

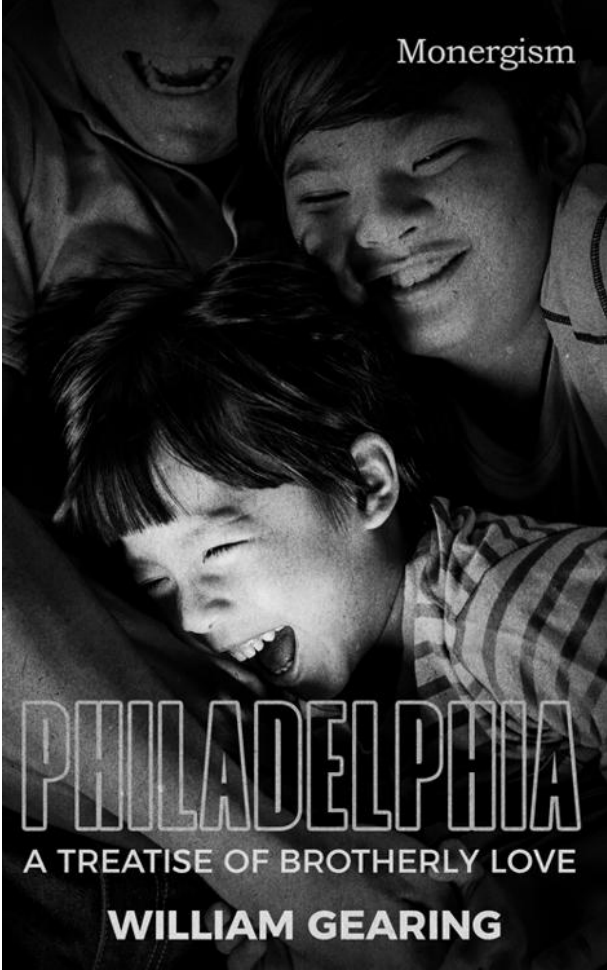


Monergism

PHILADELPHIA

A TREATISE OF BROTHERLY LOVE

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Or a Treatise of Brotherly Love

Showing that we must love all Men: Love the Wicked in general: Love our Enemies: That the Godly must especially love another: And the Reasons of each particular Love. The manner of our Mutual Love; the Dignity, Necessity, Excellency, and Usefulness of Brotherly-Love. That the want of Love, where Love is due, is Hatred, showed in divers particulars. The greatness of the sin of Malice and Hatred; With the Reasons why wicked Men hate the Saints: Together with Cautions against the Sins that break the Bond of Love. Many weighty Questions discussed, and divers Cases cleared.

By William Gearing, Minister of the Word.

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Editor's Note - During the TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G> signifies omitted Hebrew & Greek. Because a majority of readers are not fluent in the original languages; it was thought best to omit, instead of possibly misconstrue; since most original languages are written in antiquated script in the original facsimiles. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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TO THE RIGHT WORSHIPFUL:

Sir John Banks of Ailesford in the County of Kent, Baronet, and to Richard Hampden of Hampden in the County of Buckingham, Esquire; and to the virtuous Ladies, their Wives.

Our Church is not now like Christ's Coat, without Seam; but like Jeroboam's, that was rent into twelve pieces: and the Northern and Southern Poles may as soon meet together, as the wide differencies and diversities of Opinions that are among us, be reconciled. Many men are never at quiet themselves, unless they are at strife with others. Tumultuous Spirits have framed a Church like Pliny's Araphali, all Body and no Head: The seducing Romanists have built another like the Toad-stool, all Head, and no Body. The Brains of many men are Forges for framing new fancies: Schism is the Ship wherein many turbulent Spirits go; the winds that drive it are violent passions; willfulness the Rudder, obstinacy the Anchor. Heretical opinions are like Monsters; they begin with the figure of a man, but end with the form and shape of a Beast, of a Fish, &c. So these begin with God, the true God, but end with monstrous shapes of vain Imaginations. Broiling Spirits do nothing, but fling firebrands, and heap on wood to set Kingdoms in a Combustion. Catelinarians desire to fish in troubled waters, being as much afraid of peace as of the Plague; like Catiline, when they cannot quench the fire (begun in their own houses) with water, they will therefore pull them down, and so quench it, *ipsa ruina incendium extinguere*.

I find the Pedigree of Contention thus deciphered. There was a bastard begotten by Anger, nursed by Pride, and maintained by willful Contradiction, and when they came to give him a name, they bestowed upon him the name of Contention: and as was the Name of the Child, so was his Nature, for as soon as he began to go, he always went backward, like the Sea-Crab. Great pity it is, that such a cross Companion should find harbor in any civil Society, much less in the

Church of God, which ought to be compact together as a City at unity. As the seed of the woman should be at enmity with the Serpent, so should it be at unity with itself. Oh how happy were it if the Schisms and Discords that make music only for Hell, might never be heard in the Church of God more: but I fear as long as the Church of God consisteth of men, and men are subject to divers passions, there will be rents and divisions among us.

Have not we cause to think, that the Lord hath a great controversy with our Nation, which is so full of malicious controversies and contentions, to the dishonor of God, who is Love; of his Gospel, which is a Doctrine of Love and Peace; and of that ancient Law and Message of Love, which he sent unto us from heaven in the beginning, and hath so often renewed since the beginning. If we look upon the rents and breaches, discords, divisions, quarrels, contentions that are between men, and that many times about trifle's; if we consider with what eagerness, bitterness, obstinacy, these are followed; might it not seem, that there had never been a Doctrine of Love and Gospel of peace preached among us? They that are full of carnal mirth, care for none of these things, as it was said of Gallio. It is one special part of our obedience to the Law of Love, that we should with much compassion mourn for these things, that if it be possible, the wrath that is like to fall upon the Land, may be prevented; and withal let us mourn for the danger of many particular Souls, who live without any spark of Christian Love to their Neighbors and Brethren, without which they shall certainly perish: and let us pray for them that their sins may be forgiven them, and that their hearts may be purified in obeying the truth through Faith, unto unfeigned Love of the Brethren.

Satan is an enemy to Union and Love, and especially to the nearest and fastest union: he is a most malicious Spirit and Murderer, and

loveth to break the union of the Spirit, and the bond of peace betwixt man and man. Therefore the nearer any are united and joined together in any bond of Love, the more doth he labor to make a rent and division between them. So he delighteth to rent the Church of Christ, and to separate one member of it from another by Heresy and Schism, to breed difference in judgment, and there upon division of hearts between those that are the professed members of one mystical body of Christ.

How were Paul and Barnabas knit together in Love, and how did they join together as one Soul in the work of the Lord, whereunto they were separated by the Spirit from the rest of the faithful, as appeareth in the holy Story? Yet upon a slight occasion, Satan bred a sharp contention between them, and a separation between these two holy men for a time. So it is his delight to break the nearest and strongest bonds, even the matrimonial tie betwixt man and wife, which are one flesh: between Brethren and Sisters that are of one blood: between the Inhabitants of one Kingdom, one City, one House.

That which cannot endure heat, can least of all endure the greatest heat. Ice that is apt to dissolve at a little warmth, can less endure heat in the highest degree: bring it to the fire, and it soon dissolveth. So the Devil, that hateth Love and Union in general, doth most of all hate, and work against the greatest, nearest, and strongest union.

So long as the Saints are not yet fully fitted and framed together, no wonder though there be differences between them. As stones, so far as they are fitted together, they join and close in one; but if they be but yet in fitting and framing, and the work be but done in part, not in perfection; they will not close in every point. So when Christians are but in part fitly framed together in Christ, they do but in part

close and unite, and there may be differences, until that which is perfect is come, and that which is but in part be done away; for so far as they are not fitly joined together in Christ, so far they are yet carnal, as the Apostle showeth, 1 Cor. 3.1.3. And thus he accounteth them, while envying, strife, and divisions are among them. We must consider that they agree in the main, as they meet in one Foundation and Corner-stone, and are fitly framed together in Christ. So in the main they agree in one mind, and are of one heart. They hold the foundation; they meet in one common Center which is Christ, though they differ somewhat in drawing their Lines. The true members of Christ, though there may be some disproportion between some of them and others, yet they all meet in their Head, and receive one life and spirit from Him.

And whereas (I say) they agree in the main, you must know.

1. That in respect of the Doctrine of Faith, they agree in all those Truths, which are simply and absolutely necessary to Salvation, though they differ sometimes about some of the consequents of these, or about something of less moment; as St. Paul showeth in 1 Cor. 3. that these which hold the foundation of Faith, may build diversely: some Gold, Silver, precious Stones: Some Hay, Straw, Stubble.

2. They all partake of the same main necessary fundamental Graces, Faith unfeigned, Hope, Love, Repentance, &c. though some in a greater, some in a lesser measure. Some have more Dross mixed with their Graces than others. The Corruptions of men are therefore so much the more to be lamented herein, that those who agree in substance, should not only differ, but also quarrel and fall out about Circumstances, join in the foundation, and rent in the frame.

It was a worthy speech of Grynaeus, an Orthodox Divine, who having some intercourse of Letters with Chytraeus, though seeming to differ from him about the Sacrament; he told him in one of his Epistles to this effect, That though they should not see each others faces here in this world, yet he hoped they should meet in heaven, *Ubi Luthero cum Zwingli optime convenit*, where Luther and Zwingli agree exceeding well. They that are so fitly framed together in Christ, as that they are set in a way and state, which shall lead them to a full and perfect agreement in heaven, which is one common Home and Country appointed for them all, should bear in mind Joseph's admonition to his Brethren, when he sent them home to their Fathers house, *Fall not out by the way*, Gen. 45.24. When we come to our Fathers house in Heaven, there shall be no jars, not one cross word pass between us, not an angry look or thought to all eternity. Therefore in our passage thither we should be careful to walk peaceably, and if in all things we cannot be of one mind (which yet we should endeavor by all means) yet should we bear with others in a patient and peaceable manner.

Much honored in the Lord.

The design of this Treatise (which I humbly dedicate to you) is, to provoke men (and especially the Saints) to that Love of one another, which corrupt Nature most strives against, turning all charity aside (as it were) into a private Channel of self-love, which like the Sea, should disperse itself throughout the whole World.

It was a famous Proverb in the primitives times, which now reflecteth infamy upon our times, *Ecce, ut se invicem diligunt Christiani*, See how the Christians love one another! Then fierce contentions, and hatred among Christians, declared men to be no

Christians at all; and can it now consist with any new stamp of Christianity?

Religion is the surest Cement of all Societies, it endeareth them one to another in special sort, it hath its Name of binding men to God, and man to man. But alas! Many there are that think Religion to be no such eye as we pretend; nay they begin to question whether there be any such thing as Religion, or no. We have even lost Religion in questions about Religion, been disputing so long which is the true, that almost we are come to have none at all. The world turns Atheist, as once it turned Arian. It were not possible that sin should grow to that height as it doth, if this were not the cause of it. The Orator said of friendship, that whosoever went to take that from men, went about to take away the Sun out of Heaven; of Religion we may say so indeed, They that would rob us of that, would rob us of our Sun; this were a way to dissolve the Brotherhood between Judah and Israel. God grant that we may be all as the Angels of the Mercy-seat, that turned face to face, and not back to back, like Samson's Foxes, that made nothing but spoil and wast where they went.

