, as a Duty that lies within men's reach, so sundry in the use of it have been brought to know their state and frame.

3. Through neglect of Tryal, several (yea, most) Persons are at a loss, and know not their own selves.

1. Some of the Children of the Bride-Chamber are in Mourning, because the Bridegroom is not with them; not so with them, as that they should discern him.

But 2. far more err on the more dangerous hand; they presume, and take that for believing, and lay a false claim to the Lord Jesus, and say, They are rich, when they are miserably poor. Many have no more of Christ, save the Name of Christ; others have no more of him but the Notion of him; and a third sort have no more.
more of him but the Vizor or appearance of him.

4. Without diligence in this work of Tryal, there is little hope that there should be a true decision and determination of the point.

Where that Faith is that doth apprehend Christ, it may be but as a grain of Mustard-seed, very small, and so lye less open to sight.

2. There is a feigned and counterfeit Faith, that is so like the unfeigned and sincere one, that it must be a work of time (and care) and there is need of help from above to distinguish them.

5. It is of great use (and advantage) to Persons to know how things stand with them.

1. If they find they have not an Interest in this Propitiation, this may prove a good step towards the attainment of it, by putting on a Mournful Prayerful seeking after it.
The Riches of Grace.

2. If they find that they are Persons of so good an Interest, how may their Hearts leap for joy? He that through his Son is rendred Propititious and Gracious to them, will at last confer Glory and Blessedness on them.

The Marks or Signs which I shall lay down for Persons to proceed by in their Trying, will be couched under the four following Questions, wherewith I will adventure to pose every one that takes me for an Adviser.

1. Hast thou felt (as well as seen) the need thou standest in of Christ's being a Propitiation, and thereupon an Advocate for thee?

Hast thou seen thy sins as moats in the Sun abounding? Hast thou felt them as an intolerable burden on thee? Hath Divine wrath, as due for them, been frightful to thee? Dost thou own thy best done Duties as insufficient for the appeasing of Wrath, and satisfying
tisfying of Justice, how good forever they are in their own place? Art thou afraid of setting them in Christ's place? Some things like these may be in Hypocrites; and those things may not at some times be so evident to (and in) true Believers as they desire: But where is there an Hypocrite that is poor in Spirit? Or a true Believer that in his ordinary frame is not?

2. Doft thou, when alone (and meditating on the Rich Grace of God in Christ Jesus) cry out, O the depth! Are those thoughts in thee, that on a Death-bed were uttered by one of the ablest and choicest of young men, What me, Rom 7.24, Lord! why me? Shall such a one as I am have the benefit of this Propitiation? Would the Father give his Son, or will the Son give himself to me? Hypocrites are apt to admire themselves, and not Free-Grace; or Free-Grace in order to self-magnifying. Sin-
cere Christians, when they dare not say they have embraced Christ, are apt to wonder that he is offered them.

3. Hath thine Heart known what it is to be supported from the consideration of the Love of God, and his exceeding Rich Grace in his Son, when it hath been near sinking upon a light and sense of the numerousness and heinousness of sin, that hath beset, yea, o'ertur'n'd thee? Canst thou remember the word (speaking of this Grace) upon which God h' th caused thee to hope?

When sin reviv'd in Paul's sense of it, it was the discovery of abundant Grace that upheld him. The unsound Professor knows less of Heart-failures; and if he have apprehensions of Rich Grace, he is for making it a Cloak for sin: And the infirm Believer, that is less acquainted with Triumphs, is yet through the displays of Rich Grace, kept from being swallow'd up of Troubles. 4. Art
4. Art thou desirous to have thine Heart raised and enlarged in love to God? Dost thou rejoice so far as any have reached Glorifying Love? And when thou canst feel little more than what one styles Lamenting Love, are there some stirrings of desiring Love in thee? Art thou studious to please God? And beft pleased with thine Heart when it is readiest to run in the way of Obedience to him? If thou lovest God, it is from his loving thee first. If this Fruit grow in (and from) thee, thou art joyn’d to the Root of Jesu.

When I have written all I can (yea, when able Writers have done so) many will trust (as they speak) and not try; they’ll take it for granted, they have received Jesus Christ the Lord, though they have nothing like a Proof of it.

Be it known, when men dare not bring their Gold to the Test, there
there is great cause to fear, it is not pure and right. *Truth in the inward parts doth affect, and not avoid the Light.*

O that they who are willing to try, were Humble, did attend to the Rule of Tryal, the Word of God, and did wait for the Spirit’s shines on them!

The Third Rule of Duty hath a particular reference to those that upon Examination do (or may) find that as yet the Love of God the Father, and his beloved Son, as a *Propitiation*, have not been believingly embrac’d by them.

They should attend to the Advices that are most proper for them; whereof,

The first is, *Be they willing to entertain Convictions, that the Fathers Love, and the Sons Blood, have hitherto been slighted by them.*
The Riches of Grace.

In order to their Conviction in general, I shall offer what follows.

1. What mean those low thoughts they have of the everlasting Gospel, wherein Christ and his Fathers Grace are revealed? The Feet of them that bring glad tidings, should be beautiful in their Eyes, but their Faces are not. Light from Heaven should be welcomed on Earth; but (alas) it is not so.

2. How is it, that when the Gospel finds some Entertainment in their Heads, it hath no better room and reception in their Hearts? Their Hearts do not burn within them, when the joyful sound is in their Ears. The love of that great Truth is not receiv'd together with it; nor indeed are such with whom I am dealing desirous it may be so.

3. Are not those of them that have some Notions of the worth of Christ, far from a due and practi-
practical valuation of him?

1. Will they sell all, that they may obtain the Pearl of great price? Is not there some sin or other in the Heart, to which it cleaveth fast, with which it will not part for Christ's sake? Flesh-pleasing, or Worldliness, or Pride bear sway in them.

2. Are there not some pieces of Service which they will not touch with? especially those of a secret and inward Nature? Do they aright come to Christ, who reject his Yoke?

3. Do they when their Duties have been largest, and their gifts highest, keep up a sharp Appetite to Christ and Free-Grace?

And now I will offer some passages for the Conviction both of the Profane, and of those that are at best but Civilians, mere Moralists, or Formalists.

And as to the former sort, With what face (or colour) can they say they have received Jesus
Jesus into their Hearts, and have the Fathers Love shed abroad in them, who are overmuch wicked, as the Preachers Phrase is.

1. Wallow in the mire of uncleanness, or run into excess in Drink, or over-reach those they Trade with, or inure their tongues to vain Swearing, Curling, or Reviling.

2. Add one of those Enormities to another, having on them sundry black and broad spots at once.

And 3. Add Rebellion to sin, hating to be Reformed; rising up against the Reproofs under which they should fall down. Is Christ an Head, to which such Corrupt Members are joyned? Is such ungodliness consistent with Graces Teaching? And so I fall on poising those who go no further than the form of Godliness.

Who, 1. In abstaining from Evil, are onely solicitous about abstaining from more open Evils.
The Riches of Grace.

The filthines which is in the Spirit (to wit, Pride, Malice, Luke-warmness, and Worldliness,) they indulge.

2. Their abstinence from evil is separated from diligence in good; they think it enough not to bear bad Fruit, though they be Barren as to what is good; as if not flying out into Rebellion was enough to make a good Subject.

3. In doing Duties, they are partial, picking and choosing, and onely taking the cheaper; serving the Lord with what costs them least; not communing with their own Hearts in self-examination, not labouring to work truths upon (and into) their Hearts by Meditation; not keeping up a Watch and Guard over their Senses and Souls.

4. They are not for exercising their Spirits in the exercises they are engag'd in; they are not for Praying earnestly (or in Prayer) nor
nor for Praising God with their whole Hearts, nor for hearing, that they may Live.

5. They when exercising some of the strength of their Spirits, are not for exercising the Graces of Gods Spirit. They cannot call forth Faith, Love, and Zeal, who are void of them.

6. They are not for exalting Christ above (and in the close of) Duties, nor glorying in him as the Lord their Righteousness, covering their sins, and presenting their Souls acceptable to God.

Let these know, that as yet the Free grace of God in Christ hath not a special influence on them, nor are they peculiarly interested therein.

The second Advice is, Be they persuaded to weigh well that their present state is not a state to be rested in.

Be it known, that the slighting of Christ argues,
1. An Understanding dangerously dark, that hath not discover'd; 1. The indispensable want of him; that he is more needed than daily Bread. God can preserve mens Bodies without that, but will not save their Souls without him. Nor yet,

2. The incomparable worth of him. Did Men know the gift of God, and how this Sun out-shines all lesser Stars, so that they disappear at and on his appearance; they could not but fall in Love with him, and follow hard after him.

2. It is also an Argument of an Heart desperately hard, hardened through divers Lufts; particularly through,

1. Pride. The Heart thinks too highly of itself to go unto Christ, to be its Righteousness, and too meanly of his Service, to submit to him as its Ruler.

2. Sensuality. It prefers filthy Puddles before the River of God;
The Riches of Grace.

God; and had rather have its Residence in Styx, than in his pure presence.

And it is a great Truth (but no great Wonder) that this sin doth immediately shut Persons out of Heaven, and under Wrath; what Remedy is there for those with whom the great Gospel remedy is at an undervalue? Will not all the Curses of the Law (and with them an Anathema, Maranatha) fall on such as Love not the Lord Jesus Christ, nor have recourse to him, and to his Fathers Love, in him, that they may do so? Whither will they Appeal, that are cast at the Mercy-seat?

I will next apply myself to the notoriously Vicious; and oh that God would say to them, Get ye from these Tents; Hast out of this Sodom.

Know they, their Crimes are exceedingly aggravated from the tenders of the great Propitiation.
out of the Fathers Rich Grace made to 'em.

1. Are they not against clear Light? In this Glass may be seen, How deep the stain and pollution of sin is, which onely his Blood, who is God, can fetch out, so that it shall not be seen with an avenging Eye. 2. How greatly the Nature (as well as the Will) of God is against sin; yea, how all his Attributes oppose sin? He spared not his own Son, but gave him up to a Cursed Death, when he undertook to answer for it. 3. How willing (as well as able) both the Father and the Son are to receive Penitents into favour. Doth not Christ's death set out this to the Life, and with their Love is that of the Spirit presented in the Gospel? witness the moving Lamentations over sinners, the pressing Exhortations on 'em, and winning Invitations to 'em: And to,


2. Are
The Riches of Grace.

2. Are not their ill courses against dear Love, yea, against expressions of the highest Love, as to the spring Evidences and Effects of it? Do they not strike at the Heart of every Person in the Godhead?

And will not these blows rebound and fall on their Heads that give 'em? Will not this be the Condemnation of thousands? they (with the resistance of Light and Love) expected that God should save 'em in their sins, who would have have sav'd 'em from 'em.

The Application is now to fall on those that rest on this side Christ the true Rest, though in those cleaner ways to Hell (as some speak) Civility and Formality. This is not their Rest; nor should be made so one hour. Till such Persons have Union to and Communion with Jesus Christ and his Father,

1. They are in the World without God in the World: They

E 2 have
have a better Air than Heathens, but have not better Hearts, at least not a better inward state than they. They have more Light, but not more Spiritual sight: They have more Church-Priviledges, but no more saving Grace.

2. Their Services, how specious soever and taking with Men, are unacceptable to God, if we speak of full and absolute (and not of comparative) acceptance; their Fruit is not to Perfection, and will not be to Salvation, not growing on or from the Tree of Life.

3. They have no Title to Heaven, but are Children and Heirs of Wrath. Their Righteousness doth not exceed (probably it doth not equallize) the Righteousness of the Scribes and Pharisees. It is Christ alone that delivers from the Wrath to come, and he onely delivers those that are in him.
The Riches of Grace.

The last advice as to the unregenerate is, cry they, pray they, get they all their Friends to cry (and pray) for a change of their state and frame, that they may on good grounds say, that Jesus Christ is a Propitiation for their sins, and that the Father that sent him to be so, hath accepted him as such. O that the Lord, who employs one so weak as I am, would Honour me in making me an Instrument of their Conversion!

1. Study they (to good purpose) that they do as really need an Interest in this Blessed Propitiation, as any in the World can do.

1. Have they not many great sins to be removed off from their Souls, and out of God's sight? Did they not 'fall as far' (and foully) as any in Adam? Did they not derive, as guilty Persons, so filthy Natures from him? Is there not in every one of 'em a Root of

E 3 bitter-
bitterness? Hath not this Root been fruitful in the unfruitful works of Darkness? If all their sins (particularly those of Omis-sion) were set in order before ’em: If onely those that have been more directly against the Love of the Father and the Grace of our Lord Jesus Christ, were presented to ’em, would they not be as a vast and terrible Army? And if the heightning Circumstances of ’em were shewed together with ’em, would they not render ’em still more frightful?

2. Be they fully persuaded, that no Righteousness which they can call their own, will avail or signify any thing, as to the atoning of God; and rendring him Propitious and Gracious to ’em. The Bed is too short, they cannot stretch themselves thereon: The Covering is too narrow, they cannot wrap themselves therein. The injur’d Justice of God being infinite, cannot be righted by any
any finite payments made to it:

**Thousands of Rams,** and **ten thou-

- **Micah 6.**

- **Rivers of Oyl,** are insig-

- **ificant.**

3. Make they a just Account, that to their Salvation a renew-

- ing of their Natures is needful: As they are indebted, so they are diseased; as they need Pardons, so they need Cares; if God save 'em, he'll heal 'em.

4. Doubt they not of the All-

- **sufficiency of Christ's Propitiation,** John 6:37 or of the freeness of his Father to make over to 'em the benefit thereof, upon their coming in, and yielding themselves to him. Assuredly, if they can once get a sight of the face of Jesus Christ, they may with comfort behold the Glory of God in it. All the Di-

- **vine Attributes** will appear then amiable, all the ways of God will be rendered easie, and all the Providence of God will become pro-

- fitable; even chastising ones or Rods will have Honey on the end
end of 'em, which they shall taste.

5. That they may be brought nigh to the Father and the Son, and share in their Loves, wait they in the use of a plain clear practical Ministry, that the Holy Spirit may descend on 'em, and they may experience the sweetness and powerfulness of his drawings. God not seldom speaks to mens Hearts by his Ministers as his Mouth; and Oh that Persons longed to find the Holy Spirit!

1. A revealing Spirit, shewing 'em the King in his excellent enamouring Beauty.

2. An inclining Spirit, bowing their wills, and bringing 'em over to embrace him whom they apprehend.

3. An enabling Spirit, empowering 'em to come to him that is able to save 'em to the uttermost, from sins reigning Power here as well as from its ruining power here-
The Riches of Grace.

hereafter. O for a Spirit of Faith! Is it not much more precious than Gold or Pearls? Though it do not at all make the Propitiation for our sins, it makes it ours.

Left all I have said be as if it was unsaid to those who most need it,

I shall (before I come to direct my Speech to the Regenerate) set before the Unregenerate, and such as continue to flight the Rich Grace of God in Christ, some moving Motives.

One is, Death is on its way towards 'em, and every step they take they are a step nearer to it: Their Glass is continually running, and how few Sands remain in it, it is not for them to know. What if it should lay hold on them before they have laid hold on this Propitiation? Would it not be as it hath been accounted of terrible things the most terrible?

For,
The Riches of Grace.

For, 2. if they come not to Christ, he will in Judgment come against them; and as he is the sweetest Friend, so he is the most Foe. The wrath of the Lamb is to Grandees that are to fall under it full of Terror. They that will not have him as their Saviour, cannot flye from him as their Judge. And to their shame and sorrow it will appear.

1. This Judge is All-knowing: No sin hath been committed so secretly, as to escape his Cogniscance. He will bring to light the most hidden works of Darkness.

2. He is also most Just, and cannot be Bribed; nor will any make offers of that sort to him.

3. He is Powerful, and they that fall into his Revenging hands can make no escape out of 'em: His displeasure which cannot well be endured, cannot at all be avoided.

Thirdly, Will not the Torments which they shall be adjudged to have
The Riches of Grace.

1. Will they not have the speculative knowledge of the great Love which God made offers of, that so their sin may appear exceeding sinful, and their Sufferings most righteous? Knowledge shall be increased, that Sorrow may be so: Even where there is utter darkness, there will be light that is terrifying. The thoughts of Mercy that were most sweet in Life, will be more bitter than many Deaths, because it was rejected.

2. Will they not have a sin to answer (and suffer) for, which is not chargeable on Devils, who never had Christ (and Grace in him) held forth to 'em? The Blood of Christ must needs lye heavy on those on whom the guilt of it lyeth, because the Merit of it was made light of.

4. Yet the day of Grace lasteth, and the Door of Hope continues open.
open. If the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord, making the Son of God his Advocate, he shall in no wise be cast out. There is in Christ virtue to take away sins against Christ; and the Fathers Bowels will yearn over a Penitent that hath been a Prodigal. The Lord turn sinners, that they may be turned!

The Fourth Rule of Duty hath a particular eye upon those that are Interested in the Son of God as a Propitiation, and consequently in the Love of his Father.

They should be found attending to (and in) the Services that are proper to (and for) 'em.

The first Service is, Musing on (and weighing) the exceeding great Love of God the Father, as manifested in Christ.

Besides, what they have read under this weak hand concerning it, they are (here) to read there-
The Riches of Grace.

doth Rom. 5. 7, 8.

thereof, as it is considered * comparatively.

1. With the Love of Men to Men.

2. With the Love of Men to God.


Hereby it will be evident, that this Love is a Nonesuch.

1. What is the Love of Men to Men? Even of those whose Love is strongest, in comparison of this Love?

Doth it not far surpass the love of the most loving Friends? Though Histories relate wondrous things concerning some that stood in that relation; and the Scriptures speak of * the near * bond (and tye) which Friendship knit between Jonathan and David.

For, 1. Though in Friendship there is an uniting of Hearts, yet the Love we are considering caused an Union of Natures, of an infinite
Gal. 4. 4. infinite and finite one, of God and Man, in one Person.

2. Friends may, and many times do see an amiableness (and so ground for Love) in another; but God saw no such thing in fallen Man: He saw what might cause loathing, but could not see any Lovelines in him.

2. Doth not this Love (far and far) pass the Love of Parents? Though we usually say, This Love descends, and its motion being downwards, is swifter and stronger. The Love of Women (of Mothers that are Nurses) hath a peculiar accent on it.

But, 1. When Parents Love their Children, they love their own, and such in whom they see their Image; whereas God loved sinners, when alienated from him, and bearing a contrary Image to him.

2. Nature leads Parents to love their Children; but Gods Love
The Riches of Grace.

Love to sinners is of pure Grace.

3. The Love of Parents, even of Nursing-Mothers, may decline; *A Mother may forget a sucking* Isa. 49.14. *Child*: But the Love of God *knows no such declinings.*

3. Doth not his Love exceedingly exceed the Love of Husbands? who yet are nearer to their Wives than Parents are to their Children: Children are part of Parents; but a man's Wife is as himself.

1. Whereas there is a special relation which is the Foundation of the Husbands Love to his Wife: *God loved sinners,* when they stood in no special Relation to him, but were his utter Enemies.

2. Many Wives are very lovely; but no sinners (as such) are so.

3. Husbands are bound to Love *Eph. 5.25* their Wives; Gods Love of well-wishing to sinners is a most free Act.
The Riches of Grace.

I may add, What is our Love to our selves unto the Love of God, the love of his good-will to sinners?

Our Love is founded in Nature, and is withall subject to inordinacy: Gods Love is most Gracious, and best ordered in all things.

I now come to ask, What is the love of Men (of the best Men) to God, comparatively to Gods Love to Men?

I the rather insist on this, because my Text doth so; which faith, Herein is love, not that he loved God, but that he loved us.

For, 1. God's Love to us is a leading Love: At best, our Love to him is but an after-love. He drinks the first Draught, we do but pledge him; He bestows Love, we do but repay it.

2. God's Love to us is a causing Love; ours is but a caused one. Ours is the Fruit, his is the Root. His more Glorious than the Sun, ours
The Riches of Grace.

ours no more than a Ray. Our first disposition was not to love God, but to hate him.

3. Though the expressions of God's Love to us be of Grace, yet Love is his very Nature; it is Essential to him. He is Love, but in us love to him is but an accident and quality; we may have Love, but cannot say, we are Love.

4. He is altogether lovely: All Beauties and Excellencies which should attract and draw out love, are found in him; He is worthy to be loved: He deserves far better love than we have for him; but, in our selves considered, we are and have nothing that is Love-worthy.

5. His Love (as hath been over and over hinted) is wholly free. Our love is in a fort (by and from the consideration of his) constrained.

6. His Love is as a flame full of strength; whereas our Love labours
labours under meanness, frailness, and feebleness, & is a spark amidst ashes.

7. His Love was from Eternity, ours is but a Birth of time.

8. His Love is unchangeable; ours is too subject to changes.

The last comparison I would have my Readers to make, is between other manifestations of the love of God the Father, and this of his sending his Son to be a Propitiation.

Gods goodness invited him to make Man, and is seen in the work of Providence, as well as that of Creation; and in many Providential Dispensations it is very conspicuous and illustrious; but the brightest Beams break out in Redemption.

1. Other works were from the Word of God; this was through his Blood that is God.

2. In other works men were not * assisting, but this found *em * resisting.
In other works there was a display of some of God's Attributes; in this they are all display'd in their Glory. O that good men's thoughts staid on this noble subject, till the fire kindled, and their Hearts burn'd within 'em with Love to the whole Trinity! and in particular, to the Father and the Son, who are in the Text (and Doctrine) more particularly treated of: And so I am led to touch on The Second Service, which the Regenerate, who are Interested in the great Propitiation, and the love of God that set him (and it) forth, should be diligent in.

Their love both to the Father and the Son should be on the growing hand, and be in exercise.

Their love to the Father should shew itself in the next named Instances.

1. In an humble and heart-breaking Confession of their sins against him. As a Flint may be broken
The Riches of Grace.

broken on a soft Cushion, so may an hard Heart upon the consideration of Divine Love, and that return of Love which it causeth. Tears are most of all Holy Water, when they flow from an Eye of Faith exercised on God the Fathers Mercy, and the Sons Merit. God's goodness leads to Repentance those that have too much abused it.

2. In a patient and hearty submission to the Sufferings (and Correction) which this best of Fathers inflicteth. His Rods (being in the hand of Love) are to be kissed; and the Punishment of his Childrens Iniquity is to be accepted. They should learn of their elder Brother, readily to drink of the Cup which he puts into their Hand, though it be a bitter one.

3. In a cheerful active forwardness in doing the work which this Father cuts out for 'em, proving themselves Obedient Children.
Children. This great Stream and Torrent of Love should carry to an abounding in Obedience. What should they think too dear for him, who thought not his Son too dear to give to 'em?

4. In an ultimate resolving of their Thankfulness to this Father, the Father of Mercies, from whom (if we regard the Order in the Trinity) they first arise; to whom (according to Scripture Order) thanks are first (and last) to be returned.

5. In a prizing other favours from this highest Father, according to (and on account of) this prime favour, the sending and Sacrificing his Son. Other things are choicer Gifts, because related to (and given with) this Person. From this Sun other Stars derive their Light; Christ is the Figure before the numbers of other Gifts that puts the great value on 'em.
The Riches of Grace.

And so I come to shew,
That the Regenerate should in
an eminent manner shew their
love to Jesus Christ.

1. His Person should be as the
Object (so in a sort the Center)
of their Affections. He is altogeth-
her lovely; and to be loved ac-
cordingly.

1. They should move towards
him by degrees, so far as the en-
joyment of him is yet wanted.
The Husbands absence goes to the
good Wives heart. The Spouse
desires Christ would be as a Roe
for his swiftness in coming to
her. Have not some, because
they could not be so near as they
desired to Christ and live, been
willing to dye, that they might
be nearer him? Are not Duties
(is not Heaven) most to be prized
on account of *enjoying Christ?

2. They should rest in him by
delight, so far as he is pleased to
communicate himself to 'em.
The rising of the Sun of Righte-
ousness
The Riches of Grace.

ousliness on (and in) their Souls should make a day there.

Doth not the Spouse speak in a triumphing way, when she faith, *I am my Beloved's, and my Beloved is mine?* Doth she not sit under his shadow with great Solace, and find his Fruit sweet to her taste? Is not his love to her better than Wine? And doth not his Sin-slaving and Soul-quickning Presence tend to satisfy her Soul as with marrow and fatness?

Again, Christ's Practice should be the Copy of their Conversations. He that was a *Propitiation* for, is to be a Patern to 'em.

Particularly, 1. In his exercising Compassion to self-opposing sinners. His Eye affected his Heart, when he saw the multitude that wanted Spiritual Food, and Hearts to desire it. His Heart set his Eye on weeping over Jerusalem, when he saw what her sinful Inhabitants would reduce
reduce her and themselves to.

2. In his resisting the Tempter and his Temptations with the Sword of the Spirit, the Word of God: When the Prince of this World came, he could not overcome, nor stand before these Weapons, which were not Carnal, but mighty through God.

3. In laying Zion's sorrows near his Heart. In all his Churches Afflictions he was Afflicted; was not the Head most sensible of Wounds to him?

4. In conforming his will to that of his Father.

5. In going about doing good. O that the same mind that was in his were in our hearts!

The last Rule of Duty is for those that have the Grace to take and follow the good Advices that have been given.

They may take my Doctrine as a Cordial: May they may find its chearing Vertue!

1. Under
The Riches of Grace.

1. Under all kinds of Discouragement and Distress. Whether, 1. They be from what they find without 'em. Do they meet with many, and those heavy Crosses? Yet the Curse shall not come to 'em. He that was a Propitiation Gal. 3. 12, was also made a Curse for 'em, 13. that they might be freed from the Curse due to 'em. The Love of God the Father shall not be lessened (or less manifested) because they are in Suffering: Parents Hearts use to be most open to their sick Children.

Or, 2. If they have inward sorrows, and be acquainted with those troubles that follow the hiding of God's face, they may write on it, They have not lost their Fathers Affection, though they miss some desirable expressions of it. Shall not the Sun break through present Clouds? Will not the Son on account of his being a Propitiation, be an Advo- vocate for 'em, that they may at last
last be comforted, and in the mean time supported?

Again, From this Doctrine an Use of Consolation is rightly drawn as to those I am treating with.

In all Duties, whether ordinary or extraordinary; whether Prayer, wherein they speak to God; or Self-examination, wherein they speak with themselves; or Hearing, wherein God speaks to them.

Though none of these Duties have Perfection, the Propitiation which God the Father hath received from the Son hath. So

I will give a further touch on one Ordinance, wherein the comfort of this Doctrine (to prepared Receivers) useth to flow freely, and that is the Holy Supper of the Lord, which is not to be perverted (as by the Papists it is) into a Propitiatory Sacrifice; but it is a Commemoration, yea, and withall a Communication of such a Sacrifice.
Yea, and is well called a Feast upon him that was Offered as a Propitiation; and so is to be Celebrated with joy and thankfulness, which the word Eucharist (which hath long been one of its names) implyeth.

Both the Elements, and all the actions about 'em, tend to fill their Hearts with gladness who use that Communion.

1. Penitentially; looking with pierced Souls on their pierced Saviour.

2. Applicatorily; putting the finger of Faith into his Wounds.

3. Charitably; pitying their Enemies, as he pittyed them.

4. Longingly; that the Blessing of the Ordinance may accompany it. Is not Christ therein given to 'em, who was given for 'em? Doth not God the Father shew that he is satisfied? And shall not this satisfy and solace 'em? And as in the Consecration they may see the Heart of
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of God the Father, and in the Commemoration the fulness of the Son: So in the Communication it is made out, that the Spirit the Comforter is free to come from both with Comfort to 'em.

O that mine own Heart had been more inflamed with God the Fathers Love, and my Faith more exercised on his Son as Sacrificed, when I was writing thereof! O that my Readers Hearts may feel that force in these things which mine hath not!

May the Lord, in whose hand all Hearts are, awaken those that have slained Rich Grace! May Honest Hearts find that Grace as sufficient for, so effectual in 'em. Amen and Amen.
A Third Instance of the Riches of Grace:

To Wit, God the Father pouring out his Spirit.

Zech. 12. 10.

And I will pour upon the House of David, and the Inhabitants of Jerusalem, of the Spirit of Grace —

As there are outbreakings of Light before the appearance of the body of the Sun; so there were
were outgrowths of the Gospel long before the Sun of Righteousness his appearing in the Humane Nature.

Though my Text was delivered in the time of the Law, the Truth delivered in it had a special respect to Gospel-times; and accordingly, I find that day found mentioned in the Verse before it Interpreted. To strike all through as to that point, we read under the hand of the Evangelist S. John, that the latter part of the Verse before us was fulfilled, when our dear Lords sides were pierced.

One, whose Praise is in the Church, is for observing the Parallels (and Agreements) between places in the Old and New Testament, hath told us, that the Jews themselves have not dared to deny that this Text hath its Eye on the Kingdom of Christ.