I dare not press too far on your patience, but humbly beseech, that you will be pleased to command him, who studieth how he may show himself,

Your most affectionate Servant in the Gospel, William Gearing.

Crausden in Sussex. Octob. 10, 1669

PHILADELPHIA:

OR, A TREATISE OF BROTHERLY LOVE.

For this is the message that ye heard from the beginning, that we should love one another. - 1 John 3.11.

CHAPTER I.

Showeth what is meant by Brother and Neighbor; why we are not commanded to love ourselves, and why the command is to love others instead of others loving us.

SECT. 1.

Saint John had this Eminence of Happiness above the rest of Christ's Disciples, That he was the beloved Disciple. And, as it is said of Lazarus in Heaven, That he lieth in Abraham's Bosom, so our Apostle had this Heaven on Earth, To lean on Christ's Bosom: Who drew such love from Christ, that he became the Apostle of Love. The main Argument of this Epistle, is, This Grace of Love: First, He largely sets forth God's Love to us: God is Love, and Christ is Love; he found it so, when he lay in the Bosom of Christ. Then mainly, he exhorts us to mutual-love; Showing, How Saints should live together like Brethren, and love another. It is no new command that he lays upon them, but that which they had heard before, that they should love one another. The words of the Text, are the first Reason or

Argument to confirm the Truth of the former Proposition; showing, that one main Property of the Children of God, is laid down here in this verse, where we may note;

1. The Substance of this Argument.
2. The Circumstances of this Argument.

The Substance lieth in this, That God hath commanded this duty of Mutual-love towards each other. Now those that are of God, have his law written upon their hearts, which are framed to obey him.

The Circumstances are these.

1. That this Commandment is sent as a message from heaven to earth, from God to man.
2. That it is an ancient message, it is from the beginning.

How it is said, to be from the beginning, seemeth somewhat doubtful. There are diverse interpretations of this word [beginning.]

1. Some understand it from the beginning of the publishing of the Law in Mount Sinai, delivered to the Ancients by Moses, in an open and solemn manner, which is a Law of Love, and commandeth us, to love our Neighbors as ourselves.
2. Others understand it from the beginning of Christ's preaching of the Gospel, and the Apostles immediately after him, This being the great commandment that Christ laid upon his Disciples, A new Commandment I give unto you, that ye love one another, Joh. 13.34. And again, that which the Apostles laid upon all the Saints: Some understand it, from the delivery of the Gospel unto these Christians, to whom the Apostle here writeth. But

3. By the Beginning may be understood from the creation of Man. The law of nature stamped upon men's hearts in the first creation, dictateth to us, that we ought to love one another. There may be some reason given, to prove this sense to be very probable; for in the next words, this reason is amplified, by an example of the contrary sin, Not as Cain, who was of the wicked one, and slew his brother, &c. So that it may seem, that as he allegeth a contrary Example, whereby this commandment of Love was fearfully broken, so he may have this meaning, That the commandment of Love, which was transgressed by Cain near the beginning of the world (he being the first man that ever was born of a woman) was delivered in the beginning of the world, before this transgression of Cain.

OBJECT. But it may be objected, that St. John saith to these Christians to whom he writeth, ye have heard it from the beginning: How could those that then lived hear this in the beginning of the world?

SOL. It may be understood thus, That the Apostle may (as it were) comprehend the whole body of Mankind together, that lived in several ages, and so that which those that lived in the beginning, heard for their, own use, and the use of all Mankind, may be said to be spoken to all from the beginning. Or thus — Ye have heard it from the beginning, that is, Ye have heard it as an ancient message delivered in the beginning, and not as a new message or commandment. Howsoever, it is true every way. This Law of Love was delivered in the beginning of the world: It was delivered also in the beginning of that open and solemn publication of the Law in Mount Sinai; it was delivered in the beginning of the preaching of the Gospel after our Savior's coming in the flesh, That we should love one another.

Of Love I shall speak all along this Treatise: We are here to inquire what is meant, by one another.

1. Some by [one another] include the Angels; but the Scripture usually sets forth the Object of our Love by two terms;

Our Brother & Neighbor.

By Brother is usually meant the Saints, who are all born of God, therefore Brethren. Godly men are said to be Brethren

1. In respect of Adoption, God hath adopted them all to be his children, they have one Father who hath begotten them, they have all the spirit of Adoption given to them, whereby they cry Abba, Father: that is, Father, Father. It is doubled, to show, that God is our Father, both by Creation, and by Adoption. Therefore the Saints are brethren to Christ; He is not ashamed to call them brethren, Heb. 2.12. Go tell my brethren, and say unto them, &c. The reason is given in the message, I ascend unto my father, and your father, and to my God, and your God. Words as full of comfort, as the sea of Water, or the Sun of Light. [My brethren] What a loving compellation is this, to hear Christ call a poor creature, my brother? O blessed Union in a most happy Correlation!

2. In regard of their participation of one and the same divine nature: all saints have the same image of God upon them, as the same image of the King is stamped upon all his coin: every one of them are alike in holiness and righteousness; hence they mutually love one another.

3. In respect of their Communion of the same privileges: They are all elected of God the Father, redeemed by Christ; they are all Temples of the Holy Ghost: they are all people of the Covenant: they are all reconciled: they all have grace: they are all Vessels of Mercy:

Everyone (as Solomon) is a Jedidiah, the beloved of the Lord himself: God loveth them all alike in Christ. What privilege hath David above a converted Gentile; John the beloved Disciple, above a converted Publican, in point of spiritual Sonship?

4. In respect of Participation of one and the same Inheritance: Heaven is every particular saints eternal Inheritance; and God is every particular saint's eternal reward. Though Christ be the sole Heir of Heaven and Earth, yet he would not be the sole Heir, but will have all his brethren to be partakers of the same Inheritance, Rom. 8.17. They are joint-heirs with Christ: He maketh them all Kings to reign with him in glory.

5. They are called Brethren, to show, how saints ought to carry themselves each to other, even as brothers do, and ought to do, viz. to love as brethren. 1 Pet. 3.8, 9. to converse together, to accompany each other, to counsel one another for their mutual good, and to perform all offices of love and kindness to each other. It is an excellent saying of Clemens of Alexandria, If the spiritual man be in us, our Humanity is Fraternity; what then is our Fraternity? It is raised to that which hath no name to express it: The union of the saints in Heaven, is beyond the union of Fraternity. This which is of Grace is of the same nature.

By Neighbor, we are to understand one whom St. Paul calleth <H&G>, proximum, Rom. 13.9. one that is near unto thee, and verse. 8. <H&G>, another, any other besides thyself, whether near to thee, or afar off, whether friend or adversary, whether familiar or stranger, whether of thy kindred or alliance, or neither; whether believer or unbeliever. In a word, any one whosoever, that in any respect whatsoever standeth in need of thy prayers or charitable deeds, or that showeth any kind of charity unto thee, he is thy Neighbor. So

our Savior plainly informs us, by the Parable of the wounded traveler, Luk. 10. relieved by the Samaritan that passed by. Brother, is a word more narrow than Neighbor: Brother implieth only the Saints: Neighbor implieth Mankind: Strangers and enemies will come under this term of Neighbor, as I shall show.

SECT. 2.

QUEST. 1. But why is it nowhere expressly commanded to love ourselves? We are commanded to love one another: Thou art commanded to love thy Neighbor, but not expressly, to love thyself.

RESP. 1. Because it is superfluous to exhort men to love themselves? Men are naturally too prone to self-love: their self-love, like Pharaoh's lean kine swalloweth up love to the Saints, and love to others: every man is apt to look to his own things; the most part, and the Strength of men's affections cleave to themselves: how many churlish Nabal's be there in the world, that in their hearts answer Christ in his Saints, as he did David, when he came to him for relief; Shall I take my bread, and my wine, and my flesh, which I have provided for my shearers, and give to men that I know not? Self-love makes us haters of one another, envious to one another; self-love shuts up our Bowels of Compassion from others.

RESP. 2. Because we have a command to love ourselves, in that the Lord commandeth us, to love our Neighbor as ourselves: love to ourselves, is included in this love to others. Our love to ourselves, must be the rule and measure of our love to others. In loving others, we love ourselves; he that loveth the Saints most, loveth himself best.

QUEST. 2. Why is it not said here, That we should be beloved of one another, as well as that we should love one another?

RESP. 1. To love another is thine own grace; that another loveth thee, it is not thine, but his grace.

RESP. 2. Thou mayest the better assure thyself that thou art godly, by thy love to the Saints, and not by their love to thee. That I love a child of God, I may be certain of it; but that I am beloved of others is uncertain. Judas was a Disciple in show, but a Devil in heart. Again, others may love thee, and may think well, and hope well of thee; yet if thou dost not love them; if thou lovest not the Saints that love thee; thou mayest perish for all their love to thee.

RESP. 3. Because thou shalt be beloved of others, if thou lovest them: Nothing will draw out love sooner than love itself.

CHAPTER II.

Showeth that the Commandment of Love is a message sent from
Heaven to Earth.

From the former Circumstance in this text, note this point of Doctrine.

OBSERV. That the Commandment of love, is a message sent from heaven to earth, from God to man: Which is to be understood of the whole word of God, and especially of the Doctrine of mutual and brotherly-love, between men and men. Sin set man against God, and God against man. God sent a message of Love and Reconciliation unto man, between himself and man in his Gospel, offering peace and love to man by his Son: on the other side sin made a breach

between man: God sent a message of Love from heaven also unto men, that those breaches should be made up, and that they should join together in a holy and brotherly-love.

God's Ministers are Messengers, sent of God with a message of love, with a message, offering love from God to man, and requiring Love from man to God; and on the other hand, requiring Love between man and man: so the name of the Apostles signifieth men sent on a message. Christ being ascended up into heaven, sent them about the world with a message of Love, offering Love, and commanding Love: These Messengers of Christ found the world fighting against God, and to be hateful, and hating one another, and so delivered a message of Love unto them from God.

Now as in other messages, so in this, ye may see;

1. The Person from whom it is sent.
2. The Messengers by whom it is sent.
3. The Message itself it is sent.
4. The Persons to whom it is sent.

1. The Person who sent this message, is the great God, who being full of glory and blessedness, accompanied with so many thousands of glorious Angels, who were knit together in Love to him, and to each other; among whom was not the least jarr, nor anything that was offensive to any of them: He (I say) pitied the misery of Mankind, whom he saw full of rents and divisions, tormented with malice and rage against each other, vexing themselves and others; and so out of his love and compassion sent this message unto them.

2. The Messengers by whom it was sent, they have been diverse in several ages: first the Patriarchs before the Flood: Ye read of Enoch's prophecy mentioned by St. Jude, who was the seventh from Adam, and was before the Flood. Ye find Noah a preacher of righteousness before the Flood, as St. Peter noteth: and Lamech the Father of Noah (not he that was of Cain's posterity) seemeth to have had the spirit of Prophecy, & to have revealed the Lord's Counsel communicated to him unto the Church; and therefore he gave a significant name to his Son, calling him Noah, which signifieth Rest, because he should give them rest from the toil of their hands, concerning the earth which the Lord hath cursed. He should be left to propagate the Church in that general deluge and desolation. So I am persuaded, that the Lord did by Adam and other holy men, reveal his counsel, and send messages to the world, according to his will.

After the Flood, there were Shem, Abraham, Isaac, Jacob, &c. then Moses, and the Prophets in several ages: and in special, John the Baptist, who was sent as a peculiar Messenger before the face of Christ. Then came Christ Jesus, who was the principal Messenger, and Angel of the Covenant. But he differeth from all others, in that he did both send this message, and was sent of this message. As he was God, and one of the Persons of the blessed Trinity, so he did send this message: as he took upon him, the office of a Mediator and Messenger between God and man, so he was sent of this message, and came preaching Love among men. Then were his Apostles sent out by him unto all the world, to deliver a message of Love from him unto them; after them, Pastors and Teachers to the end of the world. Of these Messengers, some had this message from God, immediately revealed to them by his Spirit, as the Patriarchs, Prophets, and Apostles, who were immediately inspired: some (as it were) at the second hand, as the Priests and Levites before our Savior's coming; and Pastors and Teachers since: who understanding the mind of the

Lord by his word, do deliver his message to the world: yet so, that even these also (as many of them as are faithful) have the assistance of the Spirit more or less, opening the Mysteries and Counsels of God unto them, and enabling them to deliver his message unto his people.

3. The Persons to whom this message is sent, are those to whom his word is preached; and among these, even we, who at this day are made partakers of this precious word of God. And as St. Paul spake, Act. 13.26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent: so say I to you that are baptized, and hear the Gospel, to you is this message of Love sent from Heaven.

4. Consider the Message: It is a Message of Love; it requireth all that will enjoy the sweetness, comfort, and fruit of his saving-love, to embrace others in love, and out of a feeling of his Love, to do the duties of Love, which his word requireth at their hands, both to Him and others.

CHAPTER III.

An Exhortation to yield obedience to this message of God.

USE. 1. Then be exhorted to yield obedience to this message of God; remember that this Commandment of brotherly-love is to be obeyed as a message sent from God; therefore think not in thine heart, such a one never deserved any love at my hands, why should I love him?

But rather consider with thyself, God hath sent me a message, wherein he bids me love him. When Haman heard it was the Kings pleasure, that he should honor Mordecai whom he meant to have hanged, he durst not but do it. Hath the King of heaven sent to us, to love our Brethren; yea, to love our enemies, surely we must bring our hearts to it, else we shall have no evidence to our Souls that we are the children of God, Who is Love.

Thou wilt say perhaps, that he hath given thee cause to hate him: oh then remember that God hath sent thee a message, that thou oughtest to love him: Can the wrongs that he hath done thee, discharge thee of that obedience which thou owest to the Lord's message and commandment? Can any enemy give thee sufficient cause to disobey the Lord's commandment? None can free a man from owing obedience to the lawful commands of lawful Authority: but some higher Authority, the Supreme and highest Authority, commandeth thee to love thy Brethren, Neighbors, and enemies, all whomsoever, though not all in the same degree. Now the wrongs of any of these can by no means discharge thee from that bond of Love, which the Authority of God layeth upon thee.

It is not enough to rule the tongue or hands, and to abstain from open wrongs in word or deed, and in the meantime, to carry a bitter Spirit in our breasts against others: Nay it is not enough to carry our affections upon terms of indifferency and neutrality, so as neither to love nor hate, as some men may flatter themselves, and think they do well enough, if they do not hate them, though they do not love them. As Balak said to Balaam concerning the Israelites, neither bless them at all, nor curse them at all; since he could not persuade him to curse them, he would fain have had him not to bless them, but to carry himself indifferently betwixt him and them; so many men, because they are forbidden malice and revenge, do think they do well, if they

abstain from these, albeit they bear no love to their Neighbor in their hearts, especially if he be one that hath wronged them. But this is not enough, the Lord hath sent thee a message that thou shouldst love thy Neighbor. Oh then, labor to get the Spirit of Love and Power, and of a sound mind, to frame thy heart to love others, because thou findest, that God hath loved thee, and commanded thee to love thy Brethren, and thine enemies; then thou wilt not think how ill such and such persons have deserved thy love.

CHAPTER IV.

Showeth that they are contrary to God, that carry messages between men, that tend to the over-throw of Love: and likewise how hardly men are brought to unfeigned Love to each other.

USE. 2. Inasmuch as the Lord hath sent a message of love unto men, this showeth, That they are contrary unto God, who carry messages between men, that tend to the overthrow of love, and breeding of ill-will and malice between men and men. These cross the message of God, which is a commandment of love betwixt man and man: they think to get some carnal love from others towards themselves, by seeking to alienate their hearts from others. But let all take heed, how they go about to separate those whom God would have to be joined together in love.

USE. 3. This point showeth, how hardly men are brought to unfeigned love toward each other: Men are so alienated from this duty of Christian-love, that the God of Love sendeth a message of

Love from Heaven to bring them to it, and to incline their hearts to love. It is a sign that men are much bent upon Enmity and Variance, when a King is fain to send an Embassage of Love & Peace unto them, from a far country to set them agreed: So it is a sign, that men are much alienated from Christian-Love, and inclined to the contrary, when the King of kings seeth cause to send a message from heaven to earth, to unite them to each other in Love.

All that live under the Gospel, profess one Faith, partake of one Baptism, eat and drink all at one Table of the Lord, &c. Yet all this will not bring them truly, to embrace each other in Christian-Love: But God seeth there is need to send a message of Love from heaven to earth, to unite them together.

CHAPTER V.

Showeth that the Commandment of Love was from the beginning;
and how it was from the beginning.

Having considered the first Circumstance, I come to the second, which showeth the Antiquity of this Doctrine of Love: it was from the beginning: whence I observe.

OBSERV. That the Commandment of Love is from the beginning. It is true, we do not find, that it was in express words given in command at the beginning of the world: I mean, we do not find any Record in the Word mentioning any such express Command of Love delivered in the beginning; but it is certain, that such a command

was given; for otherwise, Cain had not been guilty, when he did so notoriously transgress the Law of Love, in hating and murdering his Brother; for where no Law is, there is no Transgression. But it is manifest, that Cain did grievously transgress, as appeareth, by the wrath of God against him, by his arraignment and punishment of him; therefore there was a Law of Love given in the beginning; against which this man, that was the first man born of a woman, offended grievously; and for which he was severely punished.

Now it is out of Question, That it was written in Adam's heart before his Fall; for it was a special part of that holy Image of God in him.— But then it may be said, that this Image of God was lost by the Fall, and so the Law of Love, as well as other parts of holiness, was blotted out of his heart.— I answer, that though it were blotted out of his heart, yet I do not believe it was blotted out of his head and understanding, but that still he retained a knowledge of this duty, although his heart was now so corrupted, and his affections so perverted and disordered, that he could not frame his heart to obey this Law of Love: He had lost that inclination to entire and perfect Love, which he had by Creation, and by which he resembled God, who is Love. But howsoever, the writing the Law in the heart of Adam at his Creation, or the remaining of this Law in the mind and understanding of Adam, I conceive not to be meant here by this message of God sent to men, and requiring them to love each other; for that was not *lex tradita, sed insculpta*, not a Law delivered by way of message, but a Law engraven, and a Character of Love imprinted in the mind of Adam: But this spoken of here, is the delivery of a Law, as a message sent from God to man.

Therefore I conceive, That this Law of Love was by the Spirit of God revealed to Adam, and to other holy men, who were stirred up of God to teach and deliver it unto men, and to propagate this Doctrine of

Brotherly-love, as men multiplied and increased upon the earth. So it appeareth, in that soon after the the Fall; the Doctrine of the Gospel and Salvation by Jesus Christ, was delivered to Adam, as a gracious message of Life. Now this was the Doctrine of Faith, and the Doctrine of Faith and Love are inseparable, and always go together, as the Graces of Faith and Love are always joined. For in Christ, who is promised in the Gospel, not only God is reconciled to man, but also man is knit to man in Love. So ye may see how these two are joined together as it were in one commandment, 1 Joh. 3.23. This is his Commandment, that we believe in his son Jesus Christ, and love one another as he gave us commandment. So that the Doctrine of the Gospel commanding Faith, is but an imperfect Law, if it be not joined with the commandment of Love.

The commandment of Faith and Love together, make up a complete Law: Therefore I doubt not, but as the one, so the other also was delivered in the Beginning. Abraham knew this well, who lived long before the Law was published on mount Sinai, and therefore he walked in Love, and labored to cherish Love, and to prevent the breach of Love, and thereupon saith to Lot, I pray thee let there be no strife between me and thee, for we are brethren: So it appeareth likewise by his carriages in other cases. And it must needs be so, for the same way of Salvation for the Substance is, and hath ever been opened and showed unto men: The same good works are ordained for the people of God to walk in throughout all ages, therefore they must have the same rule to walk by in all ages. Now Love and the Fruits of Love is the Substance of the Law, therefore this was from the Beginning.

CHAPTER VI.

The Antiquity of this Law of Love showeth the excellency of it, as being a fundamental Law.

USE. 1. This showeth the Excellency of the Law of Love, and of the Duty of Love commanded in this Law; It is ancient, it is from the beginning. Ancient Laws are fundamental Laws, and ought especially to be regarded and observed. That Law of Ceremonies delivered to Moses, and by him to the people of Israel, was a new Law in comparison of this, and therefore it was no fundamental Law of the Church of God, and so it was abrogated in the fullness of time; but this Law of Love is both an ancient Law from the beginning, and so a fundamental Law of the Church of God, without which the Church cannot stand; for if Love be taken away, there can be no Church. Therefore men do little consider what they do, when they allow themselves in the neglect of Christian-Love, and in the duties thereof. They sin against a most ancient and fundamental Law, without which the Church of God cannot stand. Malice, Hatred, want of Love, is a sin against the foundation of Obedience and Holiness.

As there be fundamental Errors, viz. Errors against the foundation of Faith, so there be (as it were) fundamental sins, sins against the fundamental Law of Love. Every failing in the duties of Love is a sin against this Law; but the want of Christian-Love, and the nourishing of Malice and Enmity in the heart, are more directly against this ancient and fundamental Law. This Law of Love, then being an ancient and fundamental Law, delivered from the beginning, doth commend unto us the excellency of Christian and Brotherly-Love, and show the odiousness of the contrary sin. None can rest upon Christ, the Foundation and Corner-Stone of the Church, which hath not this fundamental Law of Love written in his heart, which hath

not his heart inclined to Love. Therefore St. Paul saith, That the Tongues of men and Angels, faith to remove mountains, abundance of knowledge; all these, if a man had them without Love, cannot profit: no, though a man should give all his goods also to the poor, and his body to the fire; and why? Because he wanteth a fundamental and principal Grace, required in this fundamental and ancient Law; the want whereof proveth him not to be grounded nor built upon Christ, the Foundation and Corner-Stone of the Church, because he hath not the Spirit of Love which is in Christ. How should this move every one of us then, to search our hearts diligently, lest any Lees or Dregs of Malice should settle there, lest (as the Apostle saith) any root of bitterness should remain there, and spring up in us. How should it move us, to purge out all affections contrary unto Love.