I deny not that the words have first their face on the Jews; and some Divines conceive, they look
as far as to that National Conversion of 'em, which not a few look for. Yet I affirm, that as the believing Gentiles are grafted into the same Olive the Jews were once in, so the Fruit of this Promise may be expected, and shall be reaped by 'em.

One that excelled, hath said, Mr. J.C. that by the House of David we are to understand the Church of Christ: And was not this Promise (as well as that in Joel) in part fulfilled, when there was a plentiful effusion of the Spirit?

If the shower fall on the Jews, sprinklings may be on other Nations. On this Promise I have all reason to write Precious.

In which we have,

1. The Donor or Giver, God the Father; not excluding the Son. He is the first Person in the Godhead; and the Promise of the Spirit is called the Promise of (or by) the Father.
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2. The gift (as is hinted) is the Holy Spirit.

3. The manner of the Fathers communicating the Spirit, which is expressed by pouring out, and denoteth freeness and fulness.

4. The Adjunct (or Epithet) of this Spirit: He is styled, The Spirit of Grace; not onely as working Grace, but as given out of pure Grace.

5. The Subjects recipient of the Spirit, the House of David, &c. Even such as had their Hands in the Blood of Christ. And now we have fair way and room for

This Doctrine. The pouring out of the Holy Spirit is an eminent Evidence of the Grace of God the Father.

As the Son, so the Spirit is his Gift.

The first Quere to be resolved is, What is here meant by the Spirit?

And the first Answer is, I am not (nor are my betters) satisfied
fied to go in their narrow Path
that some take, who allow the
Lord to make no further Promise
of the Spirit, fave of that gene-
ral Grace and Aid of his, which
leaves the refusers thereof with-
out excuse; as if none could ex-
pect such special efficacious over-
powering Influences as do infalli-
bly bring over Persons to God.

Is not this to make the effusion
of the Spirit rather an effect of
Justice, than an issue of purely
Free Mercy?

* Is it not well accounted hard
in those that dispute for their own
Liberty as to receiving Grace, to
deny the Lord his liberty as to
giving it? Shall we say (or
think) that he onely gives * the
power to will, but the act of
willing what is spiritually good
is without any peculiar causing of
his? Doth not my Text clear
this, that when God pours out
his Spirit, he will attain an end
and effect of the best kind? Per-
sons
The Riches of Grace.

fons shall look on Christ Believingly, and Repentingly mourn for him.

The Second Answer is, I no way doubt, we are here by the Spirit to understand the Graces and Sanctifying Operations of the Spirit. Do not these most pure and blessed Streams partake of the Nature (and so of the Name) of the Fountain? The Child is called after the Father, and so is the effect after the cause, by a Figure much used in Holy Writ. One who was Famous in both Englands, by the Spirit understands the universal Created frame of inherent saving Grace. Of receiving this Spirit we are most capable, as it is also of inhering and increasing in us.

The Third Answer, I see no cause to decline the Company of those great men, who hold, that where the Grace of the Spirit is given (and received) there is a peculiar presence of the Spirit of Grace.

Gal. 5:17.
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Grace, the Rivulets are not cut off from the River; and I find excellent ones willing to Interpret my Text of the Spirit himself, as joyn'd with the Graces given by him.

To prevent mistakes and misunderstandings,
I add, I am far from going so far as some have done, who have asserted not onely a presence of the Spirit, but such a Personal Presence of the Spirit with the Sanctified, as that they become one Personally with him.

Is not this Tenent rightly charged, as affirming an Incarnation of the Third as well as the Second Person in the Trinity, and the dwelling of the fulness of the Godhead in the Members as well as the Head of the Church? Can this be freed from the charge of dividing the Spirit, and limiting him, or seeming so to do, whilst it affirms, that he is Personally here or there, in this and the other
other Saint, and is not in other places and persons.

All care is to be had lest we debase the Spirit, or Deifie the Spiritual.

It is not to be thought, that the Spirit is so in any Persons, as that he should be the immediate and formal exerter of their Acts. It is not he, but they, that Repent and Believe, though he worketh these works in and for 'em. Nor doth he work in any as a necessary and natural Agent, but in all he doth is a Voluntier and most free Agent.

Yet, I have long been satisfied, that the Communion (or Communication) of the Holy Ghost himself, as well as the Grace of our Lord Jesus Christ, and Love of God the Father, is with Gracious Persons.

He himself is the Author, Upholder, and Perfeeter of Grace. By him persons are quickned, strengthened, sealed, and comforted.
forted. They who had no touch of Enthusiasm (or Phanaticism) have made this Observation, that the Spirits inhabitation is spoken of as joyned to the love of God, as shed abroad in the Heart, as distinguished from the New Man, from being in the Spirit. A late Famous * Professor professeth his full belief, that the Holy Ghost himself is given to and dwelleth in Believers; and from their being styled the Temples of the Holy Ghost, it is genuinely inferred, that they stand nearly related to his Person; as on other accounts it is concluded, that he is nearer than we can think to his own Grace, and works in a Covenant-way on and in the Gracious.

Some Proofs that the pouring out of the Spirit argues the Free Rich Grace of the Father, are now next us.

The First whereof is drawn from the consideration of the Dignity and Office of the Spirit.
As it is said of the Son, *that he thought it no Robbery to be equal with God* (that is, the Father) the same is applicable to the Spirit. And as he is a Person in the Godhead, he is that Person that applyes the love of both the other Persons to us. From the sweet dropper see words that bear this sense. All things proceed from the Divine Essence, by the Mediation of the Persons therein, and amongst the Persons in the following Order; from the Father, through the Son, by the Spirit. Is he not the Spirit of Grace?

The Second Proof is fetch’d from our considering the mean-ness (yea, vileness) of the persons on whom the Spirit is poured before he is so. Are they not such on whom the Father might justly pour out his wrath? Are they not (Naturally) in their Blood? under guilt and filth? Was it not thus with those Inhab-
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bitants of Jerusalem, who were Crucifiers of Christ? The Spirit finds though he leaves not persons in a woful (yea, wilful) state at frame.

The Third Proof is founded on a due viewing and weighing in what manner (and measure) the Spirit is communicated: Is he not poured out most largely and plenteously? Is not he in those that are spiritual as a Well and Spring of Living Water? Is there not respect had to him, when it is said, Out of their Bellies flow Rivers of living water?

Is not every drop from the Spirit most sweet and gracious? What Grace is there then in Floods from him?

The Fourth Proof ariseth from the Blessed Consequents and Effects that follow the pouring out of the Spirit: some of which are pointed at in the Context.

1. Is he not in those that are his a spirit of Prayer? And are
not Grace and Supplication joyn'd together? I know the Spirit of Prayer is far, and far before the gift of Prayer; but what gracious Christian should not value both? Hath not he that hath the Spirit of Prayer a Key to Heaven, and its Treasure? Was ever Man quite undone, that was in a Praying frame?

2. Is he not also the Spirit of Faith? Doth he not open the Souls Eye, as well as unbare that Object its Saviour? Is he not the Spirit of Revelation? Doth he not help such as are stung with (and for) sin, to look on Christ, as satisfying Divine Justice, that he may satisfy Humane desire? And is not the look Healing?

3. Is he not withall a Spirit of Repentance? Causing that mourning for sin that is of a Godly sort (or according to God) and favouring sweetly of his Grace; being Spiritual,
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1. As to the rise of it; being from him as working Conviction, which implyes a clear abiding applicatory discovery of sin; and compunction, which carries in it griefs and fears.

2. As to the grounds of it; being, 1. For sin, as crossing the Divine Law, and not onely as procuring Divine wrath, and so is for the evil of sin, and for all sorts of sins. 2. For sin, as piercing Christ; and so hath love to him at the bottom of it, and will be as a Spring still flowing.

3. In the Fruits of it; which are such as these: 1. Weaning the Heart in some good measure from the World, and moderating, 1. Its Joy in the enjoyment of it. 2. Its sorrow for losses in it. 3. Tending to break the Heart from sin. And 3. Rendring it more soft and flexible to God and Goodness.

Now, who that gives what I have written the weight that belongs
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belongs to it, that takes a true measure: Who the Holy Spirit is, and how, and on whom he is poured, being as Floods on dry and bad ground, and producing such an alteration thereof, and Fruits therein, can refrain from saying, Here's Grace to a Wonder?

May this Holy Spirit, concerning whom I am writing, and others are to read, teach us to make a right

Application; which shall be first by way of

Information. Sincere Christians are under the greatest Bonds (and Obligations) possible to God, particularly to God the Father. Who can by searching find out how vastly they are indebted to his Grace? Have they not all of 'em received a measure of the same Spirit, though all of 'em have not received the same measure of the Spirit? Of his great Love in giving his Son, we have touched,
touched, In that he who gave his Son to obtain, should also give his Spirit to apply Salvation to 'em. They whom this Spirit animateth and acteth, are the Subjects, and should be the Trumpets of exceeding Rich Grace.

Left some that I have in mine Eye (and on mine Heart) should to (and in) their own wrong, put away this word and the comfort of it from 'em, and conclude, that they have not received the Spirit, I will take on me to pose 'em.

If you had no measure or work of the Sanctifying Spirit;

1. How is it that you daily groan (being burdened) under the weight of sin, even the body of sin which you bear about, and that with respect to the dishonour that thereby redounds to God? Dare you deny that it is thus with you? Or however your great desire is that it may be so; and can you affirm that sin is so heavy

*Rom. 7.*

24.

Graviss

baut gra-

vitam suo

loc. 10.
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in its own Element, an unsanctified Soul?

2. Whence is it that you see such a surpassing ravishing Excellency in Christ Jesus? That when you are not able to say, Your Beloved is yours, and you are his; yet you can say, You had rather have an Interest in him than a thousand Worlds? Is he not a Pearl in your Eyes? A very 1 Pet. 2.7. None-such? Not onely as making Peace for you, but withall as bringing Power for subduing sin, and carrying on Gods Service to you.

3. Could you (as you feel you do) in some degree pant after Holiness and Purenness in your Spirits? Do you not Watch as well as Pray against Spiritual defilements? Are not your Souls for Spiritualness in Worship? Would you not have Faith and Love to influence the Duties you engage in?

Tell
Tell me (if you can) where those Hypocrites dwell, in whom the three qualifications last named meet?

As for Profane Persons, I may say to 'em, stand off, stand off: From this word which I have applied to these to whom it is proper; and hearken to me, that God may hearken to you: The next word is very much for you.

For the Second branch of the first Use is as followeth.

They that are at a want of the Holy Spirit, may hence learn to whom (or whither) they should go for him. Should they not bow their knees, and with 'em their Hearts, to the Father of our Lord Jesus Christ, and cry, Pour, O pour of this Holy Water thy Spirit upon us?

I should have more hope that this Use would be more useful to you, if once you well understand your own case and state. I may deal with you further about it ere
ere long; at present I propound these Questions to you.

1. How can you think having the Spirit consistent with such diligent service as the Flesh or the World have from you?

2. How can you pretend to be inspired with the Spirit, that have not a great care to demean your selves well towards the Spirit, and a fear to resist, yea, to quench or grieve him?

And O that you would give this a serious thought! Can you with confidence look God in the face, or hope to escape his dreadful wrath if his Spirit be not in you? Could I see (or hear of) right relentings in your Hearts for your miscarriages, with reference to the Spirit, and breathings in 'em, that he may breath in you, yea and be a Guide and Governour to you; how joyfully and seriously would I commend you to (and commend to you) the Grace of God the Father,
encouraging you to expect this great gift.

1. Do not earthly Fathers (even evil ones) know how to give good gifts to their Children? 

   Will not the best of Fathers, the Heavenly one, give the Spirit to humble askers?

2. Grace, though long flighted, hath long Arms, and hath 'em open to receive poor Praying Penitents.

3. Will not he that causeth Persons to desire his Spirit (if they follow on desiring) answer their desire?

   Seeing upon the Fathers giving the Spirit to Persons, both he and his Son will be Honoured by 'em; and for his Sons sake he doth with his Honour give him.

The second Use for Reproof: The first branch of the Reproof falls full upon them to whom the Holy Spirit, and the effusion (or pouring out) of his Grace is matter of Drollery and scorn.
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It is known, that the men of Rome call Protestants in scorn Spiritists, for their speaking much and honourably of the Aids of the Spirit. May this Spirit reprove and convince 'em of this sinful sin! May they feel his humbling work, that so they may not fall under his destroying Hand! Are not all the Persons in the Godhead wronged, when the Spirit is so? Will not Arrows shot at Heaven fall down on their Heads that shoot 'em? It is a Lamentation that any are so daring.

The second Branch is for (or if you will against) those that make vain pretensions to the Holy Spirit, and his differenting workings, when indeed they are too much strangers both to him and them. O that they who cast off all (or at least most of) the Institutions of Christ, did not cry up themselves as men who have most of the Spirit!

Doth
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1. Doth Worshipping God in the Spirit exclude external Worship, pointed at in the Greek word?  
2. Doth the Spirit speaking in the Heart contradict his speech in the Scripture?  
3. Doth Baptism by the Holy Ghost shut out Baptism by Water?  
   Doth drinking of (or into) the spirit, make against drinking the Sacramental Cup, that is set out by that very Phrase? Should not Spiritual Persons use and prize Spiritual Ordinances?  
   The Third Branch of the Reproof falls to their share, with whom the Spirit of God and his Gracious Influences are at an undervalue. They neither have, nor desire to have him. Alas! Alas! is not this evidently their case?  
   1. Who are sensual, living in Carnal Pleasures, being given up to 'em.

H 2. Who
2. Who are inspired with the spirit of the World; Earth, Earth, Earth, may be written on their Minds and Affections.

3. Who are utter strangers (and that out of choice) to those first works of the Spirit, which accompany Salvation, or have it following 'em.

1. Are they enlightened? Have they a sight of sin in its sinfulness? Of Christ in his Beauty and Glory? And of Holiness in its Excellency and Extent? Is their knowledge near so much as a spiritual one? Is it any more than a meer literal one? Hath it in it clearness of Light, which enables Persons to discern things that differ, or sweetness of taste for relishing what excels?

2. Are they enlivened? Doth this appear?

1. By their crying, or breathing in Prayer after Spiritual things, and Christ, with whom they are given.

2. By
2. By their motion in other Holy Duties; and by the vigour and constancy as well as freeness of it.

3. By their sense of what tends to prejudice Spiritual Life. Hath not a little living Child a feeling of a small prick of a pin?

4. By their desire of proper Food and Nourishment, particularly of the sincere (and unmix'd) Milk of God's Word, that they may grow thereby.

Have they an inward concern about these things? O that there were such an Heart in 'em!

May the Lord set this use of Reproof home upon those to whom it of right belongs!

1. Shall lighters of (or meer pretenders to) the Holy Spirit be able to stand in Judgment? surely they will not. What then will be the end of those that take the Scorners Chair, and play not onely with sacred things, but also with this most sacred Person, except
except Repentance reach their Hearts?

2. Will not this (to those that hearken to him) sweet Friend, be found by those that abuse and undervalue him, a most severe Foe? Can Persons during this state endure the terrors he strikes into their Consciences? How then will they be able to bear his strokes to and in Eternity? May he (whilst Life lasteth) change 'em thoroughly.

The Third Use is of or for Exhortation.

The first branch thereof is more large and general.

Be we all stirred up to put this matter upon a fair issue and tryal. Is the Spirit poured out on us? Have we received the Spirit which is of God, yea, is God?

I will (first) present some Considerations tending to excite us to this Trying, and to seriousness in it.
The Riches of Grace.

The first is, Many trust very foolishly in trusting their own hearts, which naturally are untrue, and as far from goodness as from Truth. There were of old those called Gnosticks, and Montanists, who called themselves Spiritual ones, but very falsely; and at this day many strongly conceive, that the Spirit of God is in ’em; but put ’em on proving it, and you silence ’em.

Secondly, There are in all of us (considered in our Naturals) principles that lead us to a vain confidence, that we are rich, and increased with goods and goodness: And is it not a leading work of the Holy Spirit to shew us our self-emptiness, and bring us to self-loathing?

Thirdly, Is it not of sad signification when we decline all serious search and tryal in the case? Did not the man after God's own heart shew what he was, by his desiring God to examine and prove
prove him? Were not those Virgins far out, that looked not into their Vessels, to see what supply there was in 'em for their Lamps?

Fourthly, God will to the quick try us. He may send on us such a sudden and sharp Affliction as will answer the name of a Temptation or Tryal. He will certainly come to us by Death, and bring us to Judgment; and then there will be a full and impartial decision of the matter. Then the Secrets of all hearts will be laid open.

And now, marks (or signs) lye next us.

And the first I shall name (which I shall do little more than name) having before given an hint of 'em, are exclusive ones: If they be upon Persons, they are void of the spirit of Holiness.

To wit, 1. Walking after the Flesh, and fulfilling its Lusts. Hath the Flesh a full dominion within
within the Spirits Territories? Have they the Spirit whom the Flesh at a beck can command into its Obedience, so that they will run into excess, and be drunk, unclean, or lazy?

The second is, Living in an ordinary and wilful neglect of Spiritual Duties, or however of Spiritual Graces in the use of 'em. Doth not the Spirit of Life (where he enters) bring his Law into the Heart? And doth not Mens Closets and Houses favour of it?

I next come to give some of those Marks which are good, but not conclusive.

1. They may not have the Spirit of Sanctification who have had some of those preparatory works (as they are called) which Saints have. They may have frights for wrath, that want fear of sin. They may have sorrows that have not Godly sorrow. They may be shaken, that are not settled.
settled on the Rock of Ages.

2. They may be destitute of the Sanctifying Spirit, that have some desirable motions (and affections) from him. They may desire benefit by Christ, that have no real desire of Christ himself: They may desire him as a Bridge, on (and over) which they pass to Happiness, that do not desire him as an Husband, in whose Bosom they may iye, and whose Orders they may observe. They may love the Loaves, that do not love the Person of Christ; they may joy in some Gifts from him, that count not abiding with him joyful.

And so I proceed to lay down Marks styled inclusive. They that carry 'em have received (if not a double) a larger portion of the Spirit, than sundry others who yet have received him. May those who will vouchsafe to read 'em, desire that they may bear 'em.

The
The Riches of Grace.

The first is, An hearty and deep detestation of inward and thought-desilements, added to an escaping the gross Pollutions of the World. Though David fell far and fouly, yet, in his main course (and bent) he had an habitual (yea, and actual) hatred, as of every false way, so of every vain thought; and therein stood above many whose Feet are on Holy Ground. An eminent presence of the Spirit was with him.

The Second is, A readiness in many cases to deny ones self, and part with ones own Right (and concern) not onely for Peace sake, but chiefly for God's sake. Was not Father Abraham higher by the Head than most are that are his Seed, who not onely yielded to Lot that was his Nephew, but also refus'd to touch any of the Spoils that were recovered in War, being first taken from the Sodomites? I know Balaam could speak.
speak words of self-denial, as if an House-full of Gold was as no-
thing to him, but it was because God made it too hot for him to
hold; for in his Heart he loved the Wages of Unrighteousness.
If a Person come to this, that he
fears the encroachment of self-
ends, and is free to be taken off
from self-willedness, and is Mor-
tified as to self-advancement, a
large measure of the Spirit is con-
ferred on him.

A Third is, Walking more
evenly and uniformly than moft
do, who yet are in the Road to
Heaven. No doubt there were
in Enoch's Age other upright Per-
sons, yet on account of his out-
shining 'em, and out-going 'em
in Obedience, he hath this High
Character, That he walked with
God. When a Person's Conver-
sation, as to the several turnings
that are in it, are honest, and
becoming the Gospel, and is so
much all of a well-wrought piece,
that it is not easy for a Friend to find any thing that deserves a sharp Reproof, or a Foe to quarrel with, any practice as inconsistent with saving Grace, a Person is verily filled with the Spirit.

4. So is he that gives great Glory to God by exercising Faith in the face of many and great discouragements, was not this an Evidence that Abraham was fuller than many of the Holy Ghost, in that he considered not his own Body, being then dead (as to the hope of begetting an Isaac, a Son of Laughter) nor yet the deadness of Sarah's Womb? He did not so consider either of 'em, as not to rely on God for fulfilling his Promise in giving him Posterity: He believed in hope against hope, he set one God over against all Objections: His Faith remov'd Mountains out of his sight.

5. They have the Spirit above many that are mighty in Prayer; that can humbly and earnestly plead
is. 62. 1. plead in Prayer, filling their mouths with Arguments, giving God no rest, till he give in Spiritu- 
tuals to 'em, and look down on his Jerusalem with favour, being of Jacob's genuine Seed, that 
Wrestled till he prevailed, and would not part with God with- 
out a Blessing.

6. The Spirit also shews that he is eminently with (and in) those who being beset with Crof- 
ses, hold up, and hold out, ga- 
thering ground and strength, and losing nothing in the fire save their dross: Was it not thus with 
Joseph, whose Bow abode strong when the Archers shot at him?

7. They also are above many acted by the Spirit, who have a more than ordinary command over their Spirits and Passions; and are for shewing all meekness to all men, and that when not a few, nor those small provocati-
ons are given 'em. Was it not thus with Moses the Man of God, who
who in his ordinary temper was to Temptations to Wrath, as moist wet Wood is to sparks, that quencheth, and is not kindled by 'em.

8. The Holy Spirit doth eminently reside in (and influence) them who can stand in as fast Friends at the Throne of Grace, for those by whom their Earthly Glory hath been eclipsed, and those by whom they have been opposed and deserted. Thus was it with Samuel, that interceded so earnestly for Saul and the Israelites.

9. So have they, who when they have acted (yea, and suffered) above many for God, do still set the Crown and Honour, as did Laborious Patient Paul, on the Head of Free Grace.

10. So also is it with them who are desirous to serve God as they are capable on Earth, yet love the coming of Christ; and because they cannot get so near
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2 Tim. 4.8. to him as they would whilst they live, are desirous to dye, that they may be nearer him.

11. This is also the choice, case, and state of those who highly esteem God's Ordinances; and yet if (to their sorrow) they be deprived of 'em, they can live upon the Lord, as a little (or great) Sanctuary. May those good Persons, who cannot reach those greater measures mentioned, be reaching after 'em! And may none bless themselves in their Hearts (or state) till they have on (and in) 'em those marks or signs of their having the Spirit, which go under the name of adequate and even, which all the Sanctified, and none but they, have.

2 Sam. 15. 25, 26. One whereof being led by the Spirit out of the love and allowance of sin, and out of confidence in self-righteousness and self-strength, unto the Lord Jesus, for himself, and for Righteous-
nefs and strength from him. There is no Hypocrite that is for abiding in Christ; and there is no weak Christian that dare abide out of him.

2. Another is, longing to find the workings of the Spirit more full and powerful. They who have known the gift of God, are for asking larger draughts of the Water of Life. Hypocrites set limits and limits to themselves as to things of the Spirit: A little serves their turn; and usually they study what is the very least and lowest degree in Grace, as resolving to sit down there; whereas weak Christians, though they may attain less, breathe after more, and have a real Spiritual Thirst on 'em.

3. A Third is, Having a tender respect to the most tender Spirit of God, and an Holy care (and fear) lest injury be offered him, and he be as much as by men he can be grieved by inward, and not
not only outward miscarriages. Hypocrites are daring and pro-
voking; not trembling, left the Spirits motions be quenched, and
his Graces lye unexercised; and weak Christians accounting the
Spirit their Friend, are (in their ordinary course) loath to displease
him.

The Second Branch of the Ex-
hortation hath a particular respect
to those who upon tryal do (or
may) find that they have not the
Spirit, as to any special Interest
in, and influence from him.

Be they exhorted to wait in
God's way, that he would pour
out of the Spirit on 'em.

Under this Head will fitly fall
several Directions; the Lord di-
rect 'em to their Hearts to whom
they belong.

The First is, Be they willing
to see that the Spirit of Grace is
not in 'em. Till their wants ap-
ppear, a supply will not be sought.

Matt. 9:12. The whole feel not their need of
a Physician, and so will not make out to and for him.

Besides what I have offered for their Conviction before, I desire they would thus pose themselves.

1. Do they study to shew forth the Vertues of Christ? Who received not the Spirit by measure, from whom all his receive a measure of the Spirit. Is it in their Aims to be Humble, Meek, Pure, Compassionate, Active, and Heavenly as he was?

2. Have they warm Hearts for such as are (and appear) Spiritual? Do they Love their Society in Spiritual Exercises? Do they not rather seek occasions against 'em, and take up evil reports of 'em, and interpret their real weaknesses to be manifest Wickedness?

3. Is Spiritual Worship (and Spiritualness in Worship) prized and panted after by 'em? Do they any thing like Worshipping God in the Spirit?
The Riches of Grace.

O that they that have not the Spirit had their Eyes opened, and that state discover'd to 'em!

The Second Direction is, When once they feel their want of the Spirit, they should see what a miserable case that is, and tremble lest they live and die in it.

Whilst they live.

1. Can they carry on the death of any one sin? Will sin dye of it self? Or by any Wounds save those which the Holy Spirit makes and gives?

2. Can they expect that any Service in which he breaths not will be sweet and acceptable to God? Doth he not seek such to Worship him as do it in Spirit?

When they dye (if they dye as now they live)

1. Have they either Title to, or meetness for Heaven? Doth not the Spirit fill all the Vessels of Mercy and Glory? Could they desire to stay in Heaven, if they had admittance into it, who want the Spirit of Glory?

2. Is
2. Is not wrath their Portion? Will not the Spirit for ever fill those with Confusion, that made void all his strivings with 'em in order to their Conversion? Will he not be a terrifying Spirit where he hath not been a Sanctifying Spirit? And will not wrath lye heaviest on those that have made the greatest resistance to him?

The Third Direction is, When a due sense (and fear) as to their present state is on 'em; cry they in the name of Christ unto God the Father, that the Son may pray down, and the Father together with him may pour down the Spirit on 'em.

Do they this, 1. Humbly and self-judgingly, in that they are as far as any can be from Meriting one blessed sprinkling or drop thereof. Are they not below the lowest Mercy?

2. Earnestly and thirstingly: May they who have been as the dry, be as the opening Ground!
May they be taught to Plead as well as Pray: O that the Teacher of Hearts may be their Teacher! May he put into their Mouths such Arguments as follow.

1. Lord! the Promise of the Spirit is the grand Promise of the New Testament; we are cast under that dispensation; let us reap the Fruit of that Promise.

2. Lord! As thy Spirit is a free Spirit, so the Promise thereof is a free Promise. It is made to the unworthy, and to needers. Now, into that count we fall.

3. Lord! if we have the Communion and Communication of the Spirit, thou wilt have much Glory thereby; we shall then Crucifie sin, carry on thy service, and exercise Grace; for thy Names sake give thy Spirit to us.

4. Lord! though we do not deserve thy Spirit, we are sure we desire him; and we hope we do so, that we may be fitter for the work thou assignest us. We have
have this desire from thy Grace; from it let us have our desire accomplished.

5. Lord! Thy Providence did order that we should come under the Baptism which is by Water; when we had not a value for that Privilege, we were on the score (and presenting) of our Parents received into thy Church; will not thy Grace confer on us the Baptism of the Spirit, when we are brought to value it? And with our Persons to present our Petitions for it to thee.

But methinks I hear some convinced drooping souls say, You would have us Pray (and Plead) for the Spirit; how can we do this without the Spirit?

Answ. By a more common and general assistance of the Spirit; you may Pray for his special Influence.

It may by such be further Objected,
The Riches of Grace.

Though there be a Promise of the pouring out of the Spirit, we dare make no claim to it: The Promises are made in Christ, and made good to those that are in him; but we fear we are out of him.

To such I say,

1. There have been (and are) choice Divines, who have held forth, that there are absolute as well as conditional Promises. To be sure there are Promises of Grace, as well as Promises to Grace; and troubled Persons, that dare not claim a Title to the latter, may desire an Interest in the former.

2. So Rich is Divine Grace, that as an acute Writer writes, Unpromised Mercies flow on every side us; and Hope built on rational Probabilities, is well called the great Engine that moves the World, and should move the Objectors to pray for the Spirit.

3. They
3. They that dare not apply to themselves the Promise of God, considering the goodness of his Nature, and withall the Evidences thereof in his dispensations to Praying ones, have great encouragement to pray for his spirit.

4. Can it be thought that any have strong breakings, and use earnest cries for the spirit, in whom there is not some special working of his?

It may be, some will still Object against themselves, they have grieved, quenched, and resisted the spirit; is there any hope they should be made partakers of him?

Answ. Their case, if truly represented, calls for deep Humiliation; yet on their being humbled, desperation must be watch’d against: Yet his free spirit is free to visit those that have carried untowardly towards him.
May such Persons spread before the Lord their great Necessity, and his great Bounty! And when they most labour under a sense of their own unworthiness, make they mention of the All-worthiness of Jesus Christ: On this fair and broad bottom they may stand.