CHAPTER VII.

Showeth that no injuries that men do unto us, should make us think ourselves discharged from the duty of love towards them; it likewise showeth what mighty numbers of offenders shall be arraigned, and indicted at the last day for the breach of this ancient Law.

USE. 2. Seeing this Commandment of Love was from the beginning, it should teach us, That no injuries which men have done, or can do against us, should make us think ourselves discharged from the duty of Love towards them. This Law of Love, pleadeth prescription against all such wrongs and injuries whatsoever. It was before them, and it is to take place before them, and against them all. The Law of Love which is so ancient, even from the beginning, should cause us to

walk in Love, and to do the offices of Love, above all those new injuries which men have done us, or may do us. These should not prevail so to draw us to Malice and Hatred, or to extinguish Love in us, as that should to beget and increase Love.

The Apostle disputing about the Law and the Gospel in the Epistle to the Galatians, saith, That the Law, as it was published by Moses, being four hundred years after the Promise of the Gospel given to Abraham, could not disannul that Promise, and make it of none effect: much less can any injuries disannul this law of Love, which is many thousand years more ancient than any injury which we have received: therefore still this ancient Law standeth in force, and bindeth us to love even those who do most of all wrong and provoke us. Is it not then a most unchristian thing, when men cannot lay down old enmities, nor purge out old grudges, nor forgive old injuries? Are any so old as this most ancient law of Love, which is from the beginning? There is a wicked hereditary enmity between some Families and Kindreds, which descendeth from father to son, &c. and they will not give it over, because it is so ancient: What if it were Five hundred years old? Yet this law of Love, which is above Five thousand years old, since the delivery of it to Mankind, should prevail so far with us, as to make us forget them, and to walk in Love.

USE. 3. The Antiquity of this law of Love, should cause us to consider of that great Day of the Lord, which shall be in the end of Time, even at the end of the world; when all the breaches of this law (not being blotted out by repentance) that have been from the beginning, are now, and shall be to the end of the world, shall be punished with everlasting vengeance. Oh the innumerable Transgressions against this law in all ages, which then shall be called to account, and brought to the Barr of the highest Tribunal, even before the judgment Seat of Christ! Oh the horrible murders, massacres,

cruelties, oppressions, extortions, thefts, rapes, persecutions, tyrannies of Princes and States, malicious plots and practices, contentious courses, wrongs, injuries; and (among the rest) those bloody Wars, and destroying of Nations with fire and sword; which, if they be not lawfully undertaken, and lawfully managed, are to be accounted among the most notorious breaches of this royal and most ancient Law: and beside these, all fraudulent and unjust dealings; together with other things of like nature.

What mighty numbers of notorious Offenders, shall then be arraigned and indicted for the breach of this ancient Law, which was from the beginning? What numberless Catalogues, and huge Bills of Offences against this Law, shall then be brought to Trial? The thought of this, might make men's hearts to shake, and their knees to smite together, as Belshazzar's did: If we consider, That as he saw an hand miraculously writing his Doom upon the wall; so the hand of God hath written, and doth write all these Offences in the Tables of men's Consciences, where they shall stand recorded until the last day; unless in those, who have washed out this Hand-writing, by the Blood of Christ sprinkled by Faith, joined with unfeigned Repentance, and Reformation of Heart and Life.

How should we bewail the fearful Transgressions against this most ancient and sacred Law, committed now among ourselves, to whom the Gospel of Love and Peace is preached; in which Gospel, the Lord Jesus Christ, the Prince of Peace, hath especially, as in his last Testament bequeathed Peace, and commended Love unto us; I say in this Testament sealed with his own most precious blood, which he shed in Love towards us, to make Peace between God and us, That so we might be at peace among ourselves.

CHAPTER VIII.

I come now to the main thing in my Text, and that is Christian-Love:

And thence shall observe;

SECT. 1.

OBSERV. That it is the message and solemn charge of God and Christ, That Christians should love one another. It is not an Arbitrary thing, That we should love one another, but the Command of God; a great Command, and that which is joined to believing in his Son Jesus Christ, 1 Joh. 3.23. The one is as truly necessary to Salvation as the other. Let men talk of Believing (while they will) on the Son of God; yet if they have no Love one to another, Their Faith is a dead Faith; because God stands much upon this, To have his people live together in Love: At the beginning of the verse he saith, it is his Commandment, and at the end of the verse he saith, he gave us Commandment. It is also observable, that he saith of the Commandment of Love, he gave us that Commandment: It is a gift; we should not only submit to it, as being bound by the Authority of it; but we should open our hearts to it, and cheerfully embrace it, as a Gift from God.

Love is an affection of the Heart, arising out of an Apprehension of God's Love to us, and embracing others in the Lord, 1 Joh. 4.11. If God so loved us, we ought also to love another. He showeth, whence this spiritual love springeth, even from an Apprehension of God's Love to us. Now from this Love to God, ariseth our Love to others. Ver. 20. If a man say, he loveth God, and hateth his brother, he is a

Liar; and ver. 21. This Commandment have we from him, that he who loveth God, love his brother also. So that, as our Love to God ariseth from God's Love to us; so this spiritual Love to men ariseth, both from God's Love to us, and our Love to God. And it is in the Lord: True spiritual Love, carrieth a respect to God, and not so much to outward things. It loveth others, either with respect to God's Graces in them, or with respect to God's Command; either, because God hath put his likeness upon them; or because God hath commanded them to love them. In the former respect, this Love embraceth the Godly: in the second, All men; because God hath commanded us to love all, under the name of our Neighbor: For that answer of Savior to the question, (Who is my Neighbor?) is applicable to any. And Christ, who speaketh peremptorily, [I say unto you, Love your enemies] excludeth none.

Now that this Love is sound, only in the sanctified Soul, is easily proved by the Description itself; for it ariseth from an apprehension of God's Love to us. Now wheresoever this is rightly apprehended, there is some degree of Sanctification, and the heart is in some measure purified. For God's Love is apprehended by a sound Faith, and a sound Faith purifieth the heart: Yea the Love of God prevaieth so far, as to bring the heart, out of Love with Sin, and so to purge and cleanse out those sinful dispositions and affections of the heart, which are contrary to the Love of God; and so purifieth the heart.

A new commandment I give unto you, saith our Savior to his Disciples, That ye love one another; as I have loved you, that ye also love one another, Joh. 13.34. This is my Commandment, that ye love one another, as I have loved you, Joh. 15.12.

SECT. 2.

There are two remarkable things, about this: Christ calleth it a new Commandment, and he calleth it his Commandment.

He calleth it a new Commandment for these reasons.

1. Because it is given after a new manner. The Law commandeth us to love our Neighbor as ourselves. Where our Love to ourselves, is the Rule of our Love to our Neighbor. But Christ in his Gospel commandeth us to love one another, sicut ego dilexi vos, as I have loved you, saith he: We must Love each other even as he hath loved us. Where Christ's Love to us must be the Rule and Measure of our Love to the Saints, and to all men.

The Law saith, Thou shalt love thy Neighbor: Christ extends it further, and saith, Thou shalt love thy very Enemies.

Our Love must be, like the Sun in the Firmament, that shineth upon the Good and the Bad. Our Love (like the Clouds) must drop on the barren Heath, as well as upon the rich and fruitful Soil. We must do good to them that do us evil, bless them that curse us.

2. It is called new in respect of the excellency of this Grace, and so it is a Hebraism: It was the Hebrew custom to call excellent things, new: quia nova, aut sunt, aut videntur meliora quàm vetera; because new things, either are, or seem to be better than old. As if our Savior had said, Many a Commandment have I delivered unto you, but this is instead of all; Love one another. Love will make you to keep all the other. Love is the fulfilling of the Law.

3. It is called new, as Maldonado thinketh, not because it is a new command, or delivered in a new manner, but because our Savior commendeth this above all, and commandeth and presseth it to his Disciples, as if it were a new command brought from heaven; as if

they never heard of such Truth before, Love one another. Novitas respicit studium diligendi, non mandatum.

4. It is called a new Commandment, as the Gospel is called a New Testament.

5. Because it must be renewed every day; We must love, and yet moreover we must pay this this debt of Love continually, and yet still stand in debt.

Christ calleth it his Command for two reasons.

1. Because among all the Commands of the Moral Law, he presseth this most of all; As if he had said, Moses from God commandeth you many things, I command this, Love ye one another: This is the Royal Law, which ye must obey.

2. Because he is most delighted in it: It is the joy of Christ, when he seeth Brethren to dwell together in Love and Unity. Psal. 133.1. It is like the precious Ointment of Aaron; How sweet was that? It is like the Dew of Hermon; How fruitful is that? For there the Lord commandeth his Blessing, even Life for evermore. Eternal Life is the Crown; the Reward, the blessing of Brotherly Love: How pleasant, how comely is that?

This is one of those weightier things of the Law, which our Savior speaks of Mat. 23. Yea, the weight of the Law lieth upon it, as it were: For the Law is fulfilled by Love; not excluding Faith, but presupposing it. This is the order, first Faith, secondly Love to God, thirdly Love to man. Faith apprehendeth God's Love to us in Christ, God's Love apprehended by Faith, makes us love God: Our Love to God maketh us to love our Neighbor. And where this Order is not framed in the Heart and Soul, there is no right orderly frame of

Holiness; but mere disorder and confusion. There may be some confused motions now and then, towards heavenly things, and some disordered purposes to lead a new life; but there is not Christ formed in the heart, nor holiness framed there, nor Kingdom of Christ set up there; nor Image of God imprinted there; nor the Law of God written there.

CHAPTER IX.

Showeth that we must love all men; where we are to observe the differences of Love

In the prosecution of this point, I will handle these four Conclusions: 1. I shall show, that we must love all men. 2. That Godly men must love even the wicked. 3. That Godly men must love even their very Enemies. 4. That the Godly must especially love one another.

1. That we must love all men.

Here first, let us observe these Differences of Love.

1. There is a Love of Pity and Compassion. This Love is due to all men, good and bad who are in misery. This will make thee weep with them that weep, not shedding the tears of a Crocodile, as Ishmael the Son of Nethaniah did, Jer. 41.6. But rather of our Savior, who not only raised Lazarus, but also wept over him, to make it appear how he loved him. Joh. 11.35. The Jews said, Oh how he loved him! He that is a man of much natural affection, will be kindly affectioned

with Brotherly-Love, for where there is no Bowels of Compassion, there can be no true love either of Man or of God.

True Love to any is manifested, chiefly to their Souls. Dost thou see men to go on in sin, and in a desperate neglect, not to regard the Salvation of their own Souls; then mourn for them, being moved with the consideration, into what misery these wretched Creatures are like to plunge themselves in. Seest thou a vain Sensualist spend his days in the eager pursuit of carnal delights, never considering his latter end, mourn for his Sorrows hereafter. Seest thou a Neighbor drunk, or hearest thy Friend swear and curse, let thy heart pity him. Alas poor Soul! What will he do when Christ cometh to judgment? Poor wretch! Methinks I see him weeping and wailing, and wringing his hands, although now he spend his days in mirth and jollity. This Love was in Christ towards the wicked Jews, Luk. 19.41. For even in his Triumph, when the people was making great joy, he then wept over Jerusalem. This was the burden of his Lamentation; O Jerusalem, that thou hadst known in this thy day the things that belong unto thy peace; but now they are hidden from thine eyes. O Jerusalem, thou that now triumphest, I cannot but weep, when I consider how the things of thy peace are going, and thy fearful destruction is hanging over thee; the sword of God's vengeance is drawn out against; thee. So when thou seest any wicked man, merry and jovial, pity him, O poor wretch! Thou that art so merry now, O that thou knewest the things that belong unto thy peace, before they be hid from thee: I do even see how the sword of Divine Wrath hangeth over thine head, and thy Damnation slumbereth not.

This Love of Compassion was in David, Rivers of tears (saith he) run down mine eyes, because men keep not thy Law. I mourn when I see wicked men to be jolly in their sins. So St. Paul saith, There are some

of whom I tell you weeping, that are enemies to the Cross of Christ, whose end is destruction.

2. There is a Love of mercy and help, due to all in their Afflictions. This is plainly showed by the parable of the good Samaritan. The wounded man was not his Companion; he found him in misery by chance as he was passing by the way-side, whether he were Jew, or Gentile, or Stranger, this Samaritan did comfort him, relieve him, and took great care to recover him. See what use our Savior made of this, Go, do thou likewise the same. Dost thou see a man in misery, be not like the Priest, and the merciless Levite, but be a good Samaritan to him, speak comfortably to him; and let thy heart join with thy tongue, and thy hand with thy heart; be as ready to do good, as to wish well to him, that he may bless God in thee, and for thee. If thou canst not do all thou wouldst, yet be willing to do all thou canst, and where thou canst do no more, turn thy wishes into prayers; and from prayer conclude for those that are Godly, My God shall supply all your need, according to his riches in Glory by Jesus Christ.

Suppose a wicked man is in misery, and it is in thy power to help him; yet give something humanitati, if not homini. The Sun shineth upon the good and the bad; the Clouds water both, the Creatures tell thee what thou shouldst do. A good man (saith Solomon) is merciful to his beast; then much more, will a good man be merciful to a man in misery. In the Law God ordained, that if a man did see his Enemies Ox or Ass in a ditch or pit, he should help him out. Doth God take care for Oxen and for Asses, and not much more for men? Remember, Dives is tormented in Hell for his hard-heartedness towards distressed Lazarus.

3. The Love of Courtesy and Gentleness. We owe Kindness and Gentleness to all men; This is a Fruit of the Spirit. A surly, dogged,

harsh temper is unbeseeming a Christian: such persons are more fit to be Monks and Anchores than Christians. God himself is said to be a God of a great Kindness; so must his children be. A gentle Spirit puts forth itself to all gentle and courteous behavior; drawing affection and delight from others. See how sweetly our Savior carried himself towards all. When the man came in, not having the Wedding-garment, Friend, (saith he) how camest thou in hither? It is Parabolical indeed, but yet our Savior showeth, with what gentleness, courtesy and kindness, he carried himself.

Some there are indeed that turn Love into Complements, and affected Phrases and Gesticulations; that will make great Protestations of Love and Kindness, when their heart is not with you, Prov. 23.7. Such a one will say, he is your servant, at your command, he will kiss your hand, or the hem of your Garment, but it is with the kiss of a Joab or a Judas; he carrieth two Faces under one Hood: but the true Christian is little in Circumstances, but striveth to abound in the Substance of Love. David and Jonathan contended together in weeping, not in crying [Your Servant Sir] in real friendship, not in empty words. It cannot be denied, but some Ceremonies, that is, outward Expression in the very Gestures and Countenances of Friends will thrust in with true Love; not so much for Love-sake, as for respect, the witness and acknowledgment of desert, which is the Ground, Nurse and Guardian of Love: Therefore Love makes no difference between affected Complements, and downright rudeness, but shunneth both alike, that it may neither waste Complements, nor neglect that respect which Civility, Modesty and Religion require, as a part of the debt of Love. But to be a Master of the Art of Ceremonies (as one saith) and to assert such a necessity of them, as to exceed in their use; as it favoureth not of a simple sincere ingenuous Spirit, so it sets the Teeth of true Love on edge: The

Christian's main care should be to love, not in word or tongue, but in deed and in truth.

4. There is the Love of Familiarity and Friendship. This we owe not to all, but to the Saints. As the School-men say of God, There is Amor in Deo, erga omnes, non amicitia, God loveth all, but God saith not to everyone, You are my Friends, but only to the Godly. In this respect he saith, Esau have I hated, Jacob have I loved; Jacob is my Friend, whom I love with my special Love. So there may be in the Godly, Love to the wicked, but not Friendship and Familiarity. The wise man saith, Walk not with the froward, for thou thyself shalt learn frowardness; Wicked men will defile the Godly, by intimate and constant Communion. Israel must not marry with Ashdod; no Canaanite or Gibeonite must be of the Communion of Saints. What Fellowship hath a Member of Christ with the Children of Belial? Yet I shall show you how we are to love the wicked, hereafter.

CHAPTER X.

Sets down five reasons why we are to love all men: and four reasons why Publicans and Sinners do return all offices of Love to those that love them.

Now I come to give you the Proofs and Reasons, why we are to love all. For Proofs, take these places of Scripture. Gal. 6.10. As we have therefore opportunity, let us do good to all men, but especially to them that are of the household of faith. [While we have time] so some read; that is, While we live, let us do good to all men; as

opportunity serveth, let us do good to every man, but especially to the Saints. Our Savior bids us, to love our enemies, Mat. 5.44. and there speaks in opposition to that Pharisaical Tradition, That a man was bound only to love his Friends: He therefore requireth our Love to be extended to enemies, even to such as curse and hate us.

The Reasons hereof are;

1. Because where ever we see any part of God's goodness, we are to love it. It is said that our Savior beholding the rich young man that came unto him, loved him, Mar. 10.21. There is some Print of God's goodness in many that are not Godly, which ought to draw our affection to it; Goodness being the Object of Love. This is the reason why God himself loveth all his Creatures, because there is a participation of his Goodness in them. There are some Relics of God's Image in profane men, that God beareth a general Love unto, that we also may do the like.

2 Love is a due debt to every man. Rom. 13.8. Owe nothing to any man but to love one another; this debt is owing from every man, it must be continually paying, and yet ever owing. The Book of Love must never be crossed; although ye do never so many kindnesses one to another; yet still you owe more. He payeth not his debts, that rendereth not Love. This is a debt that grows due faster than it can be paid, and must be always paying.

3. Because all are partakers of the same human Nature: That they are men, and reasonable Creatures, and made as thou wast, after the Image of God; *natura communis & societas rationis*, the common nature and participation of Reason with us should draw our Love to them. The most brutish Creatures that are, and the most cruel, yet are loving to one another of the same kind; though one beast of another kind hath Antipathy against another. Shall man be more

brutish and savage than Bears, Lions, and Tigers? As Solomon bids the Sluggard to go learn of the Pismire, Diligence; so we may bid the hard-hearted man, to learn of Wolves and Tigers, to be loving one to another.

4. Because we know not who among men belong not to God's Election of Grace, therefore we are to love them, and to wish them all Grace and Glory. And the reason of the School-men is, because every man being a reasonable Creature, is capable of Grace and Glory. The profanest man in the world, is not altogether an hopeless man, unless it be such a one as hath sinned the sin against the Holy Ghost.

5. Because a good man must be perfect in his Love, even as God is perfect: He loveth the good and the bad; he causeth his Sun to shine upon the just and the unjust. Be ye perfect therefore (saith our Savior) as our heavenly Father is perfect. To love them that love you, what reward have you? Do not even the Publicans the same? If you salute your brethren only, what do ye more than others? Do not even the Publicans the same? The first Argument is *ab utili & inutili*. If ye love them which love you only, what reward have you? That is, ye lose your reward, ye shall have no reward from God, who doth neither for the present, nor for the future, reward such. Now because our Savior mentioneth reward, we must not therefore think any merit in our Love. The Reward which God giveth, is of Grace, not of Debt. Good works are rewarded, because God hath promised a Reward: They are not meritorious, because they have no proportion to the Reward. The second Argument is drawn *a comparatis*. Do not even the Publicans the same? But yet there is a vast difference implied, If you love them only that love you, then there is no difference between my Disciples and Publicans; my Disciples do no more than they do: but your Love must be far more extensive than their Love; ye must love such whom they do not Love; ye must do

more good than they can or will do: ye must exceed Publicans, Sinners, Heathens, Pharisees, in Love and the Offices thereof.

The Publicans among the Jews, were such as received and gathered up the Roman Emperor's Customs, Taxes, and Tribute, who were a very abomination to the Jews, they were a people generally hated: they were an unjust, defrauding oppressing sort of men. No Jew would be a Publican, but abhorred the Office; because they disdained to oppress their own Nation, therefore they were (for the most part) Heathens; and to show what vile people they were, they are usually joined with Harlots, Sinners, Heathens, yea the worst of men. Now saith our Savior, These wicked Publicans do love those who love them; even Publicans will return kindness for kindness. The vilest of men do love, and because they love, do much good to them they love. There is a mutual exchange of kindnesses, of beneficences between wicked men. Luk. 6.32. Our Savior saith, what thank have ye, if ye love them who love you? For sinners also love, those who love them: It is no great matter, for a man to love those who love him. The Greek word there for Sinners, is <H&G>. The Word signifieth notorious, vile, abominable sinners, such as sell themselves to Sin and Satan to work iniquity, even such as these will do good to those who do good to them. How doth this appear? Read v. 33. If ye do good to them who do good to you, what thank have you? For sinners also do even the same. Look what external Office of Love any do to Sinners, they will return all Offices of Love which lie in their power back upon them. If you visit them, Sinners will visit you: If you feed and clothe them in their necessities, they will feed and clothe you in your necessities. This appeareth, ver. 34. where our Savior mentioneth a particular act of Love. If ye lend to them, of whom you hope to receive, what thank have you, for sinners also lend to sinners. Now whence is it that such good Offices come out of Nazareth? I answer.

1. Because it is the nature of Love, not only of the Grace of Love, planted by the Spirit of Grace; but also natural Love, planted by God in the Souls of all men, to return Love for love, kindness for kindness, good for good. *Magnes amoris amor*; Love is the Loadstone of Love. As the Loadstone by his virtue draweth Iron to it; so Love shewn and manifested, draweth the Heart and Affections of others to it. Natural Love is not sordid and ignoble, but is free and ingenuous, and is ambitious to requite.

2. Because the worst of men think themselves obliged to love those who love them. They know they cannot satisfy their obligation to them, but by a proportionable return of Love to those who love them. Wicked men who make no Conscience of loving of God, though they are under the strictest and highest Obligations that can be to love him, yet they make some Conscience of loving such as love them.