O that they were loath to be driven away from the beautiful Gate of Mercy, or to be said Nay! what hope would their case have in it?

The Third branch of the Exhortation hath a special respect to those who have a special Interest in the Holy Spirit, and know what it is to have him poured out on 'em.

Be they excited to wait for further and fuller effusions thereof on their own souls. Have they felt blessed drops, they should desire to experience what floods and showers are.

Motives thereunto.

1. Hath not God the Father the residue,
The Riches of Grace.

1. fidue, yea, the fulness of the Spirits Graces and Influences to Communicate? Is there not enough and enough under his Hand?

2. Is he not as free as can be wished to fill those that are sensible of their defects? Hath he not bidden them open their mouths wide?

3. Did not the Spouse of Christ (joyn'd to him by the Spirit) desire that the North-wind might awake, and the South-wind blow on her Garden? Which expressions are expressive of the various Influences of the Holy Spirit? Would not the Bride have Christ to come with further displays of his Spirit to her?

4. Do not all the knowing know, that larger measures of the Spirit are necessary? Have they not Corruptions to subdue, Temptations to resist, Duties to perform, and Graces to exercise? None of which can be done further than the Spirit helps their infirmi-
infirmities, or * lifts up over a-
gainst 'em.

5. Is it not clear, that a large
portion of the Spirit is as excel-
lent as necessary? Is it not com-
pared to Rivers of living, yea, to
the best Wine?

6. Will not this difference 'em
from Hypocrites? Are any of that
number willing the hand of the
Spirit should be on their special
sin? Or do they desire the Spirit
may work in 'em Graces of all
sorts?

To wit, 1. Rooting Graces;
Humility, and Self-denyal.

2. Raising Graces; Faith, Hope,
Love, and Joy.

3. Spreading Graces; Charity
to all, and loving-kindness to
Saints.

Means for 'em now come.

1. Wait they for further Com-
munications of the Spirit in the
low way of self-searching, and
self-abasing; having a particular
sense of their wants and weak-
nesses.
The Riches of Grace.

nefles. Are not the low Valleys usually Richest, and best laden with Corn?

2. Get they into the clean way of watchfulness. Be they duly afraid of obstructing and stopping the Passages through which God the Father useth to convey the Grace of the Spirit; which may be done,

1. Through the thick clay of Earth, by letting their Hearts lye too near it.

2. Through the foul Mud of any base Lusts (or inordinate appetite) by suffering it to enter into, and stay in their Hearts.

3. Keep they in the High-way of Praifes, for that communication of the Spirit that is made to 'em. Are not their Hearts most meet to receive more when they are most enlarged in Thanksgivings for what they have received?

Have they not matter and ground for high Praifes?

1. Doth
1. Doth not the Holy Spirit dwell in 'em? And doth not that imply,

1. That he is very inwardly present with and near to 'em; He is nearer to their Souls than they are to their Bodies.

2. That he abides with 'em. There is a fixedness and continuance in his Presence. He that knocks at the Doors of others Hearts, makes theirs his House and Temple. He that moves others at times, will not remove from them, but stay with 'em for ever.

3. That he exerciseth towards 'em much of Familiarity and Condescendence. He useth 'em as his special Friends, as those of his Family; they know such Visitations of his as others are strangers to.

2. Will not the Holy Spirit work where he dwells, and so fitly furnish his Habitation? Will he not be to 'em,

1. The
1. The most faithful Conductor? Shall they not be led by him?

2. The most seasonable Remembrancer. Will he not write Truths in 'em?

3. The most powerful quickener. Shall they not have Life abundantly?

4. The most satisfying Witness. Will he not speak to their Hearts?

Yet in all these workings he is a most free worker, taking his own way and time.

4. Be they by no means driven out of the good beaten way of earnest believing Prayer. On their knees, and through their Saviour, cry they for the effusion of the Spirit.

I add, That they may more feel the real effects of the Spirit, beware they of the Rock on which too many are split; to wit, making vain and groundless Pretensions to him and his Operations.

And
And so in the close of this short Discourse, I will offer at the Resolution of some Questions or Cases.

The First is, Are Persons at this day to look for new Revelations from the Spirit?

**Answer.** 1. They are to look that the Spirit would reveal in 'em what he hath in the Scripture revealed to 'em; but that he should add to the Canon and Rule of Scripture, and make new Articles of Faith, is not to be expected.

2. To some choice Favourites that have cleaved to the Scriptures as to matters of Faith, he hath strongly suggested what his Providence would do as to matters of Faith. This he may do to others.

The second Case is,

Is Duty never to be done save when Persons are under extraordinary impulses of the spirit to do it?

**Answer.**
It is brave failing before full Gales of this Wind; and sweet moving when he is sensibly the first mover.

Yet, 2. The Spirit speaking in the Scripture calls us to Pray and perform other Duties, when there is an Opportunity for it; and this Call is to be Answered.

The Third Case is,

Is every impulse and strong motion to Prayer or other Duties to be Father’d on the Holy Spirit?

Answ. This is utterly denied by the best Divines. Though Satan (being evil) cannot be the Author of Motions that are purely good; yet he may excite to a work that is for the matter of it good: And if we be moved unseasonably and unreasonably, we may fear his hand is in it.

The Fourth Case is,

What Use are we to make of those extraordinary motions which some have had to Actions in
in an ordinary way less defensible; as that of Phinehas, and that of Sampson.

_Answ._ We are to think they had full assurance those motives came from the Spirit; but our selves should tremble, lest we touch with what we have not a clear word for.

Now, the good Spirit, concerning whom these Pages are, breath in 'em, and in those that will give 'em a reading. The Lord grant that Writer and Readers may more than ever be filled with the Spirit! _Amen_ and _Amen._
A Fourth Instance

OF THE

RICHES

OF

GRACE:

TO WIT,

Effectual Calling.

2 Tim. 1. 9.

And called us

Such are the difficulties and
dangers that attend the Pro-
fession of Christianity (espe-
cially as to those Professors that are
Preachers thereof) that all
K
en.
The Riches of Grace.

encouragements that are given prove few and small enough.

Blessed Paul, who found that his Ministry drew down and deriv’d * the fury of the World upon him, being (at the time of his writing) a Prisoner, calls on his Son Timothy to set his face on the Wind and Storms, and hold on in his Holy Warfare; being not only a Souldier, but a Commission-Officer, he should quit himself like a good man.

And to that end, he sets before him how highly he (with others) was Priviledged by, and thereby engaged to the Lord: In particular, he instanceth in his (and their) effectual Calling; and so gives us fair footing for

This Doctrine. God the Father out of his Free Grace gives Persons a Powerful Call.

1. That God the Father is spoken of in the Text, is well argued from his being distinguished from Jesus Christ.

And
And 2. His Calling of Persons is denied to have its rise from their Works, and expressly affirmed to arise from his purpose and grace.

Concerning the Calling of Persons, sundry distinctions are found; at some of which I shall point.

1. It's either to Office or Grace.

2. It is either general; so God calls all by the Gospel to Repent: Or particular, and so he calls his own Sheep (and Elect) by Name.

3. It is either outward only, to the Ear; or inward also, to the Heart.

4. It is either extraordinary, as Paul was called by a voice from Heaven; as was that Ancient that was bidden *Take and Tolle, Read; and directed to the Verse that turned him: Or ordinary, by the Ministry of the Word.

5. It
5. It is either ineffectual, or effectual. Some are barely invited, others answer the invitation.

Some so far answer the Lord's Call, as to come to the profession of Christ, and external communion with his Members; and so are of the Church considered as visible. Others so answer it, as to come to the possession of Christ, having inward communion with him as their Head; and so are of the Church considered as invisible.

My short Treatise is to run concerning those that are so called, that they are chosen, being Israel, or Israelites indeed, and not only of Israel.

And now we will enquire what is implied in the Notion (or Phrase) of Effectual Calling?

For Resolution whereof I shall lay down some Positions.

The First is, Men in their mere Naturals are afar off from God.
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O that they considered this! We do not use to call those that are at hand and near us. Though God be nigh to all, as to his Essence and Providence; many, and many are far from him, as to their Choice and Affection: They are in the World, without God in the Word; they are so willingly, and so in a sort Atheists.

The Second is, No meer Humane voice, no word of Man can (or will) reach those that are in that state. They are as unwilling as unable to come in of themselves; and so a strong and loud Call from God is needful in the case. Is there not a stone in mens Hearts that may be called (as one we have read of is) the deaf stone? It renders 'em like the deaf Adder, they hear not Spiritual Charmers.

The Third is, Though men cannot, God can speak home to the Hearts that are hardest of Hearing. Is not his voice attened
tended with Power? Are not the Spiritually deaf and dead made to hearken to it? As none hath an Arm like Gods, so none (whether Men or Angels) have a Tongue like his. Was not his Word a Creating Word? And is it not an effectually calling word?

The Fourth is, When God speaks to persons powerfully, he speaks to 'em particularly, even to every one of 'em by Name; and doth in effect say, Thou art the Man, Thou art the Woman, with whom I have to do. Too many put off the Word of God from 'em; and count the great things of his Law a strange thing, or things wherein * the concern of others lyeth; but those whom God calls in the sense of my Text cannot do so, they must hear and Answer.

And so the Fifth is, Upon this Call persons come out of their former respect to their sins, and confidence in themselves, unto Jesus.
Jesus Christ, that they may be and abide in him. They that have sitten general calls to them among others, cannot but stir when God directs this peculiarly to themselves. Doth not Power go forth with the Word, so that it is a working Word? He saith to one, Come, and he cometh; to another, Go, and he goeth; and to a third, Do this, and he doeth it: He so calls, that he Converts 'em.

The Sixth is Ordinarily; this Call is given to Men that sit under the Ministry. I deny not the Lords Liberty to go his own way; far be it from me to limit the Holy One of Israel! I grant he makes good use of Rods; many have tasted Honey on the end of 'em. But is it not his manner by Rods to cause words to be more regarded? Doth he not love to own and honour his own special Institutions; and speak by his Embassadors, that are as his mouth?
The Riches of Grace.

If any desire a further account concerning the Nature of this Call, they may do well to repair to the Catechism. On the description given therein of it, I shall give the hints that come next.

First, Effectual Calling is a Divine work. A work of God on the Creature, and so the undivided work of all the Persons; though (according to my Doctrine) the Father (or first Person in order of working) is first in it.

Clear it is, 1. This work flows from a Power that is Divine: Who short of the Almighty can so call as that men shall hear and live.

2. This work hath its rise from Divine Pity. Who but he that is the God of all Compassion would so call those that have willingly departed from him, and are prone to do so?

Secondly,
Secondly, Effectually-called Persons are convinced Persons. All that hear of Christ are bound to come to him; but none will come save those that see and feel a need of him. Is the Physician of Israel in great request with any save such as are sensible of their Souls Diseases? Doth not he especially invite the weary and heavy laden?

Thirdly, When God calls Persons so as to cause 'em to hear and come to him, he not only convinceth 'em of sin, but withal reveals his Son to, yea (and in) 'em. He opens their Eyes whom he turns from the power of Satan to himself. Faith is a seeing Grace, and so is styled Knowledge. Do not they who choose Christ, see the greatest reasons for their Choice?

Fourthly, They that are according to my Text Called, have a change wrought in their Hearts and Wills. Though there is no
force put on the faculty of willing, there is a blessed alteration of the quality of the will. They who still will freely, are enabled so to will the best good. Are not People made to choice purposes willing in the day of God's Power?

For the demonstration of the truth of the Doctrine, I shall touch on two plain important Points.

The First Point is, God doth give sundry persons an Effectual Call: Who can make a doubt of this, that well observes those effects that are as so many Evidences of it?

To wit, 1. Mens leaving, yea, loathing those sins they once extremly loved; yea, being most set against ill ways they were most set on.

2. Mens being for the denying (yea, dethroning) of that self, which was once their Idol; so that they who loved themselves more
more than God, would only love themselves in reference to God.

3. Christ who was out of men's hearts is highest in 'em. He in whom they saw no beauty, is in their eyes the chiefest of ten thousands. They greatly prize him, when they cannot clearly prove their interest in him.

4. Holiness and strictness which they formerly declined, is made their way. They choose the things that please God; and are grieved for their short failings as to following him.

5. The setting forth the honour of God (which before they slighted) is now much in their aims and designs.

The second point is, They who are called, owe their being so to God's free grace.

This will be evident,

1. If we consider 'em absolutely. Are they not utterly unworthy thereof? Were they not most worthy
worthy to have been past by; yea, cast off? Were they not altogether born in sin? And have they not in the course of their Lives acted suitably to the corruption of their Natures? Is not this manifest to their Consciences?

2. If we compare 'em with others. Can it be thought that Grace which hath made, did find a difference in 'em, except it found sundry of 'em in worse Circumstances than most near 'em? Doth not God sometimes direct his Call to the chief of sinners? Sometimes stopping 'em as he did Saul in pursuit of their sins.

I add, Is not God most free in all he gives? And so in giving this Call?

May we be taught of God here-of to make the best Application!

First inferring, That the Free Grace of God (particularly of God the Father) bespeaks our Medita
The Riches of Grace.

Meditation, yea our Admiration.

1. Do not the Riches of his Grace shine upon, if not into, the Eyes of all those that are externally called by the Word of God? Is not the Gospel styled Grace, Tit. 2. 11. the Grace of God? not only because Grace is the Subject on which it treats, but withall because it is the Spring from which it flows.

I deny not, that the Creatures are Witnesses as of the Being, so of the Bounty of God; they have a Tongue and Language: But Psal. 19. Scriptural Revelations have the Advantage, both as to fulness and clearness. They more shew the Face and Heart of God.

And that the Sun of Righteousness in the dispensation of the Gospel should arise on some when others are benighted and left in the dark. Is not the hand of Grace in this?

Surely
Surely then, 2. The exceeding Riches of Divine Grace are displayed on behalf of those to (and in) whom the Call of God is inward and effectual.

Doth not this appear on a right resolving of some Questions?

1. Were they not chargeable, not onely with distance from and difference with God as they were in their Natural state, but withall with many and great deviations from and provocations of God in their Practice?

2. Can they upon their coming in, and answering the Call of God, add a mite to his Essential Glory? Doth their goodness at best extend to him?

3. Was not the state out of which they are called a very dismal and doleful one? And to set out by the name of Darkness, which takes in Ignorance, Sin, and Discomfort; and implyes their unfitness to honour and enjoy God.
4. Is not the state into which they are called a most desirable one? Is it not set out by Light, which hath its luster? Is not this Light styled marvellous? And that deservedly.

Seeing, 1. It resembles that which appears to those that have been long in the dark being Glorious.

2. It discovers things great, and greatly to be admired, even Heavenly Mysteries.


4. It is the dawning of the Day of Glory, which is full, and will be Eternal; where the Joy is always fresh, and (beyond expression) refreshing.

The Second Inference is, The Office and Employment of the Ministry is of great Usefulness and Honourableness. May all engaged therein consider this! Are not Ministers as the Lords Mouth, by
by whom, as the Gospel is the voice in which he useth to call men? Doth he not create the fruit of the Lips, Power, Power, as well as Peace, Peace? Doth he not much fend by these Messengers? Wooing very many, and winning not a few. Did not one of the Ancients call another of 'em the Parent of his new Life, he being so under God; O that at him (through Ministers) Hearers did more look!

The Third Inference. They who hear the joyful sound of the Gospel should hearken diligently thereunto, and wait, that he who therein gives 'em Calls, would therewith give 'em hearing Ears, and understanding Hearts.

I am far from saying, that men can give efficacy to Calls given 'em; but I know they may provoke God not to give Efficacy to 'em; and as to those that continue unconverted, God will clear himself when he Judgeth 'em for
for not coming wholly over to Christ.

1. Was not Christ presented to 'em as an adequate object of Faith?

2. Were they not urged to come to him by moving Motives, drawn from the sweetest Promises, and severest Threatnings?

3. Had they not the same Natural Powers with those that came to him?

4. Did they (as they should have done) call on and cry to the Lord, that he would give 'em ability and willingness, and cause 'em to come?

5. Will it not on a due search be found, that their unwillingness was the immediate hindrance of their not coming? And that unwillingness was caused by their being in league with some base Lust?

That Hearers may be more mov'd to hearken to Gospel-calls,
The Riches of Grace.

Be it consider'd, 1. The Lord is very real in the offers and tenders of his Grace; and it would highly please him if sinners did embrace and accept 'em. Far be it from us to question his Word in the case; who yet to give us full measure hath added his Oath, and sworn by his Life (which none can question) will not woe be to those that believe him not when he swears?

2. God calls not sinners for any need he hath of 'em; Stars might rather profit the Sun, than man be profitable to his Maker.

3. The way of sin from which God calls men is dishonourable to them, and not to him onely; and will, if not turn'd from, damnifie (yea, damn) 'em for ever.

4. The Obedience he calls to is every way for their good.

5. It will be made easie through his Grace; who is ready to qualify the Humble for that which he calls 'em to. May sinners give

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these things the weight they deserve!

The Fourth Inference. It is the near concern of us all to commune with our own Hearts, and make diligent search, whether God from (and by) his Grace hath effectually Called us.

Motives unto it are, 1. Many have an external Call; who want an effectual one.

2. They that are Call'd effectually, may come to know their state. 1. The Rule for Tryal is right. 2. The Spirit is ready to assist Tryers. 3. They whose Evidences are good, have great cause to rejoice. 4. If on Tryal the Case of Persons be not found good, there is a Cure in (and for) it.

May great heed be taken that the Standard be set even and agreeably to Scripture, and neither too high nor too low, that so we may take a true measure of our selves.

L 2 For
The Riches of Grace.

For our furtherance therein, I shall on this Subject, as I did on a former, lay down Marks exclusive. If they be on us, we are not called according to God’s purpose and grace.

The First is, Being in love with darkness, and so with the sleep it inclines to; O how many avoid Knowledge, and affect Security!

The Second is, Driving a trade and course of Profaneness, being Creatures of carnal pleasures.

The Third is, Minding, favouring, and relishing Earthly things, mainly, if not onely. Eating dust is that the Serpent is Condemn’d to; far unfit is that Food for the Seed of the Woman.

The Fourth is, Having an aking Tooth and envious Heart at the better sort of People.

The Fifth is, Setting light by God’s Word, and being void of the love of the Truth.

I proceed to instance in marks that are good, but

Not
The Riches of Grace.

Not Conclusive. Sundry have 'em, who have not been Effectually Called.

The First is, Escaping some of the more gross pollutions of the World. * Men may be without open Crimes, and yet without Christ. If we believe the boasting Pharisee, he was no Adulterer, or Oppressor.

The Second is, Being (at times) found in some Duties (for the matter of 'em) commendable.

Such as, 1. Hearing the best Ministers; Herod late under John Baptist's Teachings.

2. Praying in publick and private: Hypocrites have made many and long Prayers.

3. Observing some Fast-days: Had not the Pharisee two in a week?

The Third is, Being entrusted with and interested in choice Church-Priviledges.

Such as, 1. Being joyn'd in and to a good Society. Were not
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not foolish Virgins with the wise?

2. Being washed with the water of Baptism: Was not Simon Magus so?

3. Being admitted to the Holy Table: The bare Plea of eating and drinking in Christ's presence will be found insufficient.

The Fourth is, Attaining Gifts that are desirable, and to others Edifying.

Such as, 1. Being able and apt to enlarge in Prayer on sundry occasions.

2. Prophecyng in Christ's Name, or Preaching very plausibly.

I add, The Unconverted may, 1. Seem Zealous for the Sabbath.

2. Declare for Reformation.

3. Come to Ministers with Cases.

4. Beg a share in their Prayers.

Now we come to marks inclusive. They on (and in) whom they are, are without doubt called to be Saints: And it may pafs
pals for an adequate (or even sign) of such a Calling, if Persons do earnestly desire and endeavour to bear and express 'em. Such desires and endeavours weak Christians are acquainted with; and the furthest reaching Hypocrites strangers to. May therefore Readers be careful in considering 'em! And full of longings that they may have more and more experience of 'em!

1. The first is more general; to wit, having a new Heart, or Principle of Spiritual Life and Love. This is (as one said) the great crack found in many Vessels that are found in God's House (or Church) consider'd as visible: They build without regard to a good Foundation; and bear, without reference to the root of the matter. Some Fruit they have; but about having the Seed of God they are not concern'd: They are seen moving in some Holy Duties, but never felt.
breathings after that Divine Nature from whence such motion should flow.

Many are chain'd and not chang'd; or have onely known a change of their sins, and not of their Souls; they do not long after a thorough change.

1. That their Understandings may not onely discern between good and evil, but also between good and good; the good that may serve 'em, and that which can satisfy 'em.

2. That their wills may be set against sin, and for (and on) God. Where a renewing work is, Effectual Calling hath certainly been; about which we may have better Information from the following

Particular Signs. The first is, Brokenness and Poverty of Spirit. If we speak of persons of Years, hath not that Heart been broken that is found? Is Conversion there, where Contrition hath never
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never been? They who can witness that they are not only humbled, but humble; broken in a good degree for sin, from sin, and from their former self-confidence; who, as they know they are vastly indebted to Divine Justice, they feel they have nothing wherewith to pay, and are undone, if Christ appear not as their Surety; who have a quick sense of their want of Sanctifying Grace, and that supplies can only be had with and through him, have an hopeful evidence of their being Called.

A Second is, Cleaving to and glorying in the Lord Jesus as a None-such for a Mediator and Reconciler of God to man by his merit, and man to * God by his Spirit; as Wisdom for their Direction, Righteousness for their Justification, Sanctification as freeing from the Reign of sin, and Redemption (at last) from all sort of Suffering. Rejoycers in Christ are of the Circumci-

* See Mr. Herles.
1 Cor. 1.
30.
Phil. 3:3.
tion, or Spiritually Circumcised.

A Third is, Choosing God in Christ as the Treasure, saying from their Hearts, *Whom have we in Heaven but thee? And what is that on Earth that we desire besides thee? Thou art that Sun, whose presence makes a day in our Souls: Thou art All in All in Heaven, and best of all on Earth, both in the want and enjoyment of Creature-Comforts. Is God liv'd on as their Portion by any that are uncalled?*

A Fourth is, Waiting for the guidance and influences of the Holy Spirit. *Art not they the Sons of God that are led by this Conductor? And living in him, desire and design to walk in and after him, longing that he would mortifie their Flesh, and revive their Spirits?*

The Fifth is, Bending Ordinances and Providences (both favouring and frowning) against sin; still striking at the Head and Heart
Heart of it, aiming at its Death, \(\text{Gal. 5.24}\), and arguing for it from Mercies and Judgments, and longing that at Sermons it may receive some Deaths-wounds. Is it thus with any save the Called?

A Sixth is, Having growth and \(2\) \(\text{Pet. 1.5}\) strength of Grace in desire; being for adding to Faith Vertue, and to Vertue Knowledge, \&c. for building up themselves on the Rock of Ages; and for shewing that Love, Joy, Meekness, Long-suffering, \&c. are one and the same Fruit of the Spirit, and for being every day stronger and stronger.

The Seventh is, Having respect to all God's Commandments: Not wilfully making balks in such good and holy Ground; but studying to walk Godly, Righteously, and Soberly; as one in my Youth gloss'd on those Adverbs, acting in those good ways from a good Habit, and regarding the manner and end with the matter of Duties. 

The
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Isa. 62. 1, 2, 3.

The Eighth is, Breathing much after the flourishing of Zion: For her sake not being silent, but praying that she may have Peace, Peace, freedom from Divisions within, and not only Persecutions from without, that her Children may resemble their Heavenly Father, and be full of Soul-prosperity.

Psal. 122. 6.

The Ninth is, Keeping up a Watch against all sin, and temptations thereunto: Carrying in mind that the World is their great Adversary, and its Profits, Pleasures, and Honours are the great Baits it lays to ensnare 'em.

Mark 13. last.

1 John 2. 16.

The last is, Prizing Heaven as it is a place (and seat) of perfect Holiness; and accordingly making preparations for it, in exercising true, and endeavouring for more through Purity.

I much fear many will trust, and not try; and too many will be slighty in their trying, and not
not beg that God would search and try 'em.

If upon Tryal, weaker Christians do find any one sure mark, with a desire that the rest may be found on 'em, it is a good sign. More good Divines than one have said, *One right Grape cannot grow on a Thorn.* But let the unfound know their going about to divide between Graces and Duties, is of ill signification.

The Fifth Inference is, They who have not heard the voice of God, nor known what his Calling is, should not rest in their present condition, but call on him whose Calls have Power in 'em, to give 'em the Call they have heard and read of.

Know they, 1. As far as any of 'em are off, he can easily make 'em hear.

2. As vile as any of 'em are, *John 5:* his Grace can fully forgive 'em, and move him to call 'em: *Of this Paul had full Proof.* And
in order to their being so Privi-
ledged,

1. May they be for seating
themselves under a Ministry in
which there is plainness, clearness,
and seriousness; thereby God
usually calls.

2. May they use all earnestness,
as those that would not be de-
nyed.

3. May they engage the Pray-
erful to engage in Prayer for
'em.

4. May they when they dare
not say they have an Interest in
Christ, Pray that he would take
'em into (and bear 'em on) his
Heart, and prevail with his Fa-
ther to speak so to 'em by his
Spirit, that they cannot but hear.
O that there were such hearts and
workings in sinners!

The Sixth and last Inference is,
They that are indeed and in truth
the Lord's Called ones, should
shew forth the Vertues (and
thereby the Praises) of him that
at'h called'em.
1. Should not their Hearts lead in their Praisings? Should not all their Powers and Forces be called into this Service? Are they not above others engaged and enabled thereunto?

2. Should not the High Praises of God be in their mouths? Should not the Calves of their Lips be offered to God?

3. Should not their Lives be referred to his Honour?

That they may be so,

May the Twenty Rules following be attended to! O that they were more Answer'd by em!

1. Live they in and under a full and powerful apprehension of God's Omniscience. Is he shut up or shut out any where? And doth he not see their ways and Hearts with whom he is?

2. Maintain they a constant dependence on God's All-sufficiency. Is not all good bound up in the chief good? Cannot he easily supply all wants, support under
under all pressures, and fit for all Services.

3. May there be on (and in) 'em abiding and influencing thoughts of the extremity evil of sin! Is it not as truly as usually said, *A worse name than its own cannot be given it?* O that it more appear'd in its own ugly colours!

4. Do they frequently review and reflect on the dishonour done to God by their sins past, especially their heightened ones. Can they fully number or weigh 'em? And should not the sight of their black feet be very humbling to 'em?

5. Take they into serious Consideration the shortness and insufficiency of their own Righteousness.

As to appeasing the wrath, satisfying the Justice, and procuring the favour of God, can Raggs cover 'em? Can defiled Raggs cleanse 'em?

6. Be
6. Be they much in admiring the Riches of Grace, which hath fully provided for 'em, and the design thereof carried on by Christ for 'em. Is not God's Grace as the depths of the Sea, which they cannot fathom? And as the heights of Heaven, which they cannot reach? And doth not Grace that brought Christ down from Heaven to Earth intend to bring them up from Earth to Heaven?

7. Keep they as near as may be to the Blessed Jesus. Close they with his Person, apply they his Righteousness, and imitate they his Example. May he lye Day and Night between their Breasts! May they live on him as All and in All!

8. Prize they the special Presence, and wait they for the special Assistance of the Holy Spirit. May he more and more inspire their Souls and Services! May he subdue their Corruptions, and...
The Riches of Grace.

draw out their Graces!

9. Keep they their Hearts under a deep and endearing sense of God’s many great and choice Mercies to ’em. How precious have his thoughts been to themwards? Can they know the sum of ’em? And hath not his hand of Grace in sundry Instances been lifted up high?

10. Be they for out-shooting the Heathens in their own Bow, and out-stripping ’em in the Virtues wherein they excell’d. * This hath been styled borrowing the Jewels of the Egyptians, and gathering the Flowers in Natures Garden to deck themselves with. It’s a shame that they in and of the Church should be less sober, chaste, or just, than some out of it.

11. Study they to be extraordinary, adorning the Doctrine of their Saviour in all things. May their Beds and Boards, may their Shops and Fields, may their em-
ployments and refreshments carry a mark of Holiness on ‘em!

12. Husband they their time (and the seasons of Grace therein afforded) to the best purpose and profit. May they not willingly trifle or squander away one Golden Hour! but fill up every day with proper Duty.

13. Be they for making a good use of the Word and Works of God. Be they loath to be as leaking or broken Vessels, lest they take in Errors, or let slip Truth. May what God doth as to them or others be construed in a right sense, and improved to a right end, that they may be brought nearer, and made liker to God!