3. Because of the benefit and profit accruing to wicked men by reciprocal returns of mutual-love; there is a mutual giving and receiving benefits: They love for civil and profitable respects, though it be not lasting; and when the fuel ceaseth, the flame goeth out.

4. There is pride in the heart of wicked men, which makes them disdain to be beholden to others for their kindnesses: Therefore they do return Love for Love, kindness for kindness.

Here then ye may see, that there is a Love in men which is not Charity: Natural Love and Charity differ as much as Gold from Dross and Dung. Publicans, though eminently loving, yet were very wicked. Sin and Natural Love can agree, but not Sin and Charity. This Love and Hatred of Godliness can dwell together in one Soul; but Hatred and Charity cannot lie together in one heart. It is then but a sandy foundation for any man to build his hopes of Salvation, upon his living lovingly among his loving Neighbors, and doing good to such;

even such hopes Publicans and Sinners may have. Therefore he that expecteth Heaven for his reward, must do more than others. What do you more than others, saith our Savior? Mat. 5.47. The Argument runs thus. If your Love do no more than the Love of others, than your Love is no better than the Love of others. But the Love of Saints must do more than the Love of Sinners: My Disciples must love more than Publicans; so that the Question is preceptive, commanding everyone, who claimeth propriety and Interest in Christ to out-do others in offices of Love and Charity.

CHAPTER XI.

I come in the second place to show, How we must manifest our Love in general to the wicked.

Here consider, of what we must beware, and what we must do.

1. Of what we must beware.

1. We must not approve of, or delight in their Sins. God loveth the wicked, but in no wise approveth of them in their sins: We must hate the Vice, but not the Person: God hates not the Persons of Devils, but their Sins: We must follow God in this: hence are those Phrases in Scripture of God's loathing, hating, abhorring the Sins of the wicked, they are an abomination to him; and we must by no means approve of their Sins, and delight in them. Their Sin must not be our joy: that which is God's dishonor, must be our grief, yea it must be our hatred, as it is God's. Can a Child see his Father disgraced by men, and his

Bowels not yearn? If God be as dear unto us as a Father, we cannot but rise against them that dishonor him. God's Glory must be dearer to us than all things.

2. We must not any way encourage them walking in their Sins. God loveth the unjust, yet he threatens them with all woes and curses, and with damnation. He tells the unclean person, that he will judge him: He tells the drunkard, that there is a woe unto him: He tells the proud, that they are an abomination to him: He tells all the wicked, that he will not hold them guiltless, that he will turn them all into Hell. The Lord gives them not the least hint of mercy, to cause them to walk presumptuously in their sins. We must say to our Friends and Neighbors that walk in sinful ways, how do ye hope to be saved? What grounds of confidence have ye, while ye live in such sins? Certainly, ye will undo your Souls forever, if you go on in such and such sins.

2. What we must do.

We must admonish and reprove them; in which duty we are too faulty. Christ did reprove wicked men to their faces. How tartly did he deal with the Scribes and Pharisees for their Hypocrisy, and with the Jews also? How boldly did the Prophets reprove the great Ones; they would spare none, if they were wicked. But ye will say, that Christ and the Prophets did reprove them as Ministers; and they were immediately sent from God to reprove those particular persons. It is true; yet Ministers in public may reprove the same sins in other persons as ever the Prophets did. But we rather speak of private reproof and admonition, which duty concerneth every man.

Therefore observe these things. Art thou a member of a Family and seest thou sin to grow there in any Person? Thou art faithfully to reprove and admonish. Hast thou kindred or friends whom thou

dearly lovest walking in evil ways? Then reprove and admonish. Do any of thy Familiars sin in thy company, then reprove and admonish them. Art thou in the Company of Strangers, that swear and curse, and profane the holy Name of God, give a loving check to them, why do ye curse and swear?

Perhaps ye will say, they regard it not. It is no matter, Thou dost thy duty. Ye will reply; We have done so and they do not reform. Yet still reprove them; God may make thy reproofs effectual one time or other: God is patient and longsuffering; so must we be also. — You will say, they scoff and scorn at reproof. — I answer, Then avoid their fellowship as much as thou canst. We do express more Love to one another, by reprovng one another, than by anything; it is a sign we desire the good of one another's Souls. True Love is mixed of sweetness and sharpness: It is a kind of <H&G>, a bitter-sweet: it hath not only sweet meats, but pills, corrosives, as well as healing plasters: it can wound as well as heal; yea it must wound that it may heal. If a Christian see seculent matter that nourisheth vice, cleave to any one, true love will cause him to strain a point of kindness to purge it out, albeit with more rough than pleasing Physic; faithful are the wounds of such a friend. Prov. 27.6. *Melius est cum severitate diligere, quàm cum lenitate decipere.* Better is a severe kind of Love, than a deceitful Lenity.

There are two reasons, why we must in Love to the wicked, thus behave ourselves.

1. Because our Love to them must principally aim at their conversion, reformation and salvation. As God laboreth by his goodness to draw men to repentance, so must we by our Love; and what better course can we take than by reprovng them, by telling them of the fearful danger they are in, and that such courses will undoubtedly bring

them to Hell. When wicked men shall see we dislike their courses, and grieve at them, God may set it home upon them, to make them the more sensible of their own sins. Should we not show our dislike of such courses, we should harden and confirm them in their sins, and so to be an occasion of their desperate impenitency.

2. Because otherwise we show neither Love to them, nor to ourselves: we make ourselves partakers of their sins: neglect of reproof is a tacit consent to them in their sins: should we any way encourage them, we should be abettors of them: Should we any way delight in their sins, God would lay them to our score.

CHAPTER XII.

The third thing I am to treat of, is, Love to our Enemies.

SECT. 1.

Here in the first place, Let us consider, what this Love is, and wherein it consisteth.

1. It is not a Love in word and in tongue, but an affectionate Love, a Loving in heart and in deed. Rom. 12.10. be kindly affectioned one to another: <H&G>, be naturally affectionate, as the Dams among Creatures, are naturally affectionate to their young ones. God's command [Love thine enemies] reacheth the heart, and enjoins thee to affect them, as well as the tongue, to speak loving words unto them.

2. It is a Love, that sets us upon the exercise of all duties of Love toward them.

1. To love them with a Love of benevolence, to bless them that curse you, to wish them good when they wish you evil, to speak well of them, when they speak all manner of evil of you, this is to love our enemies.

2. To be willing to pardon their private injuries done unto us.

So the Parable of the two debtors teacheth us, Mat. 18.25. The King pardoned one which owed him ten thousand talents: and he was to pardon his fellow that owed him a hundred pence; which thing because he would not do, his Lord was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him. Prov. 19.11. The discretion of a man defers his anger, and it is his glory to pass over a transgression. Men think it but baseness and cowardliness to put up wrongs; but God saith, it is his wisdom, his glory, his discretion. Suppose thine enemies have done thee great wrongs, and many injuries; the more is thy love manifested.

3. Heartily to rejoice in the gifts and parts of our enemies, and in whatsoever is excellent in them, and to be glad of their prosperity, and to lament when it is otherwise with them. Thus David made Lamentation for Saul, 2 Sam. 1. v. 19. The beauty of Israel is slain upon thy high places. v. 24 25. Ye daughters of Israel weep over Saul, who clothed you in scarlet with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle!

4. To love them with a Love of beneficence: To do them all the good we can; to do all the good we can to their bodies, to do them good speedily and without delay, and constantly without any willing

neglect, when it lieth in our power. Love your enemies, do good to them that hate you. Mat. 5.44. If thine enemy hunger, feed him; if he thirst give him drink; for in so doing, thou shalt heap coals of fire upon his head. Rom. 12.20. either coals of conversion, or coals of confusion.

5. To love them with a religious Love, Love your enemies, pray for them which despitefully use you, Luk. 6.28. Pray for their health when they are sick; pray for their lives when they are in the gates of death; pray for their deliverance, when they are compassed about with dangers, or oppressed with troubles: pray for their Conversion, Pardon and Salvation. Suppose wicked men vex thy Soul as the Sodomites did Lot for righteousness sake, and hate thee for thy Love, yet pray for them. So David did, Psal. 109.4.5. For my Love they are my adversaries, but I give myself unto prayer. Suppose they persecute thee even to the death, yet thou art to pity them, and pray for them. Thus our Savior prayed for his enemies, Father forgive them, they know not what they do. St. Stephen also prayed heartily for all his Persecutors. Lord, lay not this Sin to their charge. He prayed heartily for them, when they were stoning him to death. When David's enemies were plotting his death, he prayed for their good, he humbled his Soul with fasting, and clothed himself with Sackcloth Psal. 35.13. So St. Paul, 1 Cor. 4.12. Being reviled, we bless, &c. being defamed we entreat. The hellish rage of enemies must move you to show your heavenly love to them. This is the Love we must show to our enemies, and this Love exceeds that of Publicans, and that for these reasons.

1. Because their Love is extended no farther than to their brethren their benefactors; where they find Love, there they return Love; they return good to none but to such from whom they receive good; where no Love is shewn, there they will show no Love; they will return evil

for evil; What others measure to them, they will measure the same to them again.

2. Because their Love at best, is but verbal and complemental, consisting rather in wishing than in supplying. They have words at will, Oil and Butter enough in their mouth to supply all, but they keep all to themselves, they have little to spare to their Neighbor, whatever his need be. They give as good words as need to be, Depart in peace, be warmed, and filled. but give him not those things that are needful. Jam. 2.16.

3. Because the Love of Publicans lasteth no longer than their friends Love lasteth; they often change in their affections. How often is the Love of carnal men turned into Hatred, and their friendship into enmity? The Love of Publicans is but Love of retaliation; but this Love is a constant Love. Let their enemies smile or frown, they love them. Let their enemies do good to them or do evil, still they love them, and do good unto them; let their enemies bless or curse them, yet they love them; yea when their enemies are in their height of malice, they love them and pray for them. Many waters of their enemies unkindness, and the raging floods of their enemies malice, shall neither quench it nor drown it. They may cool it, but cannot quench it: they may for a while keep down the Flames, but cannot put out the coal of Love within them.

SECT. 2. Now I will show, how no Publicans or wicked men can love their enemies.

1. They may speak fair to their enemies, but this is not Love: their words are smoother than oil, yet then their hearts are full of gall and

bitterness, and of mischievous devices. Joab spake friendly to Abner, while his heart was full of murderous intents.

2. They may salute their enemies, yet then, as Judas, they may seek an occasion to betray them, as he did, by a kiss and an embrace: and while they flatter them, they spread a net for their feet, making them a sure prey: and if their feet be entangled, they are fast enough for running away.

Yet no wicked man can, or doth Love his enemies, so as to wish well to them as often as they have opportunity: they cannot, they will not pray for them, but when occasion is given, they will curse such as bless them, and will deal despitefully with them. The reasons are these.

1. Because this Love is a fruit of the Spirit, and proceedeth from grace. And it is as possible for Thorns to bring forth grapes, as for a wicked man to bring forth such fruits of the Spirit. This Love that I speak of, groweth nowhere out of Paradise, but in a gracious heart: there is no such flower to be found in Natures Garden. Though men naturally love their kindred, and their friends, yet they cannot love their enemies. Naturally men hate their enemies; Nature judgeth it seemly and just to be revenged on enemies; to give the same measure that their enemies measure to them. Every natural man is of the Pharisee's judgment, That we are bound to love them that love us, and hate our enemies. Hence it is, that men bring Arguments to justify themselves in their malicious acting's against their enemies, and satisfy themselves with their own fallacious argumentations.

That wicked men cannot love their enemies, will appear, if we consider what their hearts are filled with. Rom. 1.29. The Apostle saith, they are filled with all unrighteousness, wickedness, maliciousness, full of envy, murder, debate, deceit, malignity. Did

not God set a dam, and keep within the banks, those seas of malice in men's hearts, the whole world would soon be drowned in the flood of maliciousness. Now before it is possible for a wicked man to love his enemies, his heart must be emptied of that envy, hatred and malice: the Spirit of regeneration must in a wonderful manner dry up this Sea of wickedness, and they must be brought to cast out Envy, Hatred and Malice out of their Hearts, as they would Toads out of their Bosoms.

3. Because they must first deny themselves, and become patient and meek in Spirit, and be content to suffer injuries, affronts, and much evil-dealings, before they can bring their hearts to love them that acted all enmity against them. Oh What Grace is required to bring the hearts of men to be meek, when provoked and to be content to suffer much evil.

SECT. 3.

QUEST. How must our Love be extended to the enemies of God, of his Church, his, Truth, his Saints? For even to these we must manifest some Love, in praying for them.

RESP. In answer hereunto, I desire you to consider these things:

1. Pray that God would put hooks into the Nostrils of these Leviathans, that they might not always make havoc of the Church of God; that God would frustrate the malicious designs of mighty Nimrods, and bring their enterprises to naught. Thus David prayed, that God would turn the Wisdom of Achitophel into foolishness.

2. Pray that God would open their eyes, that they may see their own madness in kicking against the pricks, and that all their plots, counsels, and malice against the Church will undoubtedly turn to their own destruction without repentance. How did St. Stephen's prayer make even in St. Paul, who was one of his persecutors from a Blasphemer and a Persecutor, God made him a great Instrument of his Glory, and a choice vessel of his mercy. But yet when wicked men openly and willfully manifest their hatred and malice against God, we must be friends to none that are enemies to God. Thus David saith unto God, Do not I hate them that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies. Psal. 139.27.22. I hate none but God's enemies, those I count mine enemies. I am not troubled at him that wrongeth my person or good name, but at him that blasphemeth my God, and persecuteth his Truth, and his Saints for the name of Christ; these do I count my enemies. I have hated the congregation of evil doers, and will not sit with wicked, Psal. 26.5. He would not so much as sit with them, because he hated them. As friendship with the world is enmity with God, so to contract friendship with the wicked, is to join with God's enemies, and to cause him to turn enemy to him that so doth. See what a sharp check was given to Jehoshaphat for joining in friendship with two wicked Kings, as Ahab and Jehoram, 2 Chron. 12.2. Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord. David did set light by the hatred of the world, but yet strived stoutly for the maintenance of God's Glory, insomuch that he would undertake open war against all the Enemies of God. Hence sprang all those fearful curses and imprecations that David in many Psalms doth wish against the wicked for their enmity against God, and hatred of him. Read Psal. 109. and see how David there doth curse Judas, and all the enemies of the Gospel.

These imprecations against God's enemies are uttered sometimes.

1. Per modum pronuntiationis, non per modum optionis, by way of prediction, what will befall them. As for instance; Let them O Lord be confounded, and put to shame. This is not so much to wish their confusion, as a prediction that they shall be confounded, and put to shame.

Sometimes when the destruction of the enemies of God is wished or desired, desiderium optantis ad justitiam punientis, non ad poenam refertur: the wish is directed to God's Glory, not so much desiring the misery and punishment of the wicked enemies. So Psal. 58.10.11. The Righteous shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of the wicked; so that a man shall say, Verily there is a reward for the Righteous; verily there is a God that judgeth in the earth. God's Glory manifested in the destruction of the wicked, is matter of rejoicing to the Saints, not simply their destruction.

3. It is ad remotionem culpae, non ad destructionem peccantis, that Sin might be removed, not that the Sinner should be destroyed.

QUEST. But how are godly men said to hate, and how may they hate wicked men?

RESP. 1. We must hate their sins, not their persons, all their sins as well as one sin, and in all wicked men as well as in one wicked man.

RESP. 2. We must hate them as they are God's enemies; not as they are our own particular enemies. David did humble himself for his own enemies; but as for the enemies of God and his Church, them he hated with a perfect hatred.

RESP. 3. Our hatred must be with hope and desire of their conversion, and not with despair. And in this there is more Love shewn than hatred; we must hate them as God's enemies, yet not plot their evil in anything, but pray for their good, and do them all the good we can, as occasion serveth; Grace only can do this. Here see the excellency of Grace, it makes a man truly to hate sin in all, and yet to love all likewise.

CHAPTER XIII.

Showeth that Godly men must especially love one another.

In the fourth place I am to show, That Godly men must especially love one another. True Love, saith St. Augustine, is, *motus animi ad fruentum Deo propter ipsum; se, & proximum, propter Deum*; A motion of the Soul to the enjoying of God for himself, and himself and his Neighbor for God's sake: Wherefore as God is the Savior of all men, but especially of them that believe; So a Christian is to be a lover of all men, but especially those of the household of Faith. Everyone that loveth him that begat, loveth him also that is begotten of him, 1 Job. 5.1. And this he doth, as being a better argument of true goodness, than his believing. For if the Question be, whether a man be good, it is not demanded (saith the same Father) what he believeth, but what he loveth.

This love is strictly required of all Christians. 1 Pet. 1.22. See that ye love one another with a pure heart, fervently; our Love to the Saints must be fervent Love, & then pure and unfeigned Love.

As the Angels are called Seraphim's from burning (as some think) because they burn in Love to God and to his Saints, so there must be this Seraphical burning Love in the Godly, to the Godly. David saith, Psal. 16.3. All my delight is in the Saints. In the foregoing verse, he acknowledgeth he can bestow nothing upon God: My goodness extendeth not to thee; therefore he manifesteth his Love to God in loving his Saints that are in the earth; them he esteemed the excellent of the earth: Godly men are the truly excellent; Grace is the truest dignity of a man. [In whom is all my delight] I take no delight in any Company, more than in the sweet and Godly fellowship and communion of Saints. Therefore Philemon is commended by St. Paul for his Love to all the Saints. Col. 3.14. Above all things put on Charity. The Apostle verse 12, presseth them to get and exercise sundry Graces: put on bowels of mercy, kindness, and humbleness of mind, meekness, longsuffering, forbearing and forgiving one another; and above all things put on charity. The Apostle alludeth to Garments; the other Graces are the inward Graces of a Christian; Love is the glorious Raiment of Needle-work. Charity must be the vestis exterior, the outward Garment, the clothing of Gold. But Calvin expoundeth the preposition <H&G> by propter, and not by super; for all these things put on Charity. This is the Queen that commandeth all other Graces. Love produceth the actions of all other Graces, non elicitive sed imperative, it is Love that makes men merciful, and full of pity and compassion to their distressed Brethren: Where no Love is, there is nothing but Fury, Wrath and Madness, Envy and Contentions. It is Love that makes men humble, preferring one another's Gifts and Graces, rejoicing in one another's Prosperity. Where this Godly Love is not, there is nothing but repining at one another's Prosperity, rejoicing in the Evils of each other.

It is Charity that makes men meek and longsuffering, it will make a man put up many reproaches, wrongs and injuries.

It is the want of this Love, that makes men account it cowardice to put up wrongs; Oh say they, it is not the true mark of a Gentleman to put up wrongs; but sure I am, it is the true mark of a Godly Christian. Will men prefer Gentility before Christianity; and carnal wisdom which is Devilish, and cometh from Hell, above that wisdom which cometh down from Heaven, and is Gentle and Peaceable?

Love will make us to forgive one another, even as God for Christ's sake forgiveth us, as heartily, as freely, as fully as Christ doth pardon our sins. It is the want of this Love that makes men so revengeful; Hence Love is said to be the bond of perfectness, (in regard of the Church) Love uniteth all the Members of Christ together; and makes them to perform their several duties to each other. 2. In regard of all the Graces of God's Spirit; Love stirreth them up, and sets every Grace to do their several offices. Hence Love is styled, the fulfilling of the Law: it keeps men from doing evil, it sets men upon doing all good.

CHAPTER XIV.

Sets down Nine reasons why Godly men must show special Love one to another.

The Reasons why Christians must show special Love one to another, are these.

1. Because God himself bestoweth his most special Love, the riches of his Love, upon the Godly; his everlasting Love is towards Jacob. As a man loveth his whole Family, but his special Love is to his Wife and Children. So God, although he loveth all the world, all his Creatures, yet his special Love is to his Saints. God's common and ordinary Love to all mankind, to the wicked, is but like the crumbs that fall from the rich man's Table; but his special Love and Favor are the Dainties upon that Table, which none but his Church doth feed upon. God causeth the Sun in the Firmament to shine upon the just and the unjust. The light of the Sun is a great, yet common mercy; but God hath promised, that he will be a Sun and Shield to his Saints, and give both Grace and Glory. God will give the Light of the Sun to the wicked, but the Godly only shall enjoy the Light of his Countenance. He will give to the wicked Rain, the Dew of the Clouds; but the Godly only shall have the Dew of Heaven poured on them. If the Lord doth bestow the chief of his Love upon his people, then must we Love them as God doth, and bestow the chief of our Love upon them.

2. Because Jesus Christ himself loveth the Godly above all; he thinketh nothing too dear, too good for his Saints, his Blood, his Life, his Righteousness, his Spirit, his Grace, his Glory, his Kingdom. He thought no evil too great to suffer for his Saints, What Reproaches, what Blasphemies, what contradictions of Sinners? What Pangs, what Sorrows, what Tortures, what Agonies did his spotless Soul endure? If here be no Love to the Saints, where is it? Ye then that profess yourselves to be Christ's Disciples, imitate your Master in this, in bestowing your best Love upon those that are truly Godly. By this shall all men know, that ye are my Disciples, if ye love one another, Joh. 13.35. In this sense to be a Disciple of Christ, is to be a Child of God; for it is meant of a practical Disciple, one that learneth of Christ not only by his Word to know his Will, but also by his Word and Spirit to follow him. It is as if our Savior had said, your gifts of

working Miracles, and casting out Devils in my Name, your preaching my Word, your Praying, are not such signs that ye are my Disciples, as your Mutual-Love. I your Master do love you, and what is your Love one to another, but a reflected beam of my Love?