14. Be they much concerned about the Conversion of Persons, and preservation or restauration of Gospel-Order in Churches. May they long that there may be a great Addition to the Church, and a great agreement to Rule of every thing in it!
15. Have they much recourse to the great and precious Promises? Are they not Breasts of Consolation, and Wells of Salvation? Are not Promises as Glasses, wherein the Lord's Heart is seen, and through which Beholders are transformed into his Image, and made partakers of his Holiness?

16. May their Actions be free as from Contagion, so from Suspicion! May they shun the appearance of evil, together with apparent evils! May their walk favour of an Holy diligence and laboriousness!

17. May Patience have a more perfect work in 'em! May they take up, and not onely bear the Cross of Christ! May they have more and better Rule of their Spirits! May they shew their strength by their standing under Burdens!

18. Be they much in contrivances what they shall render to God,
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God, or how they may most Honour him. Let this be one of their Morning studies, that he may have the glory of the Day, and of their daily studies, how he may be magnified by 'em in Life, and in Death.

19. Look they much above (and before) 'em at Heavens Glory. May their conversation be there whence they expect their Saviour; at their Reward, in the midst of their Work; at their Crown, under the weight of their Cross, may their Eyes be.

20. Joyn they together those gracious dispositions which seem to differ. Be they courteous to all, without sinful complaiance with any. Be they Zealous, and yet withall Meek and Discreet; mix they Reverence with their Psal. 2. 11. Rejoycing.

Bless they God for Temporals; but themselves onely in him who is Eternal.
O that these Rules were set before Christians as Copies, that they might write after 'em, when they cannot in exactness of walking reach 'em!

Holy are, and Happy shall they be, that mourning for their defects, and relying on the Lord Jesus, in whom was no defectiveness, put and press on towards perfection. Duty lyes at mens doors, but Ability is derived from God's Grace. May this hint, which is often mentioned, be always remembered by those whom the Lord hath Called!
A Fifth Instance of the Riches of Grace:

To wit,

God's Covenanting with Man.

Isa. 55. 5.

And I will make an everlasting Covenant with you.

Who would refuse him that speaks from Heaven? Especially when he speaks in such melting, moving Language
guage as is found in the first Ver-

O what
ties of this Chapter. O what

sweet and Holy Charms doth the

Holy Ghost here use! As a Learned

Doctor said on another account,

I may say on this, If Eloquence

her self had a Tongue, she could

not use words of greater force.

As many words as there are, so

many Weapons and strong Ar-

guments there are to Conquer

and overcome the Opposition that

is in Sinners Hearts.

Here is line upon line, invita-
tion upon invitation; and that
to every one that is a thirst, to

Gentiles as well as Jews. All to

whose Ears these Calls shall

come, are assured (as much as

truth can assure 'em) that if their

whole Souls come to and for a

whole Saviour, they shall have

him, and with him Life, even

that Life that is most worth ha-

ving, and doth best deserve the

name, even length of days for

ever and ever.
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My Text is counted the last, I am sure it is not the least Reason wherewith the Lord's Call is backed: Upon mens coming in, the Lord will make with 'em a Covenant, and that a Covenant that shall not be made void, an everlasting Covenant.

Observe we, 1. The Promiser, God; particularly, though not only the Father. 2. The Promise; which contains,

1. The thing Promised; making (cutting or sticking) this Covenant.

2. The Subjects Recipient of the benefit of this Promise; to wit, such as answer the Invitation given, pointed at in the word Thou, whatever you have been for sinners: Therefore,

Having thus made our way thereto, we lay down

The Doctrine. God the Father out of his Free Rich Grace doth Covenant with Persons.
Of his Covenanting we read often; and if when we read, we do also weigh what is written in the Text, will not the fulness and richness of his Grace be presented to us? May we not well stand a while on every word before us, and proclaim such Grace?

1. How much is there in the first word I? Which points out the first Founder of the New Covenant, the first Person in the Trinity, the Father of our Lord Jesus Christ.

Will God that humbleth himself to behold the things that are in Heaven, vouchsafe to look with favour on Offenders here on Earth? Will he look on man with an Eye of Love, that sees how he hath lost and defaced his Image? And that leads me to consider,

2. What emphasis and force there is in the last word Thou. In what a plight doth God find those he Covenanteth with? Will the most High condescend so low as to

Psal. 113. 5, 6.

Ezek. 16. beginning.
to deal familiarly with Subjects, yea, with Rebels? What was man in his first estate, that God should make with him a Covenant of Friendship? What then is the Son of man, or man in his fallen state, that God should make with him a Covenant of Reconciliation? Will God indeed make a Second Covenant with him that is chargeable with the wilful violation of the first?

3. Is not God's Covenanting an Act of his Free Rich Grace? All grant, that his Goodness (some say his Grace, though not Gospel-grace) was shewed in the Covenant of works: God might have exercised his Sovereignty in giving Adam a Law, without expressing his Bounty in promising him such a Life upon his obeying it. His Covenanting with man put an Honour on him, and in rendering his Obedience more free, rendered it more firm: What honour and favour then is it to man, that

Heb. 2. 6.

See the Ark of the Testament opened.

See Doctor Bates his harmony.

Rom. 5. 7, 8.
that is in his Blood, that in a Covenant-way God faith to him, Live?

4. Doth not the Property of this Covenant (to wit, its being everlasting) advance mans Privilege by it, and consequently God's Grace in it? This Covenant was everlasting, as to the Foundation of it, which was laid in the Covenant of Redemption, and will be everlasting, as to the benefit, giving men a Title to, and at last possession of perfect unending Salvation.

Who that gives the things touched on, the thoughts due to 'em, sees not cause for that joyful sound, Grace! Grace!

And being to treat on that Covenant which is according to its name (in an eminent way) the Covenant of Grace, my Text treating thereon; and having made some mention of two other Covenants, I shall present some Positions that present something of
of its Nature, and of its difference from them.

1. This Covenant is made with Man, and so differs from the Covenant of Suretyship that was made with Christ for men.

2. This Covenant is made in order to man’s Restauration; and so differs from the first Covenant that was made in order to man’s Confirmation.

3. The Covenant runs much in a Promising way and strain: It’s called the Promise, and is a bundle of Promises.

4. The Grand Promise in it is, That God will be his Peoples God. This is said to be the sum and substance of the Covenant.

5. Faith is required in and of those that are so in the Covenant, as to be entituled to the Pardon and Salvation promised in it.

I am aware, that in the Writings of great Divines, we read of an absolute Covenant; and the Covenant we are on is comp-

See Reverend Bulkley on the Covenant. Isa. 58:10.

See Reverend Blake.


John 3:16.

Rom. 4:16.

Camer de fædere, &c.
par'd to that of Noah (or made with Noah) after the Flood, which was of that kind. God will no more destroy the Earth by Water, though its Inhabitants be not well qualified; and hereupon excellent men express themselves somewhat differently.

Some are less free to hear of a condition in the Covenant, when others are full for its being Conditional.

I had rather (if I were able) make up seeming breaches, than attempt to make 'em wider, and accordingly shall Note,

1. That they who say it is Conditional, do not mean, that anything found in man was the foundation of God's making it; or that Faith call'd the Condition of it is of a man's self; so that he either works it, or deserves that God should do it; or that where it is wrought, it merits what is given into its hand.

And
And not a few of 'em say, that it is a Condition in the Covenant, or a consequent Condition flowing out of the Covenant, and conveyed through the Ministry of it.

Others of 'em say, it is from what we call the Covenant considered as a Testament, or however from the Covenant made with Christ, he having a Promise that it shall be wrought in those that are given him.

So that all they intend by asserting the Conditionality of the Covenant is, that without such a Faith as calls Repentance and Obedience Daughters, none that are of years have a right to Justification and Glorification.

They observe, that the current of the Scripture is for joyning Faith and Salvation, Repentance and Remission: And the Covenant is spoken of as a Matrimonial Covenant; and so implyes a consent in those that come within it.
it to the terms and tenor of it:
And hence it becomes a more proper and full Covenant, having God and Man for Parties.

On the other hand, The most valuable among those that are less affected to the terms, condition in this case, grant,

1. That God observeth an Order and Method in conferring Covenant-benefits; so that men receive Grace for (and on) Grace; one blessing depending on another; and none of Age shall be saved but believing Penitents.

2. That the Covenant of Grace doth directly require Faith as a means of accepting and applying it; and it doth also require Repentance and Obedience consequentially, as Qualifications necessary to fit the subject to receive what Faith apprehends in the Promise.

And may it not be thought that according to these concessions, Faith (yea, and in a sort Repen-
tance) do put on the Nature of conditions, and that the thing is owned, though the word be not.

And now I that am not so good at definitions as to give you one of mine own of the Covenant, shall take that of another.

The Covenant of Grace is a new Compact (or Agreement) which God hath made with sinful man, out of his mere Mercy and Grace, wherein he Promiseth that he will be our God, and we shall be his People; and undertakes to give everlasting Life, and all that conduceth thereunto, to all that believe in Christ.

And having given some account, that as we do not gainsay such as say that the New Covenant (if we respect the Spirit of it, and the intention of its Author) takes in a purpose to give to many Grace that will issue in Glory; so they do not oppose our assertion, that in the external form...
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form and proposal of it, it is of a conditional Nature.

We will go on with an Eye to what we find in the Context to set down,

1. The Condition or Qualification of such as are willing to come into Covenant.

2. That which is most strictly the Condition of the Covenant.

3. That which is styled the Condition of Covenanters.

As to the first, None will heartily consent to the terms of the Covenant but such who are athirst, and have a Spiritual thirst on ’em.

In (and unto) which thirst there are three Ingredients.

1. A sense of Soul-wants. Herein the resemblance holds between the thirst of the Body, and that of the Soul. A thirsty man needs no one to tell him he wants what is moist, cooling, and quenching, his feeling tells him this to purpose. After this manner it is.

2. This sense of wants is accompanied with pain and uneasiness till a supply be had. It is well known, natural thirst is not well suffer'd or sufferable: Even our Blessed Lord cry'd out, I thirst. Thus it is with the thirsters under consideration; they can no more well bear the want of Water of Life, than thirsters that of other Water.

3. Thence ariseth a very earnest desire of Refreshing. Give a man that is athirst Gold or Pearles, if you give him not somewhat to drink, he is unsatisfied. Tell him you'll give him drink hereafter, that will not serve his turn, he would have it at present. What would not a man in extream thirst give to be quenched? It's storied, one gave a Kingdom, and then cryed, How much have I parted with

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**La. 41. 17.**

**John 19. 28.**

*Quantum pro quanta tilio?*
with for a little? Suitably hereunto they that are Spiritually athirst would very fain share in the Riches of Grace; they would have Grace just now, they are willing to have it in God's way: Others cry, Give us grace when we dye; their cry is, Give us grace, or else we dye.

As to the Second, The Condition of the Covenant in greatest strictness is true, found, unfeigned Faith, which hath ever Repentance waiting on it. This in the Context is set out under the Notion of Buying; which word must not be set on the Rack. If a proper meritorious price be spoken of, Faith hath no hand in, pays no penies towards such a price. The Commodities are so Rich, and the Chapmen so Poor, there is no room for Bartering: Is not Faith as an empty self-emptying hand?

But as he who buyeth, parts with something, and comes up to
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So he that believeth, parts with former love to sin, and trust in his own Righteousness and Strength, and is at one, so he may have Christ, he’ll not offer terms of his own, but accept those of Christ, and be thankful for ‘em. As is well observed, Faith is also set out in the Context by coming to him, and eating and feeding on him: Whereas some careless Wretches will not so much (or if you will, so little) as come to the Waters or Ordinances; some that come, do merely come; they do not cheapen, or seriously enquire how they may partake of what is offered. Others come and cheapen, and bid fair, but they will not come up to the Market; they have some sin which they are resolved to have: And as to eating, feeding, and living on the Lord Jesus, they are strangers.

As to the Third, The Condition or Qualification required and found
found in such as have sincerely Covenanted, is uniform or universal Obedience; a thing of great Excellence, commended as the one thing by a late Learned Teacher. This is pointed at in and by hearkening diligently to the Lord, inclining the Ear to him, and hearing, that the Soul may live. Holy and happy are they whose Obedience is such as to their hearty purpose and endeavour, who do truly, and would thoroughly experience what close walking with God is.

And now it is time to prove that Grace is written in great Letters on God's Covenanting with fallen Man.

And besides what hath been hinted about that, I Argue,

1. In general, Is it not Grace in its greatness, that God hath Interested Persons in what he is? How big with Mercy is his womb? Will not God the Father be the Father, and God the Son the Saviour,
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vicur, and God the Holy Ghost the Comforter of Covenanters? Is not God's wisdom theirs for their Direction? His Power for their Protection? And his Goodness for their Provision? What would they have, or would they wish, that's not bound up in this word, I will be your God?

More particularly, 1. Will not God issue (and grant) out to his Covenant-People the free and full Pardon of their sins? Though it be true, they did the Facts, and were therein in fault, and did deserve wrath; yet that guilt which would bind 'em over to eternal Punishment is taken off and away. Are not their Transgressions covered, so that God sees 'em not with an imputing Eye? Surely forgiveness is such a prime Blessing, that Moses having used these words, If thou wilt forgive their sin, there stops; hinting, that they who have that Mercy, want none that is saving.
O what ease have Souls when this Mountain is removed!

2. Will not God also subdue the sins, and carry on his work of Sanctification in Covenanters? Shall sin have dominion over them who are under Grace? And will not God be writing his Law in a fairer Character in their Hearts? So that their Hearts shall more agree with it, as the Copy doth with the Original Deed; and this suitableness shall abide, as Writings do: Will not the Lord renew their strength, and strengthen the bruised Reed?

3. Will not God vouchsafe a gracious hearing acceptance and answer to their Prayers? When Holy Micah had said, My God, he might well add, will hear me. Are not the lispings of little Children pleasing to Parents? We that hear the cries of others Babes, can feel those of our own. But what is our tenderness to Gods? Will he not give us a return to their Suits what...
what they want, though not always what they wish? Are not his Ears unto their cries as * one gloss’d on it, laid close to ’em? Are not their whisperings and chatterings (as his Spouse’s voice) pleasant to him?

4. Will he not take in good part their other Services? Will he not pardon what is theirs, and accept what is his own in ’em? Doth not Christ eat his Honey-comb with his Honey (as one faithful) take crust and crum together, when presented by his Spouse. Where there is a willing mind, works less perfect pass. When Sacrifices are offered on the Altar, and go through Christ’s hand, they are well taken.

5. Will not God put a peculiar relish on the good things they have? Have they not his Blessing, which adds no sorrow, but much sweetness to enjoyments? Are they not Blessed within doors and without? Is not that the most deli-
delicious Bread that is taken out of the Ark of the Covenant? Do not lower Mercies flow to Covenanters from the upper Spring, the Heart as well as the Hand of God?

6. Will not God Sanctifie and sweeten their Sufferings, and turn evil things into good to 'em? Shall not the Rods they are whip'd with be like Aaron's blossoming ones? Shall not cross and cold Winds blow them gain? Shall not Meat come out of the eater, and Honey out of the Rock of hardships unto their Souls? Shall they not scape the Curse, when they bear the Cross? Doth not God give 'em Correction with the same Hand wherewith he hath given 'em Christ? Will not Sickness (yea, Death) be altered as to them?

7. Will not the Lord in the time of Life make 'em Blessings? Doth not that Blessing of Abraham (even the Promise of being as
as having a Blessing) come on the Believing Gentiles, who are his Seed according to the Faith? What though they be Women, and so of the weaker Sex; yea, Servant-Maids, and so of the lower Rank, will not God make 'em useful and instruments of good, by their Prayers and Paterns, if not otherwise?

8. Will not God when he takes 'em from the Earth, take their separate Souls into Glory? Hath not he engaged to be their God? And shall Death break that bond? And are not they whose God he is, as to their better part, as are Abraham, Isaac, and Jacob (at this present) living, to (and with) God? Have they not good ground for their saying, who say, that by that time their Friends have well closed the Eyes of their Bodies, their Spirits shall be admitted to behold God's Face in Righteousness? Shall they not immediately on their departure be with Christ?

9. Shall
9. Shall not their Bodies, on which Death seizeth, be raised out of the Dust, that in their whole Persons they may be Happy to (and in) Eternity? Hath not our Saviour left it under his hand, that he will lose nothing, not only no Soul, but nothing, no Body that is given him? Are not the Bodies of Covenanters the Purchase of his Blood, and Temples or Habitations of his Spirit? He is not the God of the dead of these, any part of whom shall dye for ever.

Surely what I have written proves the Covenant to be of Grace. May my Reader go to the Labours of that Dear Brother on this Subject, whose Tongue and Pen God hath eminently Blessed.

And now must I go to some brief, may it be blessed!

Application. And the first Use shall be by way of Caution.
Take we heed left from the Doctrine of God's Covenanting with Man, we conclude that this his Covenant doth in all points answer those Covenants that are amongst (and between) Men: Surely this Covenant doth far and far transcend 'em. 

First, Hath any Humane Covenant so much of freedom in it as God's hath? —

1. Do not Men in their Covenants propound something of Advantage to themselves? This can have no place in God, whom no Persons or Praises can in the least profit; his glorious name being above 'em. —

2. Do not men ordinarily see something of worth and loveliness in those whom they take into Covenants of Friendship and Familiarity? But what of worthiness or loveliness is there to be seen in fallen Man? Is he not in his blood and gore, in his filth and guilt? And yet that is made a time of Love. —
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Secondly, In what meer Humane Covenant is there such condescension, as is expressed in this Covenant? If a Prince should stoop to make a League with a Peasant, yet he that is so far above as to Office, is but an equal as to Nature. But between the Creator and Creatures what proportion is there?

Thirdly, What lower Covenant is like this high one in firmness and sureness? Have not men like men transgressed and varied?

And on Mens part, in this Covenant there are too many failures; but as to the Lord, it is a Covenant of Salt, lasting and incorruptible. Do not the sure Mercies of David belong to this Covenant? Jehovah changeth not; therefore the Sons of Jacob are not consumed.

Fourthly, Is it not eminently to mans Honour, yea and to God’s, that God thus Covenanted?
1. Though men may Bless others, are not they the Blessed of the Lord, whose God he is in a Covenant-way? Is not this a Covenant of Life?

2. Are not God's Attributes as evidently so joyntly displayed herein? Infinite Wisdom hath ordered a meeting of Mercy and Truth, of Righteousness and Peace; Justice receives satisfaction, and Grace is in its exaltation; sin is condemn'd, and sinners fav'd; the Law fulfilled as to the Surety, and the Gospel advanced; as to those for whom he is so.

The Second Use is for Information.

The first Branch is, One step or consideration is before us, on which we should stand, and afresh wonder at Divine Grace.

1. Are not the People a People of Grace, to whom the Covenant belongs as to its external and Ecclesiastical Administration? Were not the Jews in this respect known (and
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(and honoured) above all the Nations of the Earth, being to God as peculiars, and a Treasure?

2. When Persons are inwardly in Covenant, and have a right to its choice benefits, can we take a measure of God's Grace to 'em? What but that could move him to Covenant with them? On their laying hold on this Covenant, and Union to the Mediator there-of, the Covenant of works cannot demand any thing of 'em, which Christ and his Righteousness will not answer. And whereas they stand chargeable with injuring God's Justice and Holiness, the former will be righted through the satisfying Merit of Christ; and respects paid to the latter through his Sanctifying Spirit; by his Purchase they shall be freed from the damning power of sin, and by his Power from the reigning Dominion of it.

27 June 1768
The Riches of Grace.

The second Branch of the second Use is, They are inexcusable who stand off from Covenanting with God, and will by no means be prevailed with to come within this blessed Bond, though the Lord say, **Ho every one, Come, come, come.**

1. Many turn the deaf Ear on him, and will not come within the hearing of Wisdom's calls, that cry loud (as one Phras'd it) till she be hoarse.

2. Many are Hearers only; they open the outward Door of the Ear, but keep the inner one of the Heart shut.

They are led unto Truth, but not into it; they receive it not in its light and love; or if they rejoice in some light, it is but for a season.

May not many Preachers say, **Who (comparatively) believeth our Report?** Few are as the good Ground, that had depth of Earth, and moisture enough. Few have been
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been steep'd in sorrow, or are in that stream carried to receive a whole Christ, and resign themselves to him. Few from a right understanding of the tenor of the Covenant with Hearts and Hands subscribe to it. I will say

Isa. 1. 16. to Recusants, Come and let us reason together.

1. Have you not been too too long sinfully coy, forsaking your own Mercy?

2. Can you possibly be happy, if you be not in a Marriage-Covenant with the Lord?

3. Can you stand under the wrath that is over rejecters of the Covenant? Is not a little (a very spark) of this fire scorching? Can your hands be strong, or your hearts endure in the day of God's sharp visitation? Might not Chaff sooner endure the Wind, and Stubble the Fire?

4. What will you Plead why wrath should not have its free course on you?

Ps. 2.

Ps. 33. 14.
1. Was not closing in with the Covenant your Interest as well as Duty?

2. Did not the Holy Spirit strive with you, and persuade you to do it?

3. Were you not sometimes under convictions and good inclinations?

First, Will you offer to say, Covenanting with God is more than needeth?

I say, 1. Let Scripture be judge of that: Do not its Precepts enjoyn it? Its Promises encourage it? And its Patterns lead to it?

2. Have you not done it Sacramentally? Is it any more than Baptism binds to?

3. Will not this at Death and Judgment appear one thing necessary?

4. Will you not be undone for ever, if this be not done? What will it avail you, that the Church is your Mother, if God in a Covenant-way be not your Father? O 2 Will
Will not all your external performances, yea, and your pretensions to glory in Christ’s Righteousness, be construed as an Eflay to bribe the Lord, that he fall not on you, whilst you resolve not to be his through and through?

Secondly, Will you say, you are not yet at leisure to attend this business?

I will say, 1. What then have you leisure for? Or for what end is further space given you? Is it not in order to your Repentance? In which Covenanting with God is included.

2. Do those employments or enjoyments with which your time is taken up satisfy you? Have not the fairest Roses that grow in Nature’s Garden prickles about ’em?

3. Shall you not at Death be sent to thole Comforts you so doted on in the time of Life, that you neglect God? Will they not then be burdens to you?

Thirdly,
Thirdly, Will you say, It is a Summers day to Night; hereafter you'll Covenant with God? I will say, 1. In whose Hand is your time? Is it not in his you stand off from? Cannot he soon end it?

2. If your time continue, may not seasons and strivings of Grace cease? This Tide may be the last.

3. You speak as Persons unconcern'd in the Honour of God: If you were sure he would accept your last fruits, should you not out of choice give him your first-fruits? Is the best you have good enough for him?

Fourthly, Do you plead, you have otherwise disposed of your selves? You are in Covenant with some sin, and will not be so with God.

The Reply is ready: 1. This is plain dealing; but are you not ashamed on't?
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2. By what Right did you give away your Hearts? Are they not by right the Lords?

3. Your disposal is illegal, and so void * in and on your doing it?

4. The Obligation to Covenanting with God is on you; may you through grace answer it!

Fifthly, Do you say, you have Covenanted with God?

I Answer, That is very good, if very true. Attend you well to what will be next offered you.

The Third Use is for Exhortation.

The first Branch is general. Be we all excited to look (and long) that there may be on (and in) us such Characters as will be Proofs that our Covenanting with God is sincere.

1. May we clearly apprehend, and highly esteem the just and honourable terms required in (and of) those that do so Coven-
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nant! to wit, sin-disliking, self-disclaiming, and Saviour-accepting. May our Hearts say, These terms we like!

2. May we inwardly (and daily) grieve for Original sin; and for this branch of it, averseness to close with Gospel-tenders, and to glorifie Christ, to which his Spirit leads!

3. May we when in secret (and seriousness) much admire that Rich Grace that founded the Covenant, and hath been set before it!

4. May we feel a need of special Grace to bring into and keep in this Bond! May we be sensible, that the Fathers drawings brought us to, and the Spirits Influences hold us in Christ!

5. May we find this Bond forcible on us, restraining us from sin when tempted to it, and constraining us to Duty when prone to decline it! Do we say to purpose, we have made a Dedication
of our selves to the Lord; his Vows are on us, how can we slight him?

6. Do we from this Covenant fetch our supports under down-castings in distresses and upon the apprehensions of Death. Holy was David, that saw and went this good way.

O that all Readers Souls breathed after such Experiences!

The Second branch is more particular. They who have not engaged their Hearts to approach to God, should be at unrest till it be done. To them

The First Direction is, Get they a good Understanding of those great Points of Divinity that are related to the Covenant. Doth not God give those with whom he Covenants an Heart to know him? Is not Covenanting an Act of the Intelligent?

O that all were clear as to these Heads!
1. Man cannot have Communion with God, except God greatly condescend.

2. That God Covenants with him, is a great condescension (and honour) to Man.

3. That Man broke the first Covenant was very sinful, unfaithfulness was with undutifulness.

4. Every Child coming from Adam (in the ordinary way) by that breach is a Child of wrath.

5. It's no small part of the Curse on man, that he feels not his state, nor desires a change of it.

6. Except the Covenant-state of Persons be chang'd, they cannot stand in Judgment.

7. It's the wonder of Angels, God will transact with men in a new way.

8. The New Covenant is made in (and through) a Mediator.

9. This Mediator (Christ) is a complete one; being God-man,
a Priest to God, and a Prophet and King to men; obtaining, declaring, and applying Salvation.

10. To the Mediation of the Son, the Ministration of the Spirit is graciously added.

11. That Persons may have benefit by Christ, they must be joined and married to him.

12. None will consent to Christ till convinced they absolutely need him.

13. Grace that joyns to Christ doth still aid those that are in him.

14. All that are in Christ are for dying to sin, and living to Righteousness.

15. They who partake of Covenant-grace shall partake of Covenant-glory; and together with understanding these Points, Persons should understand concerning the Action of Covenanting.

1. That it is a free Action: Being a Marriage-covenant, choice is requisite.
2. It is a deliberate Action, grounded on the strongest Reasons.

3. It is a Resolute Act: A Covenanter is to be against revoking his Choice.

The Second Direction is, Feel they (as well as see) a necessity of Covenanting; both that of Precept, and that of means as to attaining Heaven. Yield they themselves, give they their Hands (and Hearts) to him. He that hath not the Son, so as to Covenant with the Father through him, hath not Life; he hath neither right to, nor fitness for it.

The Third Direction. Be they for a speedy and thorough breach of Covenant with sin: That Naturally Men are in this unholy League is a kind of sensible thing. That it should be dissolv'd is a needful thing. Men cannot at once be in their sins and their Saviour.
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The Fourth Direction. Time is to be set apart, that this work may be well done.

To wit, 1. In and with a lamenting frame; weeping that it was not done sooner.

2. In a self-judging frame; owning that wrath was their due, and that they have neither strength by which they should close with the Lord, nor worth for which he should help 'em to do it.

3. In a Praying and Pleading frame; waiting that God, for Christ's All-worthiness would persuade their Hearts to enter his Covenant.

Plead they thus: 1. Lord! thy Grace offers thy Son; will it not teach us to embrace him?

2. Lord! It is our Duty to Covenant with thee; wilt thou not enable us to do it?

3. Lord! On Covenanting with thee, we shall Honour thee; help me to Honour thee.
Some doubting drooping Souls may Object against themselves:
First, We are so very vile, God will not accept us if we give our selves to him.

_**Answ.**_ 1. Satan and your mis-giving Hearts may say so; but where did God tell you so?
2. Hath not he plainly told, that on your coming, he'll in no wise cast you out.
3. To multiply Pardons to the Penitent, is for his Honour: Be willing he should have Honour.

_A Second Objection._ We have dealt falsely as to our Baptismal Covenant; can we hope God will deal with us after his gracious Covenant?

_**Answ.**_ 1. Great Humiliation is called for; Desperation is a Rock to be avoided.
2. Covenanting with God (notwithstanding past Treachery) is still your Duty.

_A Third Objection._ We fear, if we do make Covenant, we shall break it.

_**Answ.**_
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See Guthry on a Christian's great Interest. 2 Tim. 2:1.

Answ. It being your Duty, fear must cause you to do it aright, but must not hinder your doing it. When in your selves you are without strength, have recourse to the Spring of strengthening Grace. It is sufficient for, wait that it may be effectual in you.

The last branch of the Exhortation, is for those that with a right hand and heart have laid hold on God's Covenant.

1. Walk they as Covenanters should do.

Psal. 110.

1. May they exercise Obedience! that is,

1. Free; and out of Choice, being Volunteers in God's Service.

2. Extensive; reaching every part and point of the Law, as to their will and purpose.

They should have respect to inward and Instituted Worship; to the right manner and special time of Worship; to the exercise of Religion in all their Relations; to the maintaining of Charity, Purity, Justice, and Contentment; and that their Obedience may hold on and out to the end.

Secondly, May their Faith be in constant exercise! May they always hold Gal. 2:20. the Blessed Head, the Lord Jesus! May the Life they live in the flesh be by the Faith!
Faith of the Son of God! Are not all their fresh Springs in him who is called the Covenant? May they go out of themselves as empty, poor, and weak; unto him as full, rich, and strong beyond expression? Is not this the Spirit of the New Covenant?

Again, That the former Direction may be better observed, let this that follows take due place.

Be they for a frequent and serious renewal of their Covenant. Fresh Cords on the Covenant may have much force. Do not many, and many find it good for them in this way to draw near to God?

1. After fresh falls and declinings, in *Luke 22. 31.* order to their rising and recovery.

2. Under great pressures and chastenings, in order to their support and cheering.

3. In the time of quicknings and enlargings, for the prevention of deadness and straitness.

4. Before great Enterprizes and Undertakings, that they may be Bless'd and Prosper'd.

5. At the close of Sabbaths and Fasts, that precious impressions may be abiding; *Nehem. 5.* yet great care must be had, lest Formality eat out the Heart of this Practice; and in new Covenantings, new Influences
ences from Heaven are to be waited for.

The last line is for Consolation to those who have suffered (and do improve) the foregoing words of Exhortation.

May they not with joy draw Water out of this Well of Salvation?

Is not God's covenant an everlasting one, well order'd in all things, and sure? Is not this one branch of it, that he will never, never, never leave or forsake those whom he calleth by it to cleave to him? Will he suffer them fully and finally to depart from him? Shall bewailed failings in Covenant be taken as forfeitures of it? Assuredly they shall not.

May this poor Piece have Heavens Blessing attending it! And may by all that read it Covenant Mercies (in the use of Covenant duties) be received!

Amen and Amen;

FINIS.
THE RICHES OF GRACE DISPLAYED:

In the Instances of

Justifying
Adopting
Sanctifying
Comforting
And Glorifying

Persons by God the Father.

By W. Bagshaw, Minister of the Gospel.

LONDON,
Printed for Ralph Shelmardine in Manchester. 1685.
22 July 1780. Read of the 24 prudent frigate capt. Waldgrave. July 5th Engagede
To the truly Honourable, the LADY Hellen Archer.

Madam,

THE Lord who hath ordered that some should be higher than others in Dignity, hath rendered several of that Rank lowlyer than others inDisposition: They that best know your Ladyship, acknowledge that Grace hath made you an Instance thereof. They count you among the Humble (and so the Excellent) of the Earth, who must not deny, that where you see the Image of God in those men that are set far below you, you feel your
The Epistle Dedicatory.

your Heart drawn out to 'em; and when you hope that Persons are in their places desirous to serve their Generations according to the will of God, you are for strengthening and countenancing 'em therein. Who am I, that when some written Papers on a noble subject through a precious Relation of yours were put into your Ladyships Hand (though they savour sufficiently of the weakness of mine) you should not onely accept them, but withall encourage me? I am not without hope, that these Sheets from the Press, containing hints about the Riches of Grace, may be edifying to you, and useful to some others to whom you commend 'em, and therefore am emboldened with an heart desirous to be thankful
The Epistle Dedicatory.

ful and prayerful to present 'em in this way. May your Ladyship (together with the Children that God hath graciously given you, and the rest of the worthy persons to whom you are Aligned) live and live much at the Fountain of Grace! Thence may Objections be answered, Sin be more and more mortified, particular Graces increased, and Comforts of the best kind enlarged! So prayeth,

Madam,

Your Ladyships Obliged Servant,

William Bagshaw.

From my Study, the 26th. of April, 1684.

To
To my Dear, Natural, and Christian Friends in the Counties of Derby and Chester, to whom Hearing and Reading of the Riches of Grace have been pleasant and profitable.

Truly Honoured, and dearly beloved,

Sunday Tears are past since part of what passed the Pulpit about the exceeding Rich Grace of God was presented from the Press. A Reverend (and much endeared) Brother hath been more than willing that there should be such a presenting of these further Instances. O that either my Tongue, or my Pen, my Preaching, or Praying might in serving God be serviceable to your best good! I bow my knees to the Father of our Lord Jesus Christ, and beg your help at the Throne of Grace,
To the Reader.

Grace, that the Leaves which you and others shall turn over, may be of an Healing Nature. May you all see (and feel) that you stand in absolute need that Rich Grace should spread its skirts over you! So that every one may say, Who is a greater needer of this Grace than I am? Alas! too many want a sense of their wants. May those among you who groan being burdened for the greatness of sins, and dreadfulness of God's wrath, have this Grace so revealed to and in you, that thereupon your Hearts may be comforted!

May such of you who are of greater strength, still bear in mind that by Grace (and by Faith that lays hold on it) you stand! And may you go forth daily in the strength thereof, bringing under Sin, exercising Virtue, and following on to serve the Lord! May your retiring Rooms, your whole Houses, yea whole Conversation
To the Reader.

Satisfaction bear marks of Effectual Grace! This is in the hearts desire and Prayer of

Your willing (though weak) Friend,

William Bagshaw.
A Sixth Instance
OF THE
RICHES
OF
GRACE:

TO WIT;
God the Father's Justifying Persons.

Rom. 3. 24.
Being Justified freely by his Grace.

Of Famous Luther it is said, that the Article or Doctrine of Justification reigned in his Heart. In his Books this Article stood as that according to the right
right or wrong stating whereof the Church stands or falls, flour-
riseth or fadeth. Doth not this found highly to his Commen-
dation? Did he not herein tread in the steps of the great Apostle of
the Gentiles? Concerning whom it hath been long said, that his
Spirit is the Preachers Patern. Do not sundry of his Epiftles (and
in an eminent way this to the Romans) evidence, how high a
place this great truth had in his Affections?

Not a few of the Lords Wor-
thies have viewed and weighed
this Text and Context, as giving
a fair (and full) account of the
way of God, in J u stifying those
who were in themselves ungodly,
and so unjustifiable. To their
large Treatises I refer the willing
Reader, my brief touches being
confined to that which p a s t e th un-
der the name of the impulsive or
moving cause, whence the great
blessing of Justification proceeds,
very
very emphatically set forth under two words, or a doubled expression; to wit freely, and by his Grace.

That God the Father is here spoken of as displaying his Grace in the Justification of Persons, is evident: He is here distinguished from Christ the Redeemer, as setting him forth.

I again hint, that I have not a thought in handling this (or any other Instance) of Rich Grace, to divide the Father from the other Persons in the Trinity, only meaning that Grace flows from him, as in order the first of the Persons, which Scripture-Phrases hold forth.

And I lay down this Doctrine: Justification is of the Free Grace of God.

Or thus, Persons are Justified freely by God the Fathers Grace.

It is noted (and notorious) that the Romanists darken (if they deny not) the Doctrine of
Justification, whilst they represent it as making men just, by infusing Justice or Righteousness into 'em, and so confound it with Sanctification.

I deny not that *some Protestantants of prime note hold, that in two or three places of Scripture, the word Translated Justified may be so taken, though in that others dissent.

But faith a very judicious Writer, If Justification be not generally through Holy Writ construed in a Law or Court-sense, for pronouncing men just, or accounting and accepting 'em as Righteous, the whole Body of Protestant Divines hath been mistaken. That they were not so, be it well considered,

1. The place under our Consideration treats of Justification, as taking in Remission of sins, which takes off that guilt that binds Persons over to suffer eternal Punishment.

2. In
2. In another part of this Epistle Justification stands opposed to Condemnation; where he that runs may read of a Judge, an Accuser, and Advocate, as well as of a guilty Person; all which terms relate to Courts.

3. The following Positions concerning it are at an agreement (as with the Catechism so) with the Current of Scripture.

First, Justification is an Act of God considered as a Supream Judge. Is it not said in so many words, *It is God that Justifieth?* 

God considered Essentially, doth so. Is not issuing out Pardons a Pearl of the Crown, one of the Kings Prerogatives? To Pardon the highest Offences belongs to the King of Kings and Kingdoms. Doth he not say, *I, even I, am he that blotteth out as a Cloud your sins?* The doubling of the word *I* hath its weight, and as the Son purchaseth, and the Spirit applyeth (and evidenceth) Pardoning Grace;
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Grace; the Father (as first in order) granted it.

The Second Position, Justification is an Act of Grace. This is to be demonstrated.

The Third is, In Justification God doth pardon mens sins. All grant this is a part, some say, it is the whole of Justification. True it is, if Man had stood (and kept his first estate) he had been Justified, but needed not to have Pardoned. Pardons imply there hath been a fault: And so fallen Man stands in absolute need of being forgiven; and whom God doth Justifie he doth Pardon fully. He upon their first coming in pardoneth sins past, and upon fresh applications to him will still grant fresh Pardons. He is Justifying.

The Fourth is, God doth accept and deal with Justified Persons as Righteous. He that is acquitted in lower Courts, finds the favour of a Person that stands right in 'em: So it is in the Higheft
Highest Court with one that is in a state of Justification. Is it not too much to Quarrel with the Catechism, as guilty of a Tautology (or vain repetition) for saying, that God pardoneth his Peoples sins, and accepteth as Righteous in his sight? Doth not the Scripture, when it speaks of Gods taking away mens Iniquity, speak also of their Justification? and of bringing in of Righteousness for and to 'em? And if the things which cannot be divided should by some be thought not to be distinct; if these two expressions should be but two notions of one and the same thing; yet seeing in Holy Writ they are used both together, and there can be in it no Tautology or vain Repetition; where there are Repetitions, why should other Writings that are suitable thereunto, be Quarrelled with? He that denies all imputation of Righteousness, in that point departs from the
Protestant Tents, though some may urge it in a sense too rigid.

The Fifth is, Gods Justifying Persons is not for the sake or merit of any thing wrought in (or by) 'em. All along through blessed Paul's excellent Discourses thereon, it is said to be neither for works, nor by 'em: And though we read of being Justified by Faith, we never read of mens being Justified for it.

Those Excellent Divines who still call Faith the Instrument (that is, the Moral Instrument) of Justification, speak of that Justification that is called Passive; and mean, that by Faith Persons receive that benefit which God freely gives. It is noted that the Scripture-phrase is not Faith Justifies, but Persons are Justified by Faith. How suitable to what I have written is that Quotation out of the Book of Homilies.

Justification is not the Office of Man, but of God onely, which ne...
receive of him by his free Mercy, and by the Merit of his Son: yet our Faith faith to us, It is not I that take away all sins, &c.

That hand that receiveth a Pearl that enricheth, doth not by receiving purchase it, or render the giver less gracious. That Worthy who is at a great distance from the Antinomians, when he most urgeth, that Faith is counted for Righteousness, readily owneth, that as it is Faith in Christ, so his Righteousness is the cause for which Believers are accounted Righteous. And this leads to

The Sixth Position. Persons are Justified through the Redemption that is in Christ. The Text hath these very words coming next after it: *His perfect Obedience and Satisfaction procured this benefit. Is it not said to be by his Blood and Death, wherein his Obedience was completed, which takes in his Sufferings in his Soul, through which way was made for
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for taking sin out of our Souls? A grave Author, too much given to carpeat others expressions, expresseth their sense, when he faith,

That God accepts us as Righteous for the Righteousness of Christ, is the truth of Scripture, and worthy of all acceptation.

If Christ had not been made a Sin-Offering for us, we had not been made the Righteousness of God in him.

The seventh Position is, The Righteousness which flows from Christ's actively Passive Obedience is imputed to the Justified. They who still hold to this great Doctrine of Imputation (often mentioned in one Chapter) do not say (or think) that God doth esteem the Justified Subjects or Performers of Christ's Righteousness, or that it is as much theirs as his; but only believe, that it is theirs as to the * effects and purposes by God the Father intended;

Rom. 4.

See Reverend Trough-ton on this.

* See the excellent Bishop Davenant, &c.
intended; they for the sake of it shall be as truly pardoned, and as surely promoted to Glory, as if they had wrought it.

The Eighth Position is, This Righteousness which is imputed by God to 'em, is through Faith received by 'em. Though Faith that is compared to an hand hath no hand in deserving or making the Righteousness which removes the guilt of sin, and procures the gift of Life, it through the appointment of God makes it over to the soul: It gives Union to, and so Communion with Christ. By it persons are Married to him, and so endowed with his Righteousness, so far as is necessary to their Justification.

I am next to offer at the Proof of this great Truth, That God the Fathers justifying of sinners is rightly set on the score of his Free Grace, which admits of a quick dispatch.
And first, I will call in two other Scriptures, that in the mouth of three Witnesses the point may be established.

1. Is it not plainly, and twice over in a little compass said, That 
   *Eph. 2:5, 8.* by Grace we are saved? Is not Justification a branch of Salvation? If the whole be of Grace, is not this part of it?

2. Is it not said in so many words, *We are Justified by his Grace?*

To Scripture Texts be these Scriptural Reasonings added.

1. Is not God the justifier, the God of Grace, who hath first given to him?

2. Doth not a word rendered *forgive, carry Grace in it?*

3. Are not the justified before their justification *ungodly?* Were they not so in their Natures? Have they not been so in their Practices? And are there not remains of Ungodliness in *'em?*

*Tit. 3:7.*
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If it be Objected, That Christ hath deserved Justification for 'em; and so it is not purely from the Fathers Grace.

I Answer, 1. Was not the sending of this Purchaser from that Grace? And was it not a most high expression thereof, that he who is pleased to forgive 'em gave his only Son to death for 'em, that the Glory of his Truth, Holiness, and Justice might more shine forth in their forgiveness?

The Scripture joyns Justification by the Free Grace of God with the Redemption by Christ, though Socinians would part 'em.

If it be further Objected, That Justification is not a freely bestowed benefit, seeing Christ is to be receiv'd by the Justified.

I Answer, That is far from hindering the freeness and graciousness thereof.

Seeing, 1. Persons are not justified for receiving Christ, but for
for Christ's sake, who is received. He is the Gift that renders them Blessed; though (as is meet) their Hands and Hearts are to be opened that receive him.

2. The Faith whereby it is receiv'd is not of our selves, but the pure gift of God.

The great helper help us in making

The Application; which shall be first, by way of Caution.

And the first branch is, Let none set less value upon Christ, or upon his satisfaction, because the Fathers Rich Grace is the Spring of Justification. The Propitiation of or by Christ is not less great, nor less to be esteemed, because Free Grace hath set it forth; and for it the Father is Propitious to Offenders. Do not they most use the Right Eye, that at once look admiringly on the Fathers Mercy, and the Sons Merit?
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The Second Branch is, Let none be prevail’d with to flight or neglect the means God hath appointed in order to their being justified, because this Blessing is freely bestowed by him. If the Sun was a voluntary Agent, would our setting open our Windows make its shines less free? Is the King’s Pardoning a Traitor less free, because he is to receive his Pardon on his knees? And Repentance is a free Gift.

The Second Use is for Information.

The First branch is,

Offenders of the higher Rank, when once weary and heavy laden, upon a sense of their Offences, want not great encouragement to put in for a Pardon. Hath not the Free Grace of God enough in it for their forgiveness? They that are brought to their knees in an Holy despair of setting themselves right in the highest Court, should not turn their backs on the
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the Lord, by an utter despair of being Accepted by him as Righteous. Though they have been Persons of great Provocations, is not God the God of Pardons (as some read that Phrase of his being ready to Pardon) will he not on his Son's score, shew himself to be so to the truly broken-hearted? Have their sins been numerous? Doth not Free Grace pardon abundantly, or multiply to Pardon? Have they been heinous and red as Crimson? Will not Free Grace make their Souls white as Snow? Hath he not a large Royal Robe wherewith to cover their Nakedness? And a Fountain set open for the purging away their filthines? Doth he require 'em to bring any thing save an empty Hand to receive all?

The Second Branch. They are inexcusable, and so they will be found at those great Days of Death and Judgment, who continue
The Riches of Grace.

Continue (and that willingly) in an unjustified state, and so Recusants as to the offers of Free Grace.

1. Are there not too many that are very little (if any at all) concern'd whether they be in the good case of the Justified? Other things ingross their thoughts; this is out of 'em.

2. Do not some instead of looking out in God's way for a discharge as to debts incurred, run further on the score? Adding Rebellion to sin, shewing their sin as Sodom. They say, they would be saved, but then it must be in their sins. O that Men were wise, that they understood this! If justifying Grace be slighted, their Condemnation will be heavier.

Is not Debt to men by many counted and found an heavy thing? Did not a great Emperour wonder what Vertue was in his Pillow, that could sleep quietly when

See Mr. Clark's Mirrour.
he was greatly indebted? May sinners that have been secure, be brought to consider their vast Debts to Divine Justice! And that not one of ’em will be taken off till they be justified. Shall not all that are not so, be Condemned? And shall any who are ripe of Age be justified, save self-lamenting, self-judging, and Saviour-accepting Persons?

The Third Branch of the Second Use is, There is a singular fitness in the grace of Faith to be the means (or as great Divines yet love to speak, the Instrument) of receiving the benefit of Justification. What is said of the Promise (or New Covenant) in general, may be said of this blessing of it in particular: Therefore it is through Faith, that it might be by Grace. Far is it from Faith to diminish the glory of Grace; it is much for advancing it. Is it not as an empty (or self-emptying hand) that gives all
all Glory to God? Is not this its Language? Not unto me, Lord! Not unto me; but unto thy Name be Praise.

I will not gain-say him who faith, The nearest reason of mens being Justified by Faith is the holy Will and Appointment of God: Yet I will say, He hath pitch’d on a Grace proper for that purpose. Is it not well called an Eunuch-grace, that may well be trusted with God’s Honour?

Whereas Works would be content with no lower place in Justification, than being the matter of it: Faith aspires no higher than to be a means thereof. The Promise being of Faith is sure to all the Seed of Abraham.

The Fourth Branch is, They that are Justified have no caule (or colour) for boasting or glorying in themselves: All their glorying is to be in the Lord, and in his Grace. Whatever might have been by the Law of Works, by Mr. Baxter.

So Mr. Gurnal.
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by the Law of Faith (which is all one with the Covenant of Grace) boasting is out of doors, and excluded. Justification is of pure Grace, and though under the New Covenant a Righteousness is required in order to Justification, yet this is the Righteousness of God, of his free providing, and accepting, wrought out for man, by him who is God as well as Man.

The Fifth Branch is, They are greatly to be blamed, who decry (O that they did not deride!) the Doctrine of Imputed Righteousness; in their Books it is a putative (or imaginary) one.

It is not denied, some have less warily stated that point; yet others are notoriously wronged, when represented, as if they held, that they in Christ performed full Obedience to the Law, and made full satisfaction to the Justice of God; whilst they onely hold, that he obey'd and suffer'd for them as
as their Surety, not deputed by, but appointed for 'em; and that his Righteousness is so far communicated to them, that for the sake thereof they are absolved and accepted. And do they not herein extoll the Grace of God the Father, who accepts 'em in the Beloved? and receives a compensation on their behalf, who are not themselves responsible to him? Whereas they who would take men off from Christ's Righteousness in this matter, and put 'em on standing own, and so fancying a matter of Justification in themselves, hinder their full adorings of Divine Grace.

The Sixth Branch is, The Protestant Doctrine is precious Doctrine; and accordingly to be prized, for its declaring for the Doctrine I am on. Indeed it teaches men to maintain and abound in good works; but as to their being acquitted at God's Tribunal, it would have 'em stand
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stand on Christ the Father's great gift.

The Third Use is an Use of Examination: And O that I could engage my Readers to fall upon this work!

May we all put this upon a fair Issue and Tryal! Are we made partakers of Justifying Grace?

To move us to try our selves to the quick,

Be it considered, 1. Upon our Justification depends our Title to Glorification. Do we not find those two Links of the Golden Chain of Salvation joyn'd one to the other? Shall they be freed from the presence of Sin hereafter, that are not freed from its guilt here? Is not Heaven entred by the Gate of Righteousness, of such a one as will answer the Law?

2. On our being Justified depends the comfort of our Estate whilst we are on Earth. Hence is Peace with God, and with our Con-
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Consciences from God. Have not some awakened sinners been afraid to give sleep to their Eyes, because the sense of their being Pardoned was not given in to their Hearts? If guilt lye on men, do they not lye in the mouth of wrath? And may they not even see a drawn Sword (in a single thread) hanging over 'em?

3. What hope is there of their arriving at a well-grounded assurance they are Justified, that decline the way of strict Tryal? And is it not a sad sign their Evidences are not good, who dare not produce or examine 'em?

O that we got out of the crowd and noise of Worldly business, and retir'd our selves, that we might better manage this Tryal!

Oh that we brought our case and state to the Scripture-standard!

Oh that we trusted not our Hearts, but desired God to help us in this work!
And now come some Marks and Notes of Tryal; and first, such as are exclusive: If they are on us, we are not Justified:

To wit, 1. Being willingly ignorant of, and closing our Eyes on the Doctrine of Justification.

2. Neglecting the means, and slighting the grace of Sanctification.

3. Setting an high value on, and so setting up an outward Pharisaical Righteousness.

4. Having low thoughts of Christ and his Satisfaction, and being content to live so.

Marks which are not conclusive, though good ones, being found on all that are Justified, though not on them onely, are such as these:

1. Being able to speak and write well concerning the point of Justification.

2. Attending on and in Divine Ordinances.
3. Having regard to Civil and Moral Justice.

Marks inclusive, found in none but the Justified, but not found in 'em all.

Are, 1. Heart-folacing assurance of God's special favour.

2. Heights of Humility, Patience, and Contentment.

3. Triumphs in hopes of Heaven and future Happiness.

Marks of the last sort, which as others (and I formerly) have styled adequate and even ones, are such as follow.

O that we may with due fear attend to 'em, and with great desire to experience 'em!

1. Are we (and that as to our ordinary and allowed frame) self-judgers? When we cannot assure our selves that we have Grace, do we condemn our selves for our sins? Do we Judge our selves?

1. For
1. For those sins that lye out of mens sight and cognizance.

And 2. For those that find amongst men a more favourable censure.

And 3. For coming on the Borders, and touching with the appearance of evil.

And 4. For sins of Omission: Even 1. For not rendring more proportionably to God. 2. For not going more out to the Lord Jesus. 3. For not giving glory to Free Grace.

Is it our manner to erect a Tribunal in our own Bosoms? Is our self-judging accompanied with an inward shame as well as sorrow? with a flying to the Lord Jesus for Righteousness and Strength? and a purpose (through Grace) to follow hard after Holiness? Is it thus with any Hypocrite? One who was one of a thousand, hath left it under his hand, that an unregenerate man doth not, will not, dare not Judge himself: And
And doth a weak Christian leave this undone?

Secondly, Is the Lord Jesus and the Grace of his Father, which flows through him, in great valuation and esteem with us? This was made by one who was one of great intimacy with the most High, the lowest (and yet a true) sign of a gracious state. All that are Justified cannot say that they have an Interest in Christ; but they can say, they have an high respect to him. He is as the Sun by which the lesser Stars of Creature-comforts are out-shone, and from which they receive their lustre. Do Hypocrites prize a Sin-crucifying, and Soul-sanctifying Christ? Do not weak Christians long after those Influences with and from him?

Thirdly, Do we put forth that grace and hand of Faith, whereby the Justifying Grace of God the Father, and the Justifying Righteousness of Jesus Christ are received?
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received? Their words are not ill said (if they be well understood) who say, the hand of Faith hath three Fingers; Assent, Acceptance, and Affiance. Do we receive as the Truth, so the Person of Christ, and that as clothed with his Office? Do we roll our selves on and desire to abide in him? Would we fain walk leaning on our Beloved, as Priest, Prophet, and King?

Hypocrites presume, and whilst they say they rely on Christ's merit, refuse the conduct of his Spirit.

Weak Christians when they want assurance, are for acceptance of Christ, and relying on him strongly, strongly, strongly; and * is not Faith of Affiance strongest, though that of Assurance be sweetest?

Fourthly, Are we in our settled purpose for a Life and Course of Holiness? Do we design full Conformity to the Law, the Rule, and
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to the Lord Jesus, the Patern thereof? Is this our Principle? Good works have a place in the hearts and hands of the justified, though not in the office of justifying. Is any hypocrite for following hard after God? And would not weak Christians press forward?

The Fourth Use is for Exhortation.

The first branch is for their use (and excitation) who sit down in an unjustified estate, and kneel not before the Father of Mercies, that he would in this way of justifying magnify his Mercy to 'em. Rest they not till a blessed change be in their state! Left any that will read this should sleep as do others, I beg (and take) leave to pose 'em.

1. Are you not sinners? Have you (as Adam had) the robe of Innocency on you? Dare you offer to plead Not Guilty at the highest Bar?

2. Will
2. Will it not appear (on a due search) that your Offences have been multiplied, and many of 'em magnified? May you not say, Behold, we are vile: Whose sins have in all circumstances match'd ours? We have struck at the heart of Christ.

3. Doth not the black shadow of guilt attend the body of sin and every member thereof? Doth not every sin bind over to wrath? O how heavy is a whole Mountain thereof?

4. Doth not all your guilt lye naked and open to God's Eyes? Are not your Transgressions as Sealed up in a bag, and so ready to be produc'd? Will not your Con sciences be as a Thousand Witnesses for God?

5. Will he on any terms clear or save those who dye with and in the guilt of sin? Shall not millions suffer rather than his Truth or Practice?

6. Have
6. Have you any Righteousness of your own on which you can stand before him? Can you blot out your Debts? Can you answer him for one matter of a thousand? yea, for one vain thought? Dare you say the best of your Duties are in all points perfect?


8. Have not sinners of the largest size from Free Grace, and for Christ's sake been justified? Was not Persecuting Paul bemo-neyed?

9. Is not the path of Life open and pointed out to you? Do not God's Messengers shew you the Righteousness that is justifying?

10. Can you reasonably expect that more fair and honourable terms should be propounded to you than those of (and in) the Gospel are?
If you say, God would have us feelingly to confess our sins.

I say, Is not this most requisite and reasonable? Would not a Malefactor gladly hear that word; Confess sensibly, and be saved?

Will you Object, that he would have you cry aloud for Pardon?

I Answer, Have you not heard Criminals do so to Earthly Judges? And is not Pardon a Boon worthy of the most earnest begging? Will you add, He would have us break off our League with sin, and give our selves up to himself?

I add, Should you offer to stick at this? Is not sin your Enemy as well as his? And would it not be (as one said) fearful dallying with God, to ask him Pardons, and yet purpose to proceed in fresh and high provocations?

And as for giving your selves to him, is it not your Interest as well as Duty? Are you not best when nearest him? And doth not true
true Faith vail to his Authority, as well as wait for his Mercy? Therefore in the Name of God, before his Decree bring forth, and his fierce Anger fall on you, without delay (or demur) take the readiest way in order to your Justification.

1. Set your selves before God as deserving his eternal wrath.

2. Despair of being taken into his favour, or having the grand Blessing of justification given you, on account of any Service or Suffering of your own you have sinn'd; but what can you do unto the preserver of men that will be a compensation for injuries done to him? Will not your doing tend to your undoing, if you set it up so high?

3. Rest not till Christ be your Rest; and in order thereunto your Head and Husband. God forgives for his Sons sake; and they that would have Christ's Righteousness on 'em, must have him.
him. He is the Believers, and to his Righteousness is his.

The Second Branch of the Exhortation is to and for those that are justified ones.

Be they stirred up to the Duties proper for 'em; among which are those to which I shall now direct 'em.

1. Give they to God (particularly to the Father) the Glory due to his Name and Grace. May their hearts and lives shew forth his Praises! who took 'em out of mire and filth (yea, out of that is a thousand times worse) and wash'd 'em in his Son's Blood, and cloath'd 'em with what is better than wrought Gold. Will not Eternity (if it was not Eternity) be too little to Praise him in?

2. Keep they found and clear in the point of imputed Righteousness: As hath been hinted, the Righteousness of Christ, which is theirs in order to their justification,
tion, is the Righteousness of God.
1. Of the Person that is God.
2. That tends highly to the glory of God: And so, 3. doth most please him.

Is it not truly said, that as to those that are in Christ, God the Father is more pleased and honoured through this Righteousness, than he was displeased and dishonoured through their Unrighteousness.

As it is the Righteousness of God, doth it not excell the Righteousness that Adam had, and that the Angels have?

Is it not one of the Glories of this Righteousness, that

It reacheth, 1. To all true Believers through all the World.
2. To the removal of the guilt of all their sins.
3. To the answering of all the demands of God's Justice that hath been wronged, and commands of his Law that is Righteous.
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4. To the rendering of all their Services acceptable.

5. To the fencing against all inordinate fears of dying.

6. To the giving an undoubted Right to Heaven.

Thirdly, Be they on all occasions (in order to the further exaltation of the Fathers Grace) for presenting to him his Son’s Righteousness, and for presenting themselves to him, in and on account of it. Are not all Saints Spiritual Priests? And as the Priests of old had their peculiar Garments, should not they appear in the greatest Presence with this Robe on ‘em? Put they on this Garment every day, and that at their first awaking, by a fresh act of Faith. Be they as much afraid (and ashamed) to come before God out of Christ, as they would be to come before men naked.