3. The Holy Ghost loveth the Saints chiefly; he is pleased to make their Hearts his Temple to live and dwell in. The Spirit hath his residence in them, he hath desired them for his Habitation; he ever keeps home in a Godly man's heart; he dwelleth in him, and shall be in him. And as himself, so his Graces shall still abide in him. The anointing which ye have received from him, abideth in you. 1 Joh. 2.27. The comforter shall abide with you forever, Joh. 14.16. So shall his Comforts too, though not always alike perceived. The Spirit dwelling in a Christian, storeth him plentifully. His Divine Power gives him all things pertaining to Life and Godliness. This unfeigned Love to the Children of God, is a special and principal fruit of the Spirit. Gal. 5.22. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Love is in the forefront. Now it is by this Spirit of God, that Men and Women are regenerate and born of God. By this Spirit they are born again, and made the Children of God, and the same Spirit which giveth them this new birth, doth bring forth in them this fruit of Love. Now seeing the All-glorious Trinity love the Saints so dearly; so peculiarly, is there not reason we should do so? If we love not as God loveth, in setting our special Love, where he sets his special Love, we cannot be followers of God as dear Children.

4. The Holy Angels are ready to do Godly men all the offices of Love, and take special care of them: now the Saints shall be in Heaven as the Angels of God are; let us then be like them here upon Earth. The Angels of God are willing to do any office of Love for the meanest Saints: they are their ministering Spirits for their good. Shall not we

then love those whom the glorified Angels do so dearly and tenderly Love?

5. Because of that near union which the Saints have with God and Christ, therefore we must bestow our special Love upon them. Christ and his Saints are so nearly united to each other, that they are said to be one: they are one in Spirit. So that if God and Christ have our special Love, the Saints that are one with God and Christ must have our special Love also. And he that doth not love a Saint, doth not love God with special Love; he that doth not love the Saints above others, doth not love God above all things. God, Christ, and all the Saints are but one entire object of our Charity: only here is the difference; God and Christ is to be loved for himself, and the Saints are to be loved for God, and in God: In God, not without him; for God, by virtue of his Command. So that our Love to the Saints is per redundantiam, it doth redound from God to the Saints. Christ and the Saints are as a Man and Wife; he that doth not heartily love the Wife, doth not truly love the Husband, because they are but one Flesh: So it is in our Love to Christ and his Saints, who make but one mystical Body. He that loveth not the Members of the Body, loveth not the Head.

Let us suppose the glorified Body of Christ in the Heavens were upon the Earth with us, no doubt but we would be very officious and respective of it, and in a holy Emulation we would strive who could manifest greatest Love to his glorified Body. How would ye cry out Oh yonder is the Body that was whipped and scourged, buffeted, pierced, nailed, and broken for us; that glorified Body, was the Body that was crucified for me: Let me be Anathema Maranatha, if I should not love him that loved me in so wonderful a manner. But as our Savior said to Judas repining at the cost bestowed upon him, Me you shall not have always, but the poor ye shall have always among you; so may he say to us, Me you have not among you; but I leave

among you a most fit Object for your Love. I leave my poor Saints to be with you always, which I do as much respect, as I do this glorified Mass united to my Godhead. What Love ye bestow on my Saints, I will set it on my score, as if ye had done it to my glorified Body. Therefore such do but prate of Love to Christ, as do not love his Members. And were the Lord Jesus upon Earth, conversant among men; they that grieve, mock, and hate the Saints, and shun their company, would do the same to Christ himself. Tell me, can that sore eye that cannot endure to look upon a Candle, but it smarteth and acheth, can it endure to look upon the Sun? He that cannot endure to see a spark of Grace & Holiness shining in a Saint, but he hates and scoffs at it, would that man endure to see the Sun of righteousness himself? Doubtless, such men would hate Christ, if he were living among them, as they do the Saints.

6. Because where the special Good is, upon that must our special Love be bestowed. It is the rule of the School-men, ut simpliciter ad simpliciter, sic magis ad magis, et maxim ad maximee; that is, If that which is simply good be to be loved, then that which is better is to have more Love; and that which is the best good is to have the best Love. What is the best thing in man, if Grace be not? Will ye say Riches is better than Grace? Then a rich Man (because rich) is to be preferred and loved above a Godly Man Will ye say Beauty is better than Grace? Then a fair Face is to be esteemed above the Beauty of Holiness. Will ye say the endowments of Natural Parts is better than Grace? Then a Heathen Philosopher may be loved better than a Child of God. Is moral Honesty better than Grace? Then a dunghill covered with Snow, is better than an House of Marble full of Gold. What are the things men love most? Take a survey of them all; and ye shall find God's Image in the Saints is best. What doth God regard in men? Do you think he regardeth a rich Nabal for his Riches, an exalted Haman for his Honors; a voluptuous Esau for his Pleasures; or an

indiscreet Woman for her Beauty? Do ye think he looketh upon Greatness in any respect? These things are not the good he loveth, but Grace only. Grace is God's own Nature, and shall he turn his eyes from himself? Grace is Spiritual Riches, Spiritual Beauty, Spiritual Honor; it is all excellency in a Spiritual way, therefore chiefly to be beloved. Did ye see an Angel in his Glory, you would say, indeed he is a very lovely Creature; it is God's Image that makes him so, and it is the same for Substance in a Saint on Earth: Want of Love to the Saints, is our own blindness, because we do not conceive the worth and excellency of Grace in the Saints. Swine trample upon Pearl, because they know not the worth of it: So wicked men slight the Godly, not perceiving the worth of Grace in them.

7. Because our Love to the Saints manifesteth, that we are of the Communion of Saints. Love is the Soul and Life of the Communion of Saints; it is the bond of perfection; it bindeth the Saints up in one Body; it is the Corner-Stone which holdeth the sides of the Wall together; it is that which makes Christ's Church like his Coat without Rent. It was the opinion of some Philosophers, That the whole world was but one Body, and that there is one Soul of the World, that holdeth the parts of the World: so much more, there is a Spirit of Communion which uniteth the Members of it with the Spirit of Love. And, as the members of a Mans Body will fall asunder, were there not uniting parts in them, as Sinews and Muscles joining them together; so the Communion of Saints, is held and maintained by the bond of Love.

See how diversely the Scripture sets forth the Communion of Saints by such terms, as do call for special Love. They are said to be Brethren; must not one Brother love another above a stranger? They are said to be Members of one Body; must not one Member help another Member of the same Body, before others of another Body?

They are all said to be one Spouse of Christ; all the Saints together make up the Church, which is the Wife of Christ: So the Saints should love one another, as if there were no Saints but themselves. They are all said to be made partakers of one Divine Nature. Who will not love his own, Flesh, his own Nature better than another's? In loving the Saints thou dost but love thyself. They are said to be one Household; the Church is called, The Household of the Faithful. As in a Family, there is one Boord, one Bread, one Cup among near Relatives: So Christians should have one Heart, one Mind, one Affection, and should hold and cleave together. Such Love there was among Christians in the Primitive times, that the Heathens observing it, said, Oh how do the Christians love one another!

8. Because we are to live with them to Eternity, therefore Saints should have our chiefest Love. When all the wicked of the world shall be turned into Hell, be they never so great, or never so dear unto us; ye that are Saints, ye shall lie together in Abraham's Bosom, dwell together in those Mansions, which Christ your Head and your Savior hath prepared for you in the highest Heavens, enjoying God together, following Jesus Christ the Lamb, the Bridegroom together, praising God together; ye shall reign with Christ together, be glorified together. Are your Friends rich and mighty on Earth; and are the Saints poor, despicable, and miserable in the World? Yet these poor Saints shall live in Heaven with you, when the cruel Nimrods of the Earth, shall be turned into Hell.

Is there not Reason that we should love them most, that are Fellow-Heirs of one and the same Kingdom, our Eternal Neighbors in Heaven, fellow-Citizens of the Heavenly Jerusalem? It is a true Axiom of the Schools; *Societas fruitionis divinae est fundamentum charitatis; ergo inter proximorum praecipua charitatis objecta, sunt sancti homines,* (i.e.) The common participation of one and the same

eternal Glory and Happiness, is the main Foundation of Charity. Therefore they infer truly, that among our Neighbors, the Saints are the chiefest Objects of our Love.

9. Because indeed the Godly are the best men on the Earth, whatsoever the World doth think of them. David calleth them the excellent of the earth, the Pillars of the Earth; they are called God's Jewels, the Apple of God's Eye, God's beloved. Persons, the more excellent they are, the more to be beloved; they are called the Temple of the Holy Ghost: Look over the Book of the Canticles, and see by what Names and Titles God calleth his Saints; and then ye must needs confess, they are Persons highly to be loved.

CHAPTER XV.

I Come now to show, How we are to love one another.

SECT. 1.

The manner of our mutual-Love, the Scripture sets down by two expressions:

1. As thyself.

2. As Christ loved us.

1. In the first place, Thou must love thy Neighbor, as thyself.

1. Who is there, that wisheth not all the good that may be to himself? Doth any sober man wish any harm to himself? So must thou heartily desire the good of others. Thus Moses wished, That all the Lord's people were Prophets; he wished every man like unto himself. So St. Paul desireth from his heart, That all Israel might be saved. Rom. 10.1.

2. Who is not affected with his own Miseries and Afflictions? So must thou; when thou seest others in Misery, Thou must weep with them that weep, and make their Losses and Miseries to become thine own.

3. Who doth not pray heartily for himself, for God's Blessing on all things he sets his hand unto? So must thou pray for others, with the same fervency which thou usest in praying for thyself; pray for that which will do them most good, that they may every way be the better for thee; that thou mayest find by experience as Laban did, That the Lord hath blest them for thy sake.

4. Who doth not endeavor his own good with all his might? The like care must thou have of thy Neighbors good, especially of the Saints. Love is a diligent Affection, and the Fountain of Diligence. Diligentia may well be derived a diligendo, Diligence from Dilection, or Loving, the things (as one saith) are conjugate no less than the names. Thy Love must be a laboring Love; a Love, that is full of mercy and good fruits. The Apostle ascribeth Work and Labor unto Love, because Love refuseth no pains, it will spend and be spent, even there, where is least Love returned for most expended.

5. Who doth not rejoice in his own good? Thou dost never envy thyself thine own Happiness; So must thou rejoice in the Gifts, Parts, Graces, and Prosperity of others. To envy at one another's good, is some of the Poison of the old Serpent, which he spitteth: It is the principal quality of Devils to envy the Saints Happiness.

6. Who is there, that is weary in doing good to himself? When doth a man cease to do good to himself? So must thou do to others. Thou must never be weary in well-doing to them; A Friend (a true Christian Friend) loveth at all times, Prov. 17.17. Let thy Love to thy Brother be without envy in Prosperity; and without weariness in Adversity When the feigned Lover is to his Friend as the Cuckoo, that affords you his company, till you be weary of him in Summer, but before Winter cometh takes his leave; Be thou to thy Brother, as the Black-bird, that keeps constantly with us; and is of use (if need be) to feed us in Winter.

Every man knoweth what is good for himself; thence doth a good man conclude, if Justice, Mercy, Knowledge, Grace, Credit be good for me, then are they good for my Brother also; and he will labor to procure them, that he may serve his Brother through love, Gal. 5.13. intending his good more than his own, in loving of him.

True it is, a man in loving another, may have some respect to himself; if he be Wise, Judicious, Learned, to learn of him: If Humble, Loving, Holy, to imitate him: If any way beneficial, to be a Gainer by him, in a way of God, not of Lust, or of the World. But this is not the first and principal thing for which the Christian loveth another, but as the result; not