Desire they that (as some Captains (when dead) have had their
their broad Silks for their shrouds) they when dying may be wrapt in Christ's Righteousness.

And when they think of standing at God's Judgment-seat, they should not think of Pleading any Righteousness save that of Christ, as the immediate Reason and Cause why the Law of God should not have its course against 'em; though all that have this Righteousness on 'em have a love to inherent Righteousness, yea and the Root of it in 'em.

The last Use is for Consolation. Poor doubting drooping Souls, that at once breath after Pardon and Power, Righteousness and San&ification, should be of good cheer: God faith to 'em, Comfort ye, Comfort ye.

1. Grace is not taken away by, but takes away the sin of the Penitent.

2. It's very much God's design to glorifie his Grace on great Prodigals, when in great Penitence.
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3. Persons in a state of Justification may with comfort look into both Eternities, or both the Considerations of Eternity.

They may see God's choosing Grace, which was before time: And they may fore-see his crowning Grace, which will be when time shall be no more.

May Readers consider what is written! and the Lord give 'em a right understanding in all things!
A Seventh Instance of the Riches of Grace:

To Wit, God the Father's Adopting Persons.

1 John 3. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!

Here we find the Holy Apostle rapt up in a way of...
Admiration; and who that duly weighs these words, finds not caufe to follow him in that High-
way?

The Privileedge pointed at appears a prime one to Observers.

1. Of the Donor and Con-
ferrer of it, God the Father, the first Person in the undivided Tri-
nity. Though I grant here, as I have done elsewhere, the other Persons that are one with him, do herein joyn with him.

2. Of the impulfive Caufe (or Motive) inclining him to beftow this Privileedge; his Love (or which is all one, his Grace) fet forth very emphatically as excel-
lent, yea, as admirable; the Phrafe is, *What manner of Love?* Which as the Learned teach noteth the eminency of it, which is usher’d in with a note of attention, Be-
hold.

3. Of the matter or thing wherein this Privileedge consisted, which is being called the Sons (or
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(or Children) of God; that is in sense, being what they are called, for God miscalls no one; and it is noted that the Phrase in other places of Scripture is so understood.

So that the Doctrine is, The love and grace of God the Father in Adopting his People doth call for wondering.

That we may be further led into this truth, we will first touch on the Nature of Adoption.

It is an ordinary and useful Note, that in other Countreys (and times) it was the manner of Men of Estate, who wanted Natural Sons, to take the Sons of others, and to esteem and endow 'em as if they had been their own.

Accordingly, when the Lord Adopts Persons, he takes those that are aliens from him, yea, Children of Disobedience and Wrath, into the number of his own Children, investing 'em with an Estate,
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Estate, and Immunities suitable thereunto.

I know the Scripture makes mention of an Adoption that is more External and Ecclesiastical, vouchsafed to the Body of the Israelites, whilst God said to 'em, Ammi, ye are my People. But this is lower than that we are treating of.

I also meet with an Adoption that is compleat and perfect, which is the Portion of the glorified; who are admitted into and possessed of that Heavenly Inheritance, to which they are newborn; and this is higher than that which falls under our considering.

As for that Spiritual Adoption, concerning which this short Treatise proceeds, there lye between it and Civil Adoption three resemblances:

1. In that which was Civil, there was an Estate before the Adopted; and in this there is an Estate
Estate which deserves the best estimate.

2. The Adopted had not a Natural Right to that Estate, nor are any of us Born to the Estate that lyes above.

3. The act of the Adopter was to be free and voluntary; freedom was essential to it, force was inconsistent with it.

And that God’s Adopting Men is gratuitous, and of Free Grace, Is proved, 1. From the Consideration of the case (and state) wherein the Lord finds those whom he so favoureth and honoureth.

1. Are they not such as are far and foully fallen from that Sonship wherewith man was at first entrusted. It is said of Adam, that he was the Son of God; a peculiar hand of God had in his Creation pass’d on him, he being made in his Makers Image; but he becoming a Prodigal, all his Children are so; and so most unwor-
unworthy to be highly respected by the highest and Heavenly Father.

2. Are they not in their very Principles as estranged from, so utter Enemies to him? So far are they from having any near Relation to, or dear Affection for him, that they are cross-grain'd to the design which his Grace hath on 'em. Now, that of such crooked Timber more curious pieces than Mercury's should be made; that the Rebellious should not onely be pardoned, but promoted, this is Rich Grace.

3. How small is the Honour (as there is no Advantage) that can redound to God from 'em, when they are reduced and brought into a state of favour and friendship? Are they not too too unprofitable Children and Servants? Are any of 'em during this state quite freed from those Passions and Inclinations whereby God is disserved and dishonoured?

Did
The Riches of Grace.

Did not David himself (though a dear Child) give Enemies occasion to Blaspheme his best Father?

A Second Proof is drawn from considering who it is that is the Adopter, to wit, God (firstly, if order be respected, God the Father.) As we cannot rightly conceive of him as acting from any one save himself, or giving to any one save out of his good will; so in the matter that is nearest us, it is evident, that onely Grace can move him to Adopt Sons.

For, 1. Hath he not a Son that is eminently his own proper Son, being (as to his subsistence) begotten from Eternity, in a way to us inexpressible.

2. Hath he not many Sons by * Creation that never offended him, even Blessed Angels, those Morning-stars that retain their Original lustre.

3. Doth

Doth not the Spirit speak expressly that his Adopted Sons are not Born, not Born, of Blood, or Bloods; they

defend not, as Children do from

Nor are they, 2. Of the will

of Man; that is such a rational will, as was

that of some, who Adopted Youths

defiled others Sons might become

their's;

Nor 3. Of the will of Men;

that is such a rational will, as was

that of some, who Adopted Youths

defiled others Sons might become

their's;
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It is clear in and from the positive expression that follows, they were Born of God.

That is, as by his Power, so from his good-will and pleasure: And this appears further from

The Third Proof: Which is from the consideration of the great Obstacles and Obstructions that lay in the way of their being brought into this good state. Are they not in themselves considered Children of Belial, that throw off God’s Yoke, and so consequently Children of Hell? Do not the Justice, and together with it the Holiness of God, which have been highly offended by ’em, require satisfaction, that so they may be capable of God’s special favour?

Had not the Son of God been Sacrificed for, and his Spirit put within the Adopted, they had not been so. Now, are not the Son and the Spirit two great donatives and gifts of Grace?
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The last Proof derives from the consideration of the estate in which Persons are Interested upon their being Adopted.

1. Is it not a Rich one? Are they not Rich in Faith, and towards God?

2. Is it not Honourable? Are they not already set in Heavenly places?

3. Is it not a state of Freedom? Are they not the Lord's Free-men?

Freed from the Curse of the Law, and the full dominion of sin, &c.

But in the future state, their Estate shall be greatest.

Is not their Inheritance above in the Heaven of Heavens? And is it not

1. Incorruptible? Stains attend, and Forfeitures fall on Earthly Inheritances; but the Heavenly one is most pure & sure.

2. Undefiled; like that Jewel to which the Word is thought to allude, which even in the fire keeps its light and lustre.

3. Un-
3. Unfading; carrying a resemblance of that fair Flower which the Word respects, that loseth not its colour and vertue.

4. Reserved for 'em: Angels had a place in Heaven, that are cast out; but Saints shall neither be kept nor cast out; their Rooms shall not be taken up, nor they taken out of 'em.

And this other Inheritance is with the Saints that are perfect, and so are the best Society of Creatures; and in light, so that no ones share shuts out or shortens another; but every one rejoyceth in others Portion.

Now, can it be thought that such an Inheritance can descend to such Persons from any lower or other Spring than Rich Grace?

And thus I am led from drawing the Bow of Doctrine, to direct (and let fly) the Arrow of Application. May the Lord carry it to Readers Hearts!
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The first Use is for Information.

The first Branch is Naturally (or considered in their meer Naturals) none are the Children of God. Doth not the word Adoption speak this? They are taken into the number of his Sons and Daughters, that were not of (and in) it suitably to what was hinted, I will put some Questions.

1. Are we not all in and by our first Birth Children of Disobedience; * very Disobedient, or, as the Phrase implyes, Principled with Disobedience? Is not sin in us as a Fountain that sends out impure Waters? as a Root of bitterness, that is too fruitful of the unfruitful works of Darkness, bearing Gall and Wormwood, as a Law that hath a force and command on us? As an Inhabitant that dwells with (yea in) us; as a weight that preffeth us down, as a body that encompasseth us. Is it not present with us? Doth it

* Eph. 2.2.
Vide Po-
sum in Jo-
cum.

Rom. 7.21.
& 8.2.

Heb. 1.2.1.
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Is it not easily beset us? Is it not for its inwardness and strength styled the Spirit that lusteth? Would it not by its ill-will always act to its utmost, and carry us to the height of Provocations? Is not this the truth of our Case? And is it not more sad if we have less sense of it? See Doctor Owen of Mortification.

2. Are we not all by Nature Gal. 3.10: Children of Wrath? Doth not the Law breath out fiery indignation upon us? Doth not wrath hang over us?

If any say, Do we not read of Jews by Nature? And are not some Baptized soon after they are Born, and so have a Birth-privilege?

I Answer: The same Children, Gal. 2.15, which are by Grace received and owned as related to Abraham and the second Adam are in the mouth of Divine displeasure, as they derive from the first (and fallen) Adam.
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At mens conviction of this their Conversion usually enters: And the consideration of this raiseth the valuation of Grace: O that my Readers would give it their serious thoughts!

The Second Branch is, Their Folly is extream (and evident to others) may it be so to themselves! Who rest contented in a state of alienation from God; they are not in the count of his Children, nor do they desire to have their Spirit. How is the Spiritual Birth-right despised?

It may be, they say their Prayers, and in 'em say, Our Father; but their Hearts go not on to desire his Name may be Hallowed, &c.

Know they, that they do in effect refuse that blessed Portion which his Children shall receive, and their missing it will be just.

For, 1. Had they not a capacity of being made God's Children? Was not Manasseh so?

2. Was
2. Was not the way wherein this Adoption may be attained made plain before 'em, to wit, *John 1.* receiving Christ into their Hearts *11, 12.* by Faith?

3. Of what avail will it be to 'em (as to Satisfaction and Salvation) though they stand in other desirable relations, if they stand off from this? Will it profit 'em that the Church is their Mother, if God in Christ be not their Father?

4. What will a bare empty Title or Claim to this Father help 'em, if they be not set on answering their Relation, and filling up the Duties thereof?

The Third Branch is, They are blame-worthy, who hold fast (and hold forth) such Opinions as cast a cloud upon (and over) the clear shines of God the Fathers Grace, in Adopting Persons.

According to some, he onely gives Men power to make them-
The Riches of Grace.

telves the Sons of God, but leaves it wholly to the choice of their wills, not determining 'em to become so: And for Proof hereof they urge that Phrase in the Gospel, which faith, He gave to

John 1.12. some power to become the Sons of God.

But those words will not serve for that end.

As hath been hinted, the words that are near 'em, are far from countenancing those that affect the name of free-willers. And if we look to the words themselves,

1. They speak of Men being made the Sons of God; not of making themselves so.

2. The word Translated Power points out Dignity, not Ability, conferred on 'em.

3. The speech runs concerning the vouchsafements of Grace to those that have believed, but appears not for a power in Men to believe without Heart-bowing Grace.

See Arrowsmith on this.
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The Second Use is for Examination.

May a fair Trial proceed in (and by) every one of us, whether this prime Privilege of Adoption be conferred on us.

O that all that read the Rules or Marks to be presented, would lay their Hearts close to 'em, that they may better know their state!

And first of all, come such signs as signify Persons are not Adopted.

The First is, Not knowing (nor desiring to know) the Father Adopting. Is not shew us the Father, and Father shew thy self to us, the Language of God's genuine Children? How can you say (or think) you are the Children of God, who are willingly the Children of the Night and Darkness? saying (in your Hearts) to God, Depart from us, we desire not the knowledge of thy ways.

E 4
The Second is, Not regarding (nor being concern’d) about this Heavenly Fathers Honour or Dishonour. It’s said, the Dumb Son, when he saw his Father struck at with deadly Weapons, cryed mainly out, O kill not Cæsas! Holy men when they have heard unholy ones Curse, or Swear, have broken out into exclaiming, Who is that that strikes our Father? Blows have fallen upon Parent and Children and once. Could David behold Transgressors with dry Eyes? Indeed his Eyes water’d more than ordinary; but if you instead of grieving for God’s dishonour, do delight in what dishonours him, are you his dear Children?

The Third is, Want of love to (and of a warm Heart for) those that are God’s Children. Do not Spiritual Brethren as well as Natural ones love one another? Do not they take pleasure in their Heavenly Fathers Image, in whom—
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foever they see it? I know, as two Boughs of the same Tree may strike at one another in a great Wind; so two sincere Christians may quarrel with one another under a great Temptation; yet a love to the Brother-hood is at the bottom of every gracious Heart, and on occasion it will shew it self. Haters and Persecutors of God's Servants for things that are good, are under an ill sign.

A Fourth is, Not taking pleasure in this highest Fathers special presence. Have they the spirits of Children that care not how far they are from good Fathers? Are they of God, that love not to be in Duties and Ordinances, where they may meet him, hearing of and speaking to him?

A Fifth is, Not inclining to obey this Fathers Commands. Are not good sons for being ob-servant Servants to their Fathers in the Lord? not onely for saying, We
We go, Sir; but for going indeed, when the word is Go? Do not God's Children love God's Laws? A Sixth is, Not loving to think of that which is called the Father's House. Will not Children think of Home? And do not God's Children prize Heaven, when they can least prove their Title to it?

And now my Discourse (or Design) turns it self to those that are Adopted, but fear that is too good News to be true. Know ye, and joy ye, you may be of God's Children.

1. Though you be under sharp Rebukes and Chastisements of your best Father. He had one Son without Corruption; but he hath none that are without Correction. It may be (if need be, or because need is) you are in heaviness, through manifold temptations. Was not Job broken with breach upon breach?

2. Though
2. Though you be sorely buffeted by your Fathers and your great Enemy. Had not St. Paul \textit{2 cor. 12.} a Thorn in the flesh, a Messenger \textit{7.} of Satan to exercise him? Will not the Accuser of the Brethren be a disquieter of 'em; labouring to deprive 'em of the comfort of that Relation he could not deprive 'em of?

3. Though some of your Fathers Children have out-grown and out-gone you. There are Babes in the Lords House, Feet in his Mystical Body, and Lambs in his Flock. An \textit{Abraham's Faith is not found in all his Seed.}

4. Though some of your Brethren do less esteem (and it may be too much censure and vex) you. Had not \textit{Paul and Barnabas} in the first times, and \textit{Christo-stom and Epiphanius} in the following times of the New Testament-Church their sharp contests? Some that have Piety are too much for a Party; and too little honour.
honour good men that cannot in every thing see or say as they do.

5. Though you be not taken down into your Father's Banqueting-House, as some of his Children are. He was one of a thousand that said, *Sustentation I have, but Spiritual savour I taste not.* God may deny you Soul-ravishment, when he gives you Soul-rest; because he sees the Wine of strong Consolation cannot be born by your Heads.

6. Though some of the suits which you prefer be not in your way and time answered. The Lord hath been (or at least seem'd) angry at the Prayers of his People. He may delay, when he doth not deny to hear you. He may give you what you want, though not what you wish.

I will (next) point at such Evidences, that if you have 'em, will prove you to be of the eldest (or strongest) Children that your Father hath on Earth.
The Riches of Grace.

To wit, 1. Seeing (clearly) your Title to the Heavenly Inheritance.

2. Longing greatly to enter into it.

3. Trusting God, and living contentedly, when many discouragements are before you.


5. Praying heartily for, as well as freely forgiving those that have highly offended you.

In the last place, I shall point at those signs which are found on all that are Adopted; and none but such.

I shall desire your right Answer to these Questions:

1. Have you the Spirit of Children in some good degree? And are you desirous to have, and shew the Spirit of his dearest Son?

Do you long to be more Spiritual Persons?

Are you for living on Spiritual Food?
Are your Hearts in and for Spiritual Services?

Would you Spiritualize your Civil Employments?

2. Is it the desire of your Souls, that the Holy Spirit would be an enlightener to you, guiding you as to Truth and Duty? And a Remembrancer as to what you have formerly heard, and a quickner when heaviness and drowsiness seizeth on you?

Would you fain find him breathing more in your Prayers, that fin may be your weight, when Confessions are not large; that you may pant after Grace, when fit words lye not so near you; that you may praise God when troubles are on you?

3. Do you aim at and endeavour after this frame, that you may be patient under greater measures of evil things than you can desire to suffer; and content with smaller measures of good things than you have some willingness to enjoy?
The Riches of Grace.

Are you for maintaining good thoughts of God, though he see meet to lash you, and good thoughts of your Portion of lower things, though you are tempted to think it too little for you?

If indeed these things be in you, and you desire they may abound in you: Have you not such dispositions as are proper to God's Children?

Do Hypocrites Hearts work in these ways, whatever gifts they may have? Is the Spirit of Grace in great request with 'em?

And though sundry that are sincere labour under many Imperfections, would they not fain carry themselves as becomes Children to their Heavenly Father? & are they not crying to him for Power that for they may do so?

O that I was assured that all who will read these leaves would commune with their own Hearts, and be earnest with the Lord that he would make 'em his good Children!
The Riches of Grace.

The Third Use is of and for Exhortation.

The first Branch belongs to all my Readers.

Be you exhorted to keep your Hearts under a full persuasion, that really God the Father confers on sundry the grace of Adoption.

Though I will not aver, that the Will will in this case follow the dictate of the Understanding; so that it will absolutely take the nearest way to the attainment of what is rightly judged to be a choice Priviledge.

Yet I doubt not the Lord usually comes to inflame mens hearts by the way of enlightning their Heads; and a settled serious musing that Adoption is to be had,

Tends, 1. To awaken the unconverted, and so to excite 'em. Can they be content out of their Love to sin (and slothfulness in Duty) to be barr'd out from such a Blessed Childs part as the Adopted shall have? Would they enter-
entertain second thoughts of this matter, they would think it high time (even the hour) for arising out of their sleep.

2. This also conduceth to the good of Converts.

1. To quicken 'em in Service. Should not Children be Obedient?

2. To quiet 'em under the Rod. Have not Fathers a Right to use it?

The second branch bendeth towards those that are out of the relation of Children to God: Be they at unrest till they be brought into it.

Though this gift is purely from Graces hand, men ought to wait where it useth to bestow it.

I will (at present) send the concerned to School to the Prodigal, to learn of him.

1. Enter they into a consultation with their own Hearts. Was not that the first good step that the Prodigal took, that whereby he
he came unto (or into) himself?

May they consider how much the Lord hath wooed 'em! How in their not being won by and consenting to him, they have for\-

\[eqalign*]
\text{Relationes sunt maxime efficaciu}
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\text{Meet if they ever feel the force that is in such a near Relation? Do not their Consciences see cause to chide 'em? And will they not as Worms gnaw and Prey on 'em to Eternity, if till the end of time they stand off?}

2. Fall they on their knees, and in that posture may they feelingly confess their other sins, and particularly their refusing to come into the state of Adoption? Do they not deserve eternal wrath for it?

3. Be they afraid of resting (as many do) in the bare Name of God's Children, without that rare Spirit.
The Riches of Grace.

Spirit that agrees to 'em? Shall not some be as the Children of
Ethiopians to him, that called themselves, and were by others
counted his Children?

4. Present they Jesus Christ, and their souls (and fruits) through
him to the Father? May they in
a self-judging pleading way beg
that he would pour the Spirit of
Adoption on 'em. Tell they him
what he knows; it is fair for them
to be as his hired Servants: Yet
seeing he is pleased to make many
Monuments (as well as Subjects)
of Grace, they would gladly be
so favoured.

May those I am dealing with
well weigh,
That 1. As they (Naturally)
are far from God, they are will-
ing to continue so.

2. If they be not God's Chil-
dren, they are Heirs of Hell.

3. There's yet room in God's House and Heart for 'em. May they come in now! Delays are dan-
gerous.

F 2 The
The Third Branch is for those that are called and are the Children of God. Be they stirred up to attend the work that is proper 'em?

First, Bless they the Lord (particularly God the Father) that hath thus dignified and exalted 'em, and therein set forth his Rich Grace to 'em?

1. Are not many much greater in the World pass'd by, and not so honoured?

2. Were not they in their first Estate as cross-grain'd as any?

3. Hath not their state safety, and a foundation for solace in it?

Secondly, Wait they for good Evidences that they are in this state?

1. May they have an humbling sense, that when they first found Mercy, they were Fatherless.

2. May their study be to be more Fatherless! being givers according to their capacity; and for-
The Riches of Grace.

forgiver of the freest fort.

3. May they resolve to abide in the Duty of Children, though they should be cut short of the comfort of Children!

Being, 1. In an Holy Fear of offending their Father.

2. In a watchful, free, and vigorous Obedience to their Father.

3. In a believing expectation that his Fatherly Love will break out;

In pitying 'em when under pressures.
In providing for 'em when in wants.
In protecting 'em when endanger'd.
In counselling 'em when in doubts.
In hearing 'em when they cry.
In whipping 'em to prevent their being lost.
In securing their Inheritance to 'em.

F 3
The Riches of Grace.

In these good ways it may well be hoped that the Holy Spirit will witness to (and with) their Spirits, that they are good Children: Through light from him they may read their Evidences.

May he bless this part of my poor Labours.

Rom.8.16.
An Eighth Instance
OF THE
RICHES
OF
GRACE:

TO WIT,
God the Father's Sanctifying Persons.

1 Cor. 1. 30.

Who of God is made unto us Sanctification.

EVEN then when Ministers forbid Persons to glory in themselves, they are to bid 'em glory in the Lord; when the
The Riches of Grace.

haughtiness of Man is takendown, the Lord is to be exalted.

The Apostle having given the Christians at Corinth to understand, that the Election of Grace useth not to run among persons (and things) that are at the upper end of the World, though some of an higher Rank are the subjects of it; in order to the encouraging of those of 'em, that were outwardly mean (and low) he shews that what they wanted as to Worldly advantages, was abundantly supplied in those of the best sort. As the River of Paradise became (or broke out) into four Heads; so the River of Grace that makes glad the City of God, sends forth four most pleasant Streams. Christ the Son of God is by his Father made to true Believers Wisdom, and Righteousness, and Sanctification, and Redemption. At the third of these we are for a while to lye: May our Souls taste the sweetness of...
The Riches of Grace.

of it, whilst we handle this Doctrine!

From God the Father's Free Grace flows the Blessing of Salvation.

That is the Fountain from which as the Mediation of Christ is the great Chanel through which it issues.

For a description of Salvation, I do (as for other descriptions I did) send Persons to the Catechism, with agreeables whereunto I present sundry Positions.

The first is, Salvation is the work of God. Can any one make men Holy save he that made 'em? Can the Ethiopian change his skin, or the Leopard his spots? Can the thing be done save by him that can do all things?

The second is, Salvation is from the Grace of God: Is not this work styled the work of Grace, yea a Grace it self? What save his Grace could move God to wash those that are unclean clean?
The Riches of Grace.

clean? On this we are to touch again.

The Third is, In (or on) the Sanctified, the hand and grace of God passeth in a renewing way:
Do not old things pass away?
Are they not Reformed and Transformed? Is there not a change in
(though not of) their Natural Powers? Though their faculties are the same, their qualities are altered for the better; they are partakers of * a Divine Nature.

The Fourth is, This change reacheth (and runs through) the whole Man. Though it have its beginning in the inner Man (the Heart being the first thing that lives Spiritually.) Are not all things (even the Members of the Body) in a sort made new, made to serve to new uses and ends?

The Fifth is, The Sanctified are for dying to sin. They have not onely the suppressing of its outward Acts, but the crucify-
The Riches of Grace.

ing of its Affections and Lusts in desire and designs. They would Mortifie the deeds of this Body in those Lusts which are the causes of 'em; and they strike no little at those sins that have had most love, and so most liveliness.

The Sixth is, The Sanctified are for living to Righteousness. They live to God, and the ends for which he gives 'em Life: They would have both Tables of his Law written on their Hearts, and read in their Lives.

I add, If we take Sanctification as distinct from Regeneration, it denotes a progress and growth in the good Principle therein wrought. If we distinguish it from Obedience, it denotes that inward work which is therein expressed, even outwardly as there is occasion.

And now to prove (what hath been pointed at, and is the main Point) that Sanctification is an effect
effect of Free Grace, the Grace of God the Father eminently, though not onely:

I offer what comes next.

1. Was it not Grace (his Grace) that moved him to design the Sanctifying of Persons? Do not his purpose and grace go together in Scripture? Was he not moved thereunto from himself, and not from any thing without himself? Are not his determinations free ones?

2. Was it not from Grace (even his Grace) that his Son was sent from Heaven to purchase for and give to Men this Blessing of turning 'em from their iniquities unto him and his ways? Do we not read that by his will (or good will) we are sanctified through the offering of the Body of Christ?

3. Is not the Sanctifying Spirit the Fathers free gift?

My Text leads me to enlarge on the second (or middle one) of the
The Riches of Grace.

the three Heads last named.

In that the Lord Jesus is made unto us Sanctification by the Father; it leaves no room for doubting that it is of his Grace: What comes through this Blessed hand, favours sweetly of Grace. Is not he the Son of his Fathers Love and Grace?

There was Rich Grace, 1. In motioning to him his Mediating on behalf of the graceless.

2. In Commissioning him thereunto, upon his complying with the motion.

3. In strengthening his Humane Nature to go through what he consented to.

And this will be made more manifest upon our considering how Christ is the Sanctification of Christians.

Which he is, 1. By the Merit of his Passion, or through his satisfactory suffering. Did not Water together with Blood issue out of his side? And doth he not come
come by Water to Sanctifie, as well as Blood to Justifie? Did he not Sanctifie himself in a way of Offering, that he might Sanctifie us in a way of Purifying?

2. Is not our Sanctification by and from the vertue of his Intercession? Doth not he that hath purchased for, pray down on us the Spirit of Holiness? Doth he not so Pray for his own, as he doth not for the World? In that Copy which we have (under his Hand, or from his Mouth) of his Intercession, is not this one Request, Sanctifie them through thy Truth?

3. Are we not Sanctified by the Power and Efficacy of his Operation? Doth not this Head communicate influences of a Purging Nature to his Members? Doth not he by his Spirit enliven those that are of his Mystical Body? Do not we receive the Spirit in measure from him, that received him out of such measure?
Is not Free Grace shewed in thus making Christ to be our Sanctification?

I will point at two other particulars.

1. Great Divines say, that Christ is made to Christians Sanctification by way of Imputation. His Holiness, which is perfect, is accepted on behalf of them whose Holiness during this state is imperfect. Doth not Christ's Spouse shine in and with the Rays which he sheds on her? Is she not in a sort endowed with his Rich Estate? Are not Believers compleat in him?

2. Is not Christ made Sanctification to Christians by way of Samplar and Patern? Is not true Holiness in them a Conformity as to the Law so to the Son of God? Should not the same Mind (and Affection) be in them which was in Christ Jesus? Do not they of his fulness receive Grace for Grace, Grace that carries a resemblance of his Grace?

Now.
Now, that Holiness is in these ways conveyed from and through Christ, is as from the Will, so from the Grace of the Father.

It is time for us to come to some Application.

Which shall be first by way of Information.

The first branch whereof is, Well may the Grace of God the Father have Riches (yea, exceeding Riches) attributed to it, seeing Sanctification is one of the issues of it; which will more appear, if the Necessity and Excellency of it be weighed:

1. Is there not as to us a great Necessity of Sanctification?

It is necessary, 1. By way of Precept or Divine Command: Hath not God said to us in both Testaments, Be ye Holy? should not God's Commands be turned into doing, not disputing?

2. By way of means or method. Is not Heaven the most Holy place, the Holy of Holies? Can the unholy
unholy come there? Can God be seen in a blessed-making way without Sanctity? Shall those that are as Dogs (and Swine) enter the Palace of the great King?

3. By way of Preparation or Fitness. As Heaven cannot be attained, so it cannot be enjoyed save by the Sanctified. Is there any thing there that will suit and solace an unsanctified Person? Could he delight or desire to stay there, if he might be admitted thither? Is he meet for the Inheritance that is in Light, who loves Darkness and the ways thereof? What agreement hath Light and Darkness?

4. By way of Evidence; without Sanctification we cannot clear up,

1. Our Election. Are not Persons chosen, that they may be Holy?

2. Our Special Redemption. Did not Christ Purchase to him-
The Riches of Grace.

Tit. 2. 14. self a peculiar People, Zealous of good works?

3. Of Justification. Do not these two Phrases go hand in hand, Ye are Justified, Ye are Sanctified? Water and Blood meet.

4. Of Adoption. Are not the Sons of the Saints of God? Have they the Relation that have not the Disposition of Children?

The Excellency of Sanctification is now before us.

And 1. Doth not Sanctification new mould the Soul, and in a sort restore it to itself? Doth it not set its powers and faculties right, and fit 'em for proper use and end, and by consequence honour? Do not Men that bethink themselves (and turn into their Hearts, and from their own ways) most shew themselves Men? Is not sin the Souls Disease? And doth it not disorder and deface it, taking away as its strength, so its beauty? Whereas Holiness is the Souls Health and Glory; and the
the Sanctified are more Men than others.

2. Doth not Sanctification render Men in their measure like unto God? Do they not by Faith so behold his Glory, as to be metamorphosed, or changed into the same Image, from Glory to Glory? And what doth so dignifie the Creature as Conformity to the Creator?

3. Is not Sanctification the entrance Porch and beginning of Glory? Is it not in the Scripture last quoted (and not in that only) styled Glory? Was it not rightly said, That Sanctifying Grace is glory began; as glory is such Grace completed? Is not Grace glory in the feed, as glory is Grace in the fruit? Is not Grace glory in its Infancy, as glory is Grace in its Maturity? Is it not truly (as well as usually) said, That Nature is at a further distance from Grace than Grace is from Glory? Nature and Grace differing in kind, Specie.

G 2 where-
whereas Grace and glory differ oneley in degree. Doth not the Kingdom of God in part consist in this Righteousness?

The Second Branch is, In vain do they pretend to a special share in the Free Grace of God the Father, or in Christ, the grand gift thereof, who rest contentedly among the unsanctified. Is she the Spouse of Christ that is willing to have on her filthy Garments, or to want changes of Raiment, wherewith he adorns her? Or can they say they are Sanctified in truth, whose desire is not to be Sanctified to a further degree? But I shall desire to speak more home to Persons, in

The Second Use, which is for Examination.

And are we able to say (and prove) that Free Grace hath made the Lord Jesus Sanctification to us?

And first, when we are trying, take we heed of using a Reed or Mea-
The Riches of Grace.

Measure that is too short. Many set the Standard too low.

Know we, 1. Persons may be Civilized, that are not Sanctified. Grace may restrain those that are not renewed by it. Some among the Heathen had a great Name for Justice and Bounty, and did take some sort of Religion to Heart. The Room may be swept and garnished, that is not cleaned or furnished. It would grieve one (said one that excelled) to see Men of sweet Natures ungracious; to see such (as the Emperour was) that was the Delight of Men, unacquainted with the great things of God. Alas! are not many of these Civilians unseen into the Corruption of their Natures, and to Self-justitiaries, living on their own stock, and not on Christ?

2. Many have Orthodoxy or Soundness in the Faith (or Doctrine) of Christ, that want Sanctity and sincere love to Christ.
Sundry have a form of Knowledge, that want the power of Godliness. They may digest great points of Divinity in their Studies, that are not rul'd by 'em.

3. Many as to Profession make a fair show in the Flesh (and Face) that are not for Worshiping God in the Spirit, and Praising him with their whole Hearts. Pictures may represent all the outward parts of Men; and Hypocrites do the externals of Religion, but a Soul and Life within is wanting.

4. Men may have desirable Gifts, that have not sanctifying Grace. But I pass this, having pointed at it, in what refers to effectual Calling.

And left weak Christians, when trying, should set the Standard too high, I present some Positions.

1. They may have received sanctifying Grace, who are not freed from all remains of sin. The Spirit
The Riches of Grace.

Spirit may be where the Flesh is, and is lurking against it. Being \(\text{Gal. 5. 17.}\) Sanctified falls short of being Glorified.

2. They may be Sanctified, that are not (as some others) folaced. Children of Light may walk in Darkness: God's Law may be written in their Hearts, that cannot at present so well read it, as to take in much Comfort. It's a good sign of Sanctification, when Persons are for following on to know the Lord, and keeping on in a course of seriousness, though his comforting 'em doth not answer their desires.

3. They may be Sanctified that are often and sorely set at by Satan. The Ship may be well fraught, at which the Pirate makes with all his might: Were it empty, it were more likely to escape his violence. At which of the Saints doth not the Lion roar?

G 4 4. They
4. They may be Sanctified that do not at all times equally shew forth the virtues of sanctifying Grace. As sound Bodies, so sanctified Souls are subject to decays and declinings. The Waters of the Sanctuary may have ebbings.

What I find from one of the greatest and best of Hands, "That sanctification is no less than for a Man to be brought to an entire resignation of his will to the will of God; and to live in the continual offering up of his soul in the flames of Love; as a whole Burnt-offering to Christ.

I conceive he meant the former Branch concerning what is wrought in the soul, as to its habitual frame and resolution: And the later concerning such heights and raptures (as he and some of the highest form among Christians) experienced. I would kiss that Man's Feet, that could assure me, his Heart did in every point of
The Riches of Grace.

of time, and practice of duty, reach so far.

Do not I find sad complaints made by those that were of the Excellent? And it is thought that when one of the Ancients at large gives a curious Draught (or Description) of the Gnostick, that is, of the true Christian under that Name, he intended to shew what such a one should be: But who is so?

At last, I will set the standard as even as I can, and briefly pose my Readers.

And 1. Are your Heads sanctified? It's clear Spiritual renewing is seated in the Spirit of the Mind, or in the Soul as to its apprehending faculty; and as to many, the first great defect is, A clear Light was never set up in 'em. Doth the light you have of Sins Odiousness, Christ's Preciousness, and the Beauties of Holiness abide with you? Do you see the Image of God's Wisdom, Power,
The Riches of Grace.

Power, and Goodness pourtrayed and drawn on the Holy Scriptures? Do you see such Excellency in the Christian Religion, that on that account you embrace it? Do you eye God in his Word, that you may receive it as such? Are you for musing on the things of God, especially the great things of his Law, and glorious things of his Gospel?

2. Are your Affections sanctified? As colour appears in Mens Faces, so doth sanctification in their Affections. These do more than Actions shew men to be more than men.

More particularly I ask you, Moth Grace help you in the Government of those Affections that are less governable?

Do you watch against Anger, lest it transport you to speeches that are indecent?

Are you for turning your sorrow into that Chanel which will turn it to the best account?

1 Thes. 2. 13.
2. Are you for setting your guarding and disliking Affections (such as fear and hatred) against sin, so that you abstain from appearances and occasions of Evil?

3. Are you for being publickly affected and spirited? inwardly concerning your selves in the joys and sorrows of Zion?

4. Are you desirous to cherish and increase lious Affections? Would you fain find your love more moving towards the Lord in desires, and resting in him by delight? Would you cleave closer to, and glory highlyer in him, and more resemble, please, and honour him?

Would you with more desire desire spirituals and eternals? Would you gladly feel your hope more lively and purifying? Would you more experience what real (or a well-temper'd heat of the) Affections is?

Would you have your Affections to break out in sensible and sensitive
sensitive expressions, so that your sorrow for sin might be seen in your weeping Eyes, and your love to God be felt in Holy Raptures?

And if this be less attained,

Are you (as to the rational part and exercise of your Affections) most for God and against sin, so that you highly value his favour, and dislike its offers?

Would not the weaker sort of sincere Christians have their Affections more at and in God's service? Have they not them to answer, and not onely their Consciences to silence, when they go upon Duty?

And is it the way of Hypocrites to keep their Affections diligently, and to mix 'em so, as to rejoice with trembling, and to joyn Zeal with Moderation?

Some may say, Are not the Affections of unsound Professors in many cases much moved? Did not Judas sorrow? and Felix tremble?
tremble? and Herod joy? and Jehu shew zeal?

**Ans.** The Instances being Scriptural, are not to be denied; and our own Observation may furnish us with the like.

This is evident,

The Eye of Reason well opened may in sundry cases affect the Heart; and much more may an awakened Conscience on one hand, and a Sermon of Free Grace on the other, work on Mens spirits.

But the Affections of the unsound are rather sensitive than rational, sudden than settled, forced than free, temporary than abiding, carnal than spiritual. To be sure, there is not in 'em such a combination and conjunction as that that was even now pointed at: They are not patient under sufferings without forbearance of sin; they do not joyn Holy fear and confidence.
The Riches of Grace.

And whatsoever they pretend to, God is not highest in their Love, nor is there in 'em an hatred of every false way.

It may further be said, Are not good Affections in good Persons subject to dyings and decays?

I Answer, Alas! it's felt they are so; yet there is not always such a decay of Affections for God or against sin in drooping Christians as they imagine.

There may not be some such Natural expressions of Godly sorrow ready in Aged Christians, as there were in 'em when they were younger; and yet their Affections may be more pure, solid, and strong than they were before.

And we cannot expect that real Affections for God should be equally exercised at all times, seeing the Holy Spirit, the first mover of (and in) 'em, doth not at all times equally influence 'em; and if he breath less in, the sanctified can less breath out.
O that they may more breath after him and his influences!

The Third Use is of and for Exhortation.

The first branch respecteth the unsanctified.

Be they excited to wait on God in his way, that he would magnifie his Grace towards 'em in their Sanctification.

To them the first Direction is, Be they willing to see that Sanctification hath not reach'd their Hearts?

Are they Sanctified, 1. That lye, wallow, and delight in the ways of sensuality?

2. That are (if not the First-born) the Children of Pride, Wrath, and Malice?

3. That are (even on God's day) with pleasure Rooting in the Earth.

4. That love not to wait at the Posts of Wisdom's Gates.

5. That are not for Sanctifying the Lord in their Hearts, when approaching to him. 6. That
The Riches of Grace.

6. That are not for watching over their Hearts, Tongues, Ears, and Hands, &c.

7. That have not the Death of Sin and Life of Righteousness in their design.

How can such Persons count themselves among the Sanctified?

The Second Direction. Study they the misery of an unsanctified estate, whilst Self sits uppermost, and hath the respect which God should have, and that with allowance?

1. Are not all their enjoyments unsanctified? Are not their Tables, Beds, Fields, and Shops a snare to 'em? Is not a Curse on their All, even their Blessings?

2. Are not all Creatures rightly said to be Enemies to 'em, as it were envying 'em the help they afford 'em? So that God causeth (as some gloss on it) forceth the Sun to shine, and Rain to fall on 'em: Would they not readily take a Commission to make an end of 'em?

Deut. 28.
Mal. 2.
2, 3.

Mr. T. Whyte.
So Brother Newcome in the Sinners Hope.

3. Do
3. Do not their doings tend to their undoing, whilst they bless themselves in 'em, and say, They shall have Peace, though they want Grace?

3. Will not their Sufferings be as the Porch of Hell to 'em? As they are judged of the Lord, shall they not be condemned with the world?

4. May not Death (as the King of Terrors) be at their Doors? If they dye as they live, will not their vain hope be turned into the blackest despair? Will not their flashy joy issue in everlasting sorrow? Can they escape or endure wrath? May they never make tryal thereof!

The Third Direction. Rest they not till they find a kindly and deep work of Humiliation on (and in) 'em. May their Hearts wish that their Heads were as waters! Is there not a cause?

Man was invested with Holiness, he divested himself of it;
there is a Spring of unholiness in him. This matter of Mourning is common to them with others.

And hath not their actual offending been accented and aggravated beyond ordinary? Being after Calls, and against much Light and Love, against the stri-vings both of God's Spirit and their own.

Hath not unholiness cleaved to their holy things? Hath not their Silver been mixed with dross? And their very Praying favour'd of the Vessel, and had a tincture of the Corruption of their Hearts in it?

Shall not these things among others be taken up (and written) for a Lamentation?

The Fourth Direction. Despair they of sanctifying themselves, though there are found these Ex-hortations, Wash you, make you clean.

These set forth God's Authority and Man's Duty, and are used
as means through which Grace is given, and drive Men to beg it; but they are not measures of mans strength, nor do they speak a natural power to spiritual good in 'em.

Men are to use endeavours, and to desire that God would give efficacy. They are to lye at the Pool and wait, that God would put 'em in, and wash 'em.

The Fifth Direction. They are to rejoice that though they have not a power to cleanse themselves, they are under a possibility of being cleansed. Graces Arms are long, and withall open, and no Heart of stone is too hard for it to work on.

The Sixth Direction. They are to go immediately to Christ, and through him as Mediator for the sanctifying spirit. His Soul was made an Offering that he might see (and enjoy) an Holy Seed. May they be earnest with the Father, that they may be of that
that Seed! Plead they before him their great want, and the desire of supply he hath wrought in 'em, and the Praise that will redound to his great Name. O that they were importunate!

The later branch of the Exhortation is to the truly Sanctified, long they that they may be more throughly so.

First, That all Graces may be and grow in their Hearts.

Particularly, 1. The MotherGrace of Faith. 2. The Rooting Grace of Humility. 3. The Liberal Grace of Love. 4. The Supporting Grace of Hope. 5. The Enlarging Grace of Joy. 6. The Balasting Grace of Fear. 7. The Quieting Grace of Contentment (that is, that causeth it.)

Secondly, Long they that Holiness may be more exercised in their Lives; in Closet, House, and Temple; in Travels and Trades, yea in all manner of Conversation. The more they are Sanctified,
Sanctified, 1. the more God will be Glorified, 2. the greater Glory will fall to their share.

The last Use is for Consolation. May they that have Holiness take comfort: Is it not their Portion and Peculiar? Light is sown for (if not reaped by) the Righteous.

He that is their Sanctification is their Righteousness, and will be their Redemption. He will free 'em from evil, and put 'em into the fullest fruition of that good that is satisfying, and will be everlasting. His Angels shall keep 'em in the way, and carry 'em to Glory at their End.
The Ninth Instance
Of the
RICHES
OF
GRACE:

TO WIT,
God the Father's Com-
forting Persons.

2 Thes. 2. 16.
And given us everlasting Consola-
tion through Grace.

Is there not a meetness that Mi-
nisters in their Preaching
should sometimes intermix * Ex-
hortations to Men, with Suppli-
cations

* See Holy
Herbert's
Priest to
his Temple.
cations to God? Did not Blessed Paul that hath long been thought an excellent Example to (and for) ’em, lead in this good way of Preaching (in part) Prayer-wise? Should not they that are Ἰσα. 48.17. Teachers throughly learn (and bear in mind) that God only teacheth their Hearts to Profit?

As we in the Text and Context find St. Paul at his Prayers, so we will first note the Persons Prayed to, to wit, more than one of the Persons in the God-head, our Lord Jesus Christ, who is God, and God the Father.

Here the Lord Jesus, the Second Person in the Trinity, is placed before the Father, who yet in order is the First Person. And hence one of the Ancients takes up those who argued against the Deity of Christ, because in the form used in Baptism, the Father is named before him; and is not the Proof (here found) that Christ is very God, very strong?
The Riches of Grace.

Is he not mentioned as, 1. The Object of Prayer. And 2. The Fountain of Grace? And who can be so that is not God?

The Second thing we shall observe, is the matter of the Prayer, or things Prayed for:

To wit, 1. Comfort; and that such as will reach and rest in the Heart.

2. Establishment in Holiness.

* Peace and Power are a lovely Couple.

The Third Observable is, the great ground on which was Built the good Man's Confidence, that he should prevail in and by his Prayers; that is, the love (and free grace) of God; which did break forth, 1. In the best Consolation. 2. In the hope of the Glorification of the believing Thessalonians.

The present Point or Doctrine is, The free rich Grace of God the Father doth shew it self in the Consolations he gives to his People.

* Omnit officia comprehendit. Calvin.
It cannot well be doubted, that the Grace we here read of hath relation to the Consolation as well as to the good hope that stands near it: Both are free gifts.

The Comforter is given, as through the Son, so from (and by) the Father; and surely then his Comforts are so. As God the Father is the God of all Comfort, his Grace moves him to be so. And of this there are several Demonstrations.

The first whereof is drawn from the very Nature of Comfort.

1. Comfort is the stay, staff, support, and uphold of a Person, of his Heart especially. Doth not the Word favour this saying, whilst it carries in its Notion strength of (or to) the Heart? And do we not in the Context read of the Heart as the seat and subject of Comfort, in the Prayer put up by the Apostle, when the Lord said, He would speak comfortably.
The Riches of Grace.

1. Comfort ably to his Church; some read it, speak to her Heart. Is not this Wine generous? Is not this Cordial reviving?

2. Comfort (as far as it goes) carries the Heart above weights (and pressures) that have lain on it. The state out of which the Comforted come is not seldom a troubled state. This Oyl is poured into broken Vessels, or Spirits. They who are come to it have gone away by the weeping-crofs. Hear a Man of Experience telling you, that a-midst his troublesome thoughts, and many of 'em, God's Comforts delighted his Soul. This Sun-shine is in and after Winter: This Tree of Life sweetens Waters of Marah. Are not the Consolations of Martyrs noted as eminent? Have not their Joys been seen by the light of consuming Flames? Now, what hand short of that Free Grace can reach mens hearts, and that in their deep distresses?

The
The Second Demonstration is fetch'd from the nearest and most immediate Spring of Comfort, to wit, the Holy Ghost. Did not the Father and the Son send Comfort by the Spirits hand? He, he (in a way of eminency) is styled the Comforter. Joy is not only a Fruit of the Spirit, but one of the first-fruits thereof.

Now, it is clear as the day, the Spirit is a most free Agent; he is the Wind that blows when (and where) he listeth. And as he proceeds from the Father to carry on his Childrens Comfort, so he proceeds from his Grace. It is expressly said, He is given.

The Third Demonstration is from the way and manner wherein Comfort is (ordinarily) convey'd and deriv'd from the highest spring of it.

1. Is not Comfort the Child and Fruit of the Promise or Promises of God? Have not the thou-
thousands of Israel found these Breasts Breasts of Consolation? Doth not God create the fruit of the lips, Peace, Peace? Is not the Manna of Joy taken out of the Ark of the Covenant? Did not David feel that this was his Comfort in his Affliction? God's Word (his word of Promise) quickned him.

2. Comfort comes as a return of Prayers. Is not this Blessed boon received from the King of Heaven's Hand, by those that are on their knees? One that was well vers'd in these matters, was resolv'd in that posture to hear and hearken what God the Lord said to him, for he well knew he was used to speak Peace to his Praying People.

Now, to the considerate it is easily made out, that Promises are Wombs of Mercy, and *Patents of Grace; and as for Prayers, they who are best at 'em, understand, that Grace, Free Grace and
and Mercy is the best Plea they can stand on.

And so comes the Fourth Demonstration, That the hand of Grace is in the dispensing of Comfort, will be more made out when the excellency of it is further manifested.

1. Is not Comfort one of those favours which are more immediate? Is it not a stream closely united to the Fountain of Life? Is it not claimed by God as one of his Prerogatives? as a flower of the Crown, to give Comfort? Is it not an act of Supremacy, and Omnipotency? Are not the prints of his hand on it? Now, what should move him to make such impressions save his Grace?

2. Is not Consolation one prime part of the Kingdom of Heaven? It consisteth not in such low things as Meats or Drinks, but as in Righteousness, so in Peace and Joy in the Holy Ghost. As in Heaven, there are whole Rivers of
of the purest Pleasures; so in the Comforted Soul on Earth, there flow some streams thereof; and so Comfort is as the Suburbs of the City of God: And are not these beginnings of Heaven issues of Grace?

3. Is not Comfort fitly compared to that clear Light, by the means whereof the writing of God on Man's Heart may be better read? Are not the Graces of God best discovered (and discerned) through these shines? When the Soul is in the dark, the good which is in it may not appear. Who can read Evidences without Light? When Persons know the things that are freely given 'em of God, they are greatly beholden to the Comforting Spirit; and have we not prov'd him to be the Spirit of Grace?

4. Is not Comfort, when it shews itself in the way and walk of the Pious, an honour to their Holy Profession; yea, and an allure-
allurement to others to joyn themselves to 'em? Doth not this best kind of Musick draw Company to it? They bring up a good Report of the good Land, and are as Blessed, so Blessings, who walk in the light of God's countenance? When the Churches had together with the fear of God the Comfort of the Holy Ghost, they were both edified and multiplyed.

The last Demonstration is derived from the consideration of those who are the subjects (and receivers) of Comfort; were it not from Grace? How is it that some troubled ones are Comforted, when others never are so? How is it that some of God's Children receive it sooner and fuller than others? How is it that on one is the Garment of Praise, when on others abides the spirit of Heaviness? That he is taken into the Banqueting-house, when others are scarce admitted to peep into it? How is it, that Jacob's God...
God seems sometimes to do as Jacob did? who in Blessing his Grand-sons cross'd his Hands, laying the right on the Head of the younger. Are not some Ancient Christians kept longer under down-castings, when later Converts meet with liftings up?

They whose Lot falls among Mourners, have no cause to murmur; a cause for their Mourning is within themselves: but those that fare better, that drink Wine well refined, when others are thirsty, should not be silent, but praise the God of Grace.

If it be said, some Christians are more meet for Comfort. I say, they are made so, not Born so; and Graces hand is in it.

True it is, in order to being comforted,

1. Persons are humbled, flowing in Tears before they reap in Joy.

And 2. They are cleansed; Purity fore-runs Peace.
The Riches of Grace.

and not only guilt is taken away, that anguish may be so.

3. They have some considerable Victories. To him that is in the way of overcoming, is the Promise of hidden Manna made. Yet this hinders not Comfort's being from Rich Grace, seeing Humility, Purity, and Victory are all from it. Is it not double Grace to give prepared Hearts and joy into 'em?

And so the first Inference is, They who know from Experience what it is to be comforted, should be great Admirers of Free Grace. Are they not great Debtors to it? They have before been shewed, that they are; and the more they give glory to Grace, the more hopes there are they should walk in the shine, and not in the shade, and that their Light should be more lasting.

The Second Inference is, They that are most Comforted, and can say (as the Martyr did) He is come!
come! He is come! with cheer-
ing, should walk humbly and thankfully.

1. Should not Humility be their daily Cloathing? What have they that they have not re-

ceived freely? Are Comforts the improvements of Nature? Are they not the vouchsafements of Grace? The higher they are as to their advancement from God, the lower they should be as to the abasement of themselves. Do not the Boughs that are laden with Fruit bend towards the ground? Who made them to differ? They will not offer to say, they themselves did. If they stroak themselves because their Mountain stands strong, may not the next News be, that God hides his Face, and they are troubled? Will God endure to see Comfort made fuel for Pride?

2. Should not their Hearts be raised in thankfulness? Should not their Tongues be singing? Should not
not Comfort that riseth from God’s grace be returned to his glory? Should not they who have in ’em the Oyl of gladness, have on ’em the Garment of Praise? When they have the sweet, should not God have the honour of their cheerfulness? Are not Mercies most likely to be lastin that are worn with most gratefulness? Is not Thankfulness the ready road to thriving? They who having gone down to the deeps, have seen the Wonders of Heart-cheering Grace, should cry out, O that Men would praise the Lord for his goodness! Songs of Thanksgiving become those that with joy draw the Water of Life.

The Third Inference is, It is no wonder they are unacquainted with Comfort, and have none worth having, with whom the Grace of God (and its blessed workings in his peculiar ones) is at an undervalue. Do not Grace and Peace go hand in hand? Can
Strangers to the former intermeddle with the later?

1. Can they have Peace with God, that are at Peace with any sin, be it Pride, Worldliness, or Voluptuousness? The Spirit speaks expressly, *There is no Peace* (none of the right kind) *to the wicked.*

2. Is their Comfort right, whose Comfort hath its first (and chief) rise from nether Springs? Is their Note worth hearing, who sing the Song of that deluded Worldling?

*Souls be of good cheer, you have Goods laid up for many Years.* Are they not (as he was) wrong in reckoning? May not a Day (or Night) bring forth the drying up of these Wells? Whilst they run, can they thoroughly refresh the Soul? Doth a Man’s Life lye in the abundance of what is lasting and unsatisfying?

3. Is their Consolation Heaven-born, who know not what Conviction of and Contrition for sin meaneth? Who that is Spiritually wise
wife values that Peace that is taken up at a Man's Feet? Is it not dangerous to follow sparks of ones own kindling? The further they are followed, the greater the danger is; will not the upshot be lying down in sorrow? God's way is to heal the broken in heart. It is sad when all the joy that Persons have is from their not heeding the sadness of their Condition?

4. Is all Comfort to be rested in, which had some troubles before it? Do all come out of Prison at the right Door?

1. May not that which with some paffeth for Comfort, be the Daughter of Time, and not of Grace? Troubles may wear off, that are not by Graces Hand fetch'd off?

2. May not the stream of trouble ceafe to run, though Grace be not cast into the Fountain of the Heart? May not some that are Wounded run to the World (if
not to a worse place) for a Cure?

Some drown their troubles in excessive Cups.

3. May not some have a Comfort that is rather from their sorrow than from Grace? Do they not set up their sorrow in Christ's place, as if it could satisfy God, or save them?

4. May not some rather like Philosophers Argue themselves out of trouble from lower Topicks or ways of Reasoning, than like Christians, pray and wait that God would send the Comforter to 'em. What (say they) to be troubled is to be poor Spirited; it becomes not Men of our Birth, Place, and Parts.

Is it not well written, that many upright ones see not the ground they have for comfort, and unsound ones see not their matter of sorrow.

Be it known, 1. Graces way is to give Joy to such as will highly prize it, and be loath to abuse it:

It
It softens the Heart, that it may be readier to receive and retain Joy better.

2. Grace keeps those from over-minding vain Jollities, that are fill'd with pure joys. The Jovialness of many is compared to fired straw, which makes some flashes, but leaves black ashes behind it.

O that all those who have layen out of the Road of Grace, were willing to bring what is called Comfort to the Tryal!

And so the Fourth Inference is, All of us should enter into a most serious scrutiny (and enquiry) whether Grace hath come in a comforting way to us.

Some may wonder at this word, and say, this Use is less useful, if not useless. Is not Comfort easily discernable? Doth it not strike on sense? Will it not like fire shew it self?

To which I say, As these are false fires, so there are false joys. There may be fire that holds in...
when it flames not out; and there may be flashes, where there is no abiding fire.

Accordingly, there may be the truth of Comfort without the height of it, and there may be appearances of it without the truth thereof.

Left God's Children should throw away their Bread, I lay down some Rules.

1. They may have Comfort, that make no great noise of it. Waters may be deep (and sweet) that are still. There may be good Wine where no Bush is hung forth. Manna may be hidden.

2. They that are Comforted are not always wrapt up and Ravished. There are (said one whose Book excels) three degrees of Comfort, Peace, Joy, and Triumph. They may stand on the lowest stair, that stand at a distance from the highest. Every Saint is not (as St. Paul was) taken up into the third Heaven.
The Riches of Grace.

All cannot well deal with Raptures; one that had great ones, cry'd, Hold thine hand, Lord! the Clay Vessel will break, Soul-rest is sweet, and pure Joy solid, and Christ's Banqueting-house hath lower Rooms.

3. Their Comfort may have been found who find no small abatement of it. The Moon may have shone bright, though it suffer a present Eclipse. They may have seen the Sun's face, that see interposing Clouds. David once enjoyed the joy of God's Salvation, though he was put to beg the restoring of it. The Grace of Comfort may be removed, where the ground of it remains. The Lord may feed his Children graciously, and yet not always give em Dainties: Sweet-meats are not usually the first Dish, or yet a standing one at God's Table. Paul, that had been in the third Heaven, knew what it was to be taken down.

4. They may be Comforted that have an Holy Jealousie, left their
their Comfort be not of the right stamp. There is an Holy trembling that attends rejoicing, and refines it. Suspicions may arise that have respect to God's Honour, and Fears may lay fair for a Blessing, provided they be joined with diligence and watchfulness, and fence the Soul against sin.

And left Dogs should run away with Bread that deserve blows, I propound other Rules.

The first is, They may make large Narratives of Raptures and Revelations, that are strangers to the joy of the Lord. Did not Balaam speak loud of his Visions? Do not empty Vessels sound? and Waters that are ebb (and run low) may be heard far. Blazing-stars may call forth Spectators, and Hypocrites proclaim their Goodness.

Secondly, Their Comforts may seem high, who are at a want of such as are good. An House may be
be raised, that is bottom'd on the Sand.

This having been met with before, I here pass it, and proceed to put Questions, by which we should pole our selves.

The first is, Are we well enlightened? Comfort is called Light; and so never goes before or without it. Have we after discoveries of the corruption of our Natures, and deep Humiliations consequent thereon, had a discovery of the good name and gracious nature of God that comforts those that behold his Glory in the face of Jesus Christ, out of whose Wounded Sides and Soul true Comfort flows? Are we put to the wonder, that such Grace was shewed to such as we are?

2. Are we much led to (that we may lye at) those upper-springs of Comfort, Christ's full Merit, and his Fathers Free Mercy?

3. Have
3. Have we a real value for and love to those Ordinances, through which as Channels Comfort useth to flow? Are not the Breast of Consolation sweet to those that taste 'em? Is not the fruit of the lips and Gospel-Ministry pleasant to those that have found it Peace, Peace? Is the outward Seal to which God sometimes sets the inward one, in request with us? Do we prize those golden pipes through which the Oyl of Comfort runs?

4. Can we (particularly) speak of the excellent Uses which God hath made his Word of in order to our Comforting? Can we declare the words whereby God humbled us, and so laid us nearer to Comfort, and the words on which he caused us to hope when we were discouraged.

5. Is our Comfort a special Friend to Holiness? Did not the Church that walked in the comfort of the Holy Ghost, also walk in
in the fear of the Lord? Is not the joy of the Lord the Souls (and Saints) strength? Holding up the hands that hang down, and putting Power into feeble knees. It's falle Joy that is a Neighbour and Friend to loosness: In Heaven full Joy takes away sin, on Earth true Joy abates it vigour.

6. Is our Comfort much opposed by Satan? As an easie getting, so an easie keeping of Comfort renders it suspicious. He that Accuseth the Brethren to God, will Accuse 'em to themselves. Do not God's comforted ones find this Lion and Serpent in the way?

7. Are we for exercising dependence on God the Father through the Son, that he will pour his Spirit on us, who is the immediate Author, and withall the upholder of true Comfort?

Do not weak Christians Hearts work (at least breath) this way? Are any Hypocrites solicitous about these things?
The Fifth Inference is, These doubting, drooping Christians, to whom Moneths (it may be Years) of trouble have been appointed, should not draw this harsh conclusion, That they shall go down in sorrow to their Graves. Have they studied the Doctrine of Grace throughly? And well weighed that Grace is the Source and Spring of Comfort? Though their back-slidings look on 'em with a frightful face, and they cry, we have sinned against Grace; yet having Godly grief and fear wrought in 'em, they must not say, they have sinn'd it away, it will never afford 'em one glimpse of Comfort. It is true, in Justice God might deal so, but to determine he will so deal,

1. Is point-blank contrary to Holy Writ. Hath not God, who faith, Return ye back-sliding Children, said, I will heal your back-slidings, and for encouragement added, and love you freely? And
And 2. It's against several great instances of God's gracious proceedings. Did not Peter and David receive great falls, and yet receive healing?

I enquire, 1. May not the Lord, when he hath stayed some longer than ordinary, be waiting for a season (and fit time) to give Comfort in?

2. Doth not a waiting frame, and staying for the appointed time of the Vision, and keeping to Duty, though Comfort come not in so soon as desired, lay the waiter nearer to Blessedness?

3. May not the dawning of the day of Comfort be nearest, when the Night hath been long, and the darkness is greatest? The Sun may suddenly break through thick Clouds, and God in Wrath remember Mercy.

The Sixth Inference is, They with whom the Consolations of God have been counted a small thing, should with all speed in his
his way wait that Grace would communicate to 'em.

Some Directions I shall direct to their Ears (or Eyes) God carry 'em to their Hearts, that they may to Eternity bless him for 'em.

The first Direction is, Be they convinced, that the best Comfort and their Souls are yet strangers. And is not this apparent?

Seeing, 1. They can (in their ordinary course) take pleasure in ways that are foul and unholy: Do they not miscall stollen waters sweet? And promise themselves Peace, though they walk after the imagination of their Hearts, and add Drunkenness to Thirst, and Uncleanness to that? Are not the black spots of Swearing, Curling, Defaming, &c. on their Tongues?

2. They allow their Hearts to run inordinately after (and rest contented in) under-moon earthly Comforts. Were they cloathed with the Sun, would they not be for having the Moon (or the World!}

Deut. 29. 19.
Deut. 32. 5, 6.
The Riches of Grace.

World that is like it in changeableness) under their Feet? where as it is over their Heads, yea, in their Hearts: It should be used for God, but is enjoyed and pursued instead of him.

3. They either slight (or slightly use) those Institutions of God, in the Use whereof sound Comfort is found; they use 'em not as helps to the honouring and enjoying of God.

The Second Direction is, Set they themselves to the study of the lamentableness of their Case, which is so much worse because they see not the evil of it. Their false cry, Peace, Peace, strikes sadness into all honest Hearts: Their Peace merits not the name, it hath but the shadow, and wants the substance of Peace. It is not full, and it will not be final. This Lightning will be followed with a dreadful Thunder-clap: What will they that trust to it do in the day of Visitation, which may be at hand? K The
The Third Direction. Make they full account that it is onely in a true and through Conversion, that a ground-work is laid for right Consolation. Cordials are not for all Stomachs, nor for any that are uncleansed. God is Liberal, but not Prodigal of his Comforts: Will he feast any save Friends, or spill Holy Water?

1. They must have their Eyes opened, that would have their Hearts cheared: Are not darkness and dolefulness Companions? They must see their vileness, and so their want of Comfort, that would see the worth of it. They must see God as the Father of Mercies, that would find him the God of Comfort.

2. They must have Penitential Tears standing in their Eyes (or at least a Penitential frame) desired (and in part experienced) by their Hearts, that would see the Comforter coming to 'em.
Zion's Mourners lye in the mouth of Comfort.

3. They that would receive Comfort, must have such a Faith as is for receiving a whole Christ. Is not Faith truly called both the Condition and Instrument of Comfort? Comfort is part of the Communion that Christians have with Christ, and so Faith that gives Union to him makes way for it.

4. As ever Men would have the Spirit of Comfort, they must long to have and be led by the Spirit of Holiness.

To move those, who (alas!) are lothest to be moved, I will use a word or two, which God can make words of Power.

1. If they who live where we do, dye without a right to Comfort, their Horror will for ever be greater, because the way to Comfort was shewed 'em. Do they not heighten their sin and suffering?
The Riches of Grace.

2. Yet the Door of Hope and Grace stands open. The God of Comfort hath room in his Heart for receivers of his Son; if they come in, he will receive 'em.

The last Inference. Those Honest Souls that have found incomes of Comfort after their overcoming Special Temptations, whose Comfort leaves a sweet scent in the room of their Hearts, when it seems to be withdrawing thence, should hold on their way, and hold up their Hearts.

Doth not my Text tell 'em of Consolation that is of an Eternal Nature? And withall it tells 'em the true reason of its being so, it hath free love and grace the Fountain of it.

The Fountain cannot fail, and the stream shall not quite fail. Though God will difference Earth from Heaven, where Comfort is always in the height; yet will the Comforter abide when his influences of a Comforting sort be abated.
The Riches of Grace.

Though strong Winds and bitter Storms arise, and fall on the Faithful, their Light shall not be quenched, and to the light of Glory they shall in Graces Arms be carried.
The Tenth & Last Instance
OF THE
RICHES
OF
GRACE:

TO WIT,
The Glorification of Persons
by God the Father.

Rom. 6. last.

— The gift of God is Eternal Life.

Is it not rightly counted one of
the Honours and Advantages
conferr'd on Man, that he is ca-
pable of seeing before him, even
afar
afar off? and discerning what the issue and end of things will be? and whither his way will lead and bring him?

The Blessed Apostle well knowing this, doth well improve it: He having used (and urged) other Arguments to engage Christians against sin, and unto seriousness, at last minds 'em what the tendency of both these courses is. As for that of sin, death will follow it, being as duly its desert, as Wages are due to a Warrior or Souldier; and it's not doubted but the Second Death (the death of deaths, rightly called of terrible things the most terrible) is here included; seeing it stands opposed to Eternal Life; and however we were not to restrain the Word without Warrant.

And as for the way of Righteousness, it is the way to the Kingdom of Glory; though it is too full of Humility to pretend to be the deserving cause thereof. It will
will without fail determine in Life, in that Life which is most worthy of the Name, that dyes not, but lives (and lasts) for ever.

It hath (what it deserves) a remark under the hands of the Learned, that there is an opposition between the former and following part of the Verse wherein my Text lyes. As Death is the consequent of sin, so Life Eternal is the consequent of holiness.

But these consequences do not fall (or follow) both in the one and the same way and method, but very differently. Death follows sin by way of Merit and Debt; but Life is such a Reward of Holiness, as is of Grace and pure Mercy.

My way lyes with theirs, who are clear of Opinion, that though Eternal Life come after in the words of my Text, it goes before as to the sense and mind of it, and of the Holy Spirit speaking in it. It is,
The Riches of Grace.

1. The Subject, or Matter treated of.

And then, 2. The Predicate (or Attribute) of it, or that which is affirmed concerning it, is, that it is the gift of God.

And so the Doctrine is, the Glorification of Persons (or Eternal Life) is of (and from) the Free Grace of God the Father.

In this Text (as in some others that have been handled) God is spoken of as distinguished from Jesus Christ; and so is to be taken Personally in reference to God the Father.

It is true, as to Christ the Redeemer, Heaven's Glory is a dear Purchase.

But as to Christians the receivers, it is from the Father; and from him, and the Holy Spirit, as one Essentially with the Father, a free gift, a pure Donative: It is the Father's pleasure to give those that are of his little Flock this Kingdom.

They
They that are built on Christ, and are building up themselves highest in their most Holy Faith, and keeping themselves best in the love of God, are to look for Eternal Life as a Mercy. One that excell'd observ'd that Eternal Life is a free gift.

1. If the Original (or first rise) of it be respected, to wit, God's designing and destinating Persons to it, was not the Foundation thereof of Free-stone? Is not the Election own'd in Scripture an Election of Grace?

2. If respect be had to the preparation that is for it, which I may style the initials, or entrance of it, to wit, effectual Vocation, together with Justification and San&ification, the last named giving a capacity for Heaven, as that next named before it gives a Title to it. Have I not before prov'd all three to be issues of Grace?

3. If
3. If we regard the completion, consummation, and perfecting of it, is not that owning to Grace? Is not the Crown of Glory actually set on the Heads of the Heirs (and Inheritors) thereof, by the hand of Grace? Grace opens Heavens Gate, or (if you will) is Heavens Gate. Are not the Possessors of Glory styled Vessels of Mercy?

The Doctrine needs no further proving, but we need Aids from Heaven, that we may improve it, which we will endeavour to do,

1. In laying down some Inferences of truth.

The first whereof is, They are far out, who are for that Doctrine, That Eternal Life is owing, or to be ascribed to Man's Merit. The Advocates and Pleurs for that Merit, which is said to be of Con. dignity, if they will open their Eyes, and look well on the Text, may see themselves confuted.
Are not Mercy and Merit, Debt, and Grace, Gift and Desert opposite to one another?

Though as sundry of the Learned judge, several of the Ancients by Meriting meant no more than obtaining; yet with us, the word obtains the signification of deserving, and is not that a proud word for a Creature (yea, a fallen Creature) to use when a claim is made from his Creator, and that of no less than Heaven and Glory?

If Man could not properly Merit when he was innocent, as great Divines hold, surely there is no room for it, since he is an Apostate. If (as a late Worthy writes) it is not possible for a Creature to deserve any thing at the hands of God, we may easily (and warrantably) infer, sinners cannot deserve such transcendent favours, as being made the Sons of God, and made partakers of their Heavenly Inheritance.
Jacob counted himself below the lowest, and less than the least of God's Mercies, and shall any that are of his Seed count themselves Meriters of the greatest Mercies?

If any say, Eternal Life hath the name of a Reward, I do not gain-say 'em; nor will they (I hope) gain-say both me and the Scripture, when I say with it, that this Reward is not of Debt, but of Grace?

If it be said, we read of Persons worthy to walk with Christ in white, which some Interpret of Glory.

I do after my betters distinguish of worthiness; it is either of meetness, or of merit; meetness for Heaven God's Word mentions, merit of it it opposeth.

Who among us opposeth that saying of one reckoned amongst Fathers, That good works are the way wherein Men go to the Kingdom of Heaven, but they are not the cause for which he confers it?
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They are pleasurable against that false Accusation, that true Believers have not closed with Christ; but at the highest Tribunal, as to taking away the guilt of sin, answering the demands of God's wronged Law and Justice, and procuring his forfeited favour; this Plea that a Man hath done such and such good deeds, is not to be insisted on, nor will it hold good. Is not the Word express, that what is of Works cannot be of Grace? These two being inconsistent, for so Grace would not be every way free.

Is it not required of him that pleads Merit, to produce Works of a good sort, that are, 1. Purely his own. And 2. Such as he was not bound to do. And 3. Such as carry a proportion to Glory; which 4. will add something to God.

Now, which of us have such works to produce? Are not the best we do, 1. done by the assistance
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stance of Grace? And 2. No more than part of our Duty. 3. Being not to be compared with the Glory that shall be revealed.

4. Not adding one Mite to the Essentia/ Glory of God.

And though one of the Romanists is charged with that arrogant speech, Lord, give me Eternal Life, which thou ow'st me; others of 'em, when they come to dye, are for dying Protestants in this particular, and have followed their great Disputer, not in his Arguments for Merit in themselves, but in his Assertion, that It was safest to trust to the Merit of Christ. A great Emperour, when in the sight of Eternity, could not stand on the bottom of Popery, which he had too much stood for, but professed he look'd to be saved from Mercy, and not from Merit, not for his own Merit, but for Christ's pleading self-desert, he counted the way of perfidiousness, not of Faith.
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If any one cry, wherefore is all this waste? Will apostles read what you write? And do not all Protestants disclaim the Doctrine of Merit?

I humbly offer this, that the Seeds of all Errors (and so of this Popish ones) are in Protestant Natures; and their Hearts may warp from the Doctrine which their Heads receive. Luther said, Brethren, we do plainly play the Galatians; meaning, they laid too much stress on their own works. Is it not too ordinary to take much to our selves, and give little to Grace? Is it easy to work as if we could earn Heaven by working, and yet to deny all, so far as to give due Glory to Rich Grace?

The Second Inference of Truth is,

There is no reason that sensible broken hearted sinners should despair of attaining Eternal Life. Though they think it too great a
a gift for them to receive; I am sure it is not so great a one for God the Father (and his Grace) to give.

Though they have been sinners in grain, their sins cannot be an absolute bar to Divine Grace; though they have abus'd Grace, some that have done so share in it. Despair tends to harden their Hearts, and strengthen their sins. Come they in now, fall they at Grace's feet; be they willing it should Sanctifie, and it will without fail save 'em. Should they not consent that it shall be Glorified to and on 'em?

The Third Inference of Truth is,

There is great reason the Grace of God should put all Men (and especially the special subjects of it) to the wonder. Had we only this Instance of Grace to admire which I last treat of, we might see cause to cry out, O the depth! and withall the heighth, and breadth.
and length of Divine Grace! That this dole of Eternal Life should be dealt at Graces door: That such an Inheritance should be bequeathed as is incorruptible, undefiled, and unfading; that such a Crown should be put on Persons as is most pure and masy, and brings no ach or pain with it; that such a Kingdom as is unshaken (and lyes above) should be bestowed on multitudes, multitudes, every one whereof (in himself considered) is an unworthy one; that he who gives the possession of, gives also preparedness for it; this is worthy and favours of admirable, infinite Grace. And who that gives this thing the thoughts due to it can forbear admiring?

Rules of Duty are to conclude this Subject and Treatise.

The First is, Be we fully persuaded that there is certainly such a life as is treated of, and that Grace is free to bestow it. If any
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fay, this is one of the Articles of our Faith, and none of us can doubt of it; I say, our naughty Hearts can make shift to disbelieve what our Mouths profess to believe; and a notional, traditional common assent to this truth is quite another thing from a spiritual powerful belief of it.

Weigh we well, 1. God that cannot lye, hath promised Eternal Life.

2. It is worthy of his Goodness, as well as a Proof of his Truth, that his Servants should have a future recompence.

I add, Hath not the Father prepared such a state in his purpose? Hath not the Son paid a valuable purchase for it? Doth not the Spirit fit Persons that they may possess it? Doth he not work in 'em desires, which nothing short thereof can satisfy?

Hath not some light concerning such a life shone into the Eyes of Heathens? So that they have written
written of (and for) a place of pleasure in another World? Have not bad Men wished that they might dye the death of the Righteous, for the sake of that Life that would follow it? Have not good Men in hopes of it parted with all they had in their Hands? And have they not had in their Hearts fore-tafts and beginnings of it?

Wait we that God would work in us that Faith that is the evidence of things not seen.

The Second Rule of Duty is, Meditate we on their Blifs and Blessedness that are in the possession of Eternal Life. Do we so every day? Do we so eminently on the Lord's Day? Whileft we cannot enter Canaan, go we up to the Mount in our thoughts, that we may have a Pisgah-sight of it.

1. This will tend to fill us with sorrow and shame for flighting it.

And
And 2. Drive us to seek Union to Christ, that we may have Interest in it.

3. It will raise our valuations of Free Grace.

And in reference to such raising, though we cannot take a full measure of it, enter we on some particular Considerations concerning it.

The first whereof shall be by way of Comparison.

Compare we Eternal Life with Natural Life, as consider'd, 1. in it self; and 2. with its Comforts.

As to the first, the Comparison is as followeth.

1. Natural Life, though a real (yea and raised) Mercy, over-topping lower Mercies, doth consist in the Union of the Soul to (and with) the Body; but Eternal Life lies in the Union of the Soul (yea, at last of the whole Person) to God; yea, in the most near and immediate Union

See Mr. Shaw of
inward Religion, p. 276.
Cactus de
luce dispu-
tat.

Psal. 21.4.
to him that can be attained: And is not God infinitely above, and to be preferr'd before a Body? The Union betwixt the Soul and Body will be broken; but upon this Union between the Soul and God can be no breach. There Persons are ever with the Lord, and he is still in all of 'em.

2. Natural Life is a life of sorrow. This Vale (or lower state) is known to be a Vale of Jacob and weeping. Clouds return after the Rain; one shower is rising when another is fallen; and sometimes there is but a little time between showers: When the Eyes are dried on one account, Tears are struck into 'em on another. The belt often feed on the Bread of Adversity, and have the Water of Affliction to drink.

But in Eternal Life there's nothing of (or like) sorrow: In that upper Region are no storms, sorrows and fightings have there no place. There is Joy, fulness as
as well as trueness of Joy; yea, all Joy.

3. Natural life is a life of changes: There is in it a continual flux and succession of Affairs. Is it not like the Moon unchangeable in its changes? Things continue not in one state. But Eternal life knows nothing of alteration: That Day hath no Night, that Light is without Darkness or Dimness. The Sun there neither sets nor suffers Eclipses: The Stars in that Firmament are all fixed.

4. Natural life is a life of fears. When evil (great evil) came on Job, it was but what he had feared. It is no small part of Mens Affliction, that when they are not under the sense of present Sufferings, the dread of such as may be future comes on 'em. In a Calm they are thinking how suddenly a Storm may arise; and I need not tell sundry that fear hath torment. But the possessors of Eternal life are out of the reach
reach as of dangers, so of fears.

5. Natural life is a life of Temptations. Will not Satan as Pharaoh pursue Israelites to the Seaside? Will he not as a Pirate set on 'em as they are Sailing? The Captain of your Salvation was by him assaulted, and can the Soldiers expect he will not let flye his Poisonous Arrows at 'em? If he leave 'em, it will onely be (as he left him) for a season: And on many it is a great Temptation, that they are not sensible of Temptations. But into Heaven the Tempter cannot come. One said, he is fallen from thence as Lightning, and Lightning cannot hurt upwards. They that are above are out of the Gun-shot, and above his attempts.

6. Natural life is (alas!) a life of sin. This is not our Rest, it is polluted. Till the Death of the Body, the Body of Death will be fetching groans from Holy Paul. Is any part of the Church on
on Earth without spot or wrinkle? Do not weights hang on, and fins beset the best? Do not the Feet of their Affections gather dust as they are walking on the Earth? But in the future life, Spirits are (and Bodies shall be) made perfect. There is no flaw in those Diamonds: None there think a vain thought; there are no short-fallings, there shall be no declinings.

7. Natural life is a life of wants, and so of wishes and desires. There are still complainings in our streets, and cravings in our Souls. Is not some corner still empty? Can Earth satisfy? Did not Solomon, one of Wisdom's eldest Sons, after all his abundance and experiments, see Vanity written in large letters on seen things? But Eternal life is a life of enjoyment and satisfaction. Is not every Vessel of Mercy full to the brim? Above there's light, and life, and love enough. Is there...
there not plenty and variety of the best Fruits? Even all that a
good Heart can wish.

We will (now) look a little on the present life in its best dress,
as attended with its Comforts, and hint, that it is far short of
Eternal life.

1. Are the Comforts of this life wholly pure? Is no stain on
the use or enjoyment of 'em? Do not valued Delights go off with
a tang of less pleasantness? Is not the abuse within a step of the use
of 'em? But in the best Wine that is kept till last, there is nothing
of dreggs: Eternal life is styled light for its pure pureness. The
Rivers of Pleasure have no Mud.

2. Are the Comforts of this life at all sure? Are they not on
the wing? Will not Honours with Riches fly away as Eagles,* which
return not? Will the good things that are seen, be long seen? Is
not the glory of Man as the flower of the Field, soon fading? But

* So said Dr. Arrowsmith.
in Heaven there are no moveables, Mount Zion is firm.

3. Do the Comforts of this life fully reach and satisfy the Soul? Is it not often uneasy in the midst of 'em? Doth not the Holy Ghost, that miscalls no man, call him Fool, that when he had abundance, bade his Soul take its rest? Can it sleep on these Beds? But in Eternal life, Persons live at the Fountain of Life, where all is sweetest as well as surest and fullest, and they know they shall ever do so.

Having compared Eternal Life with that that is Natural, we'll carry the Comparison to that that is Spiritual.

I grant the life of Faith is excellent, but that of sight excels it.

For, 1. Though Faith be as an Eye, and have a sort of sight, yet it only sees the greatest and best things as at a distance and afar off; it sees as through a glass, and so
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*So Mr. How.

but darkly, and sees * rather the appearances of things than things themselves. But Vision (or the sight in Heaven) is as in the best and fairest light, being most clear, styled a seeing face to face.

2. Though the Eye of Faith doth affect the Heart, yet sight in Heaven causeth the purest and strongest affections; such as are wound up to the highest pin: There Love and Joy are compleat.

3. The Eye of Faith; as it sees but Christ in part, so it not seldom loseth its sight of him: But the sight in Heaven, as it is of him as he is, so it is abiding and permanent.

4. Faith when it discovers to Persons Christ's Excellency, may not always discover their Interest in him: But in Heaven Saints see him as their All and their own.

Eternal Life is now to be considered absolutely: And first, we'll look on some of its choice appendants.

1. Though
1. Though an acute Writer gives it under his hand, that the place of the glorified scarce deserves to come into the description of their Glory; yet we are to take his speech as a comparative one; for neither he nor others think the place inconsiderable. Is it not written of as a Paradise, a higher House, an House not made with hands? A City that hath the best Foundations, whose Builder and Maker God himself is. Are there not in it many, very many Mansions, or places of Settlement? Is it not as the Palace of the King of Glory, which he made from the Foundation of the World, that therein he might display his Glory? Do not some apply to it those lofty expressions by which the New Jerusalem is set forth. And if these be expressive of what shall be on Earth, how Glorious then is Heaven?

2. Is there not there the most noble and amiable Society? (as to
to Creatures) even an innumerable Company of Angels, and a thousand times ten thousand Glorified Souls, all of one mind, and that God's mind all of brave tempers, not one of 'em of a narrow Soul. Those of 'em that on Earth differed, in Heaven are agreed; Calvin and Luther, Ridley and Hooper, Whitgift and Cartwright, Hollingsworth and Eaton, do fully accord, and sweetly embrace each other. There Controversies are determined (and ended) by a convincing light. Let this be weighed, Hath not the Company of one serious Minister (or Christian) been refreshing? What then will all the Company above be?

3. Is it a contemptible (or small) Privileedge to those that are entred on Eternal life, that the Book of the Creatures, and that of Providence, are together with the Ark of the Testament opened to 'em? There wise men that
that were good men, do more excell themselves, than they did here excell Ideots. *Solomon* in all his Knowledge was not to be compared to one of these Blessed ones. Are not the secrets of Nature, and Mysteries of Grace there made manifest? Those passages of Scripture, which are look'd on as knots not to be untyed, shall be made plain. A late worthy Minister a little before he Suffered, told Reverend Ministers that were debating a great Point, he should soon know more than they all.

What is most essential to, and doth constitute Heaven, now follows.

Is it not a pure, perfect, established estate of the Saints conformity to (and Communion with) God.

1. Is not God in Christ (yea, the whole Trinity in Unity) there enjoyed in an immediate way? And are not those Mercies most Mercies, that have most of immediateness
diateness in 'em? Here the Lord is best of All; above he is All in All: The enjoyment of him there, is without such partners, and defects, and opposition, as is here.

Is not having Christ with us in Ordinances sweet? What then will it be to be with him where Ordinances neither are, nor are needed? Hath it not refreshed us to be with one of the Friends of Christ? How refreshing will it be to be with him our dearest Friend, our everlasting Father, our undenying Husband; who hath been, and done, and suffered so much on our behalf? What Heart can it here enter into, to conceive the endearments that will be found, as with and from the onely begotten Son, so in and with the unbegotten Father, and Holy Spirit proceeding, from and equal with both.

2. Is not God in the life that is Eternal enjoyed continually, and without any interruption?
3. Will not God in that life be enjoyed perpetually, and without any cessation? O how sweet is that word Eternity, when Holiness and Happiness are added to it!

Shall not the believing Soul immediately after Death be received into Glory? Shall not the Body be raised to share with the Soul in Glory?

Shall not the persons of the Saints for ever live in the clearest Vision, fullest fruition, and highest affection of the Sovereign, Universal, Original Good, in whom there is all that can be desired, and nothing undesirable?

I will not doubt but all those serious ones who dwell in their serious thoughts on that brief account I have given of Life Eternal, will admire the Rich Grace of God that gives it. May they do so more and more!
The Third Rule of Duty is, They who deserve chiding, should heartily chide themselves, who living where the Path of Eternal Life is shewed, live still in an undervaluing of the offers which Grace makes of it to them among others. Do not many verily judge themselves unworthy of Eternal Life? Do not all do so who take not hold of it?

And, 1. Can they do so whose Hands and Hearts are foul and filthy? Being addicted, if not to Cruelty and Bloodines, as Persecutors are, yet to Gripingness and Covetousness, as Worldlings are?

2. Can any lay hold thereof, whose Hands are not emptyed,

(1) Of an inordinate love to Creatures.

(2.) Of an unwarrantable conceit of, and confidence in their own Righteousness?

An Hand that's fill'd (though with Gold) cannot receive a gift.

3. Can
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3. Can they lay such hold, whose Hands and Hearts are not opened, so that they pant after the Lord and his Grace, that they may close with, and receive a whole Saviour? And give themselves up to him as their Sovereign, and in their places, and to their power act for him. *He that hath not the Son, hath not life,* *i. John 5:12.*

O that Mens Understandings were opened to see the things that concern their Eternal Peace and Prosperity!

O that their wills were opened; that they gave an hearty consent that Christ's Government should be set up in 'em!

O that Men were striving, even to an Agony, to enter the straight Gate!

O that they waited for the Spirits influences to and on 'em!

Be it known, i. If Men miss of Eternal Life, it will no little but 'em to the Heart to see what
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a Prize they have lost, and others obtained; what it cost Christ to procure they should have offers of it, how Honourable the terms propounded to 'em were! What base Lufts they loved!

2. Will not Eternal Death be a dreadful Portion? Is it not dreadful to think of being driven from God's Presence, and tormented from his wrath for ever?

The Fourth Rule of Duty is, Those who are right (and Righteous) Heirs of Eternal Life, should be for getting and keeping good Evidences that they are so.

1. May their Humility be Eminent. The low way (or way of the lowly) leads to Everlasting Rest.

2. May their Conversations be in Heaven!

(1.) Materially; whilst they are doing (and delighting to do) the work of Heaven, Glorifying their Creator, Redeemer, and Sanctifier.

2. Intel-
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(2.) Intellectually; May their Minds and Meditations be on Heaven!

(3.) Affectionately; May they by these Wings soar upwards!

3. May their adherence to, and dependance on Christ, as to his Merit and Spirit, be continual!

What are they but what he makes 'em?

4. May the word Eternal, which is in my Text, be much in their Souls! Is it not the Crown of the Crown of Glory that it is Eternal? And so admits

Of no Conclusion.
Of no Intermission.
Of no Abatement.

May they in their Services and Sufferings much eye Eternity!

O that they who will vouchsafe to read what I have written of the Riches of Grace, would weigh what they read, and wait that
that Grace may work in (and for) ’em as they are reading!

God doth not (and some of them will not) despise the day of small things. Upon their Persons, and their Reading may the Blessing of Rich Grace descend!

FINIS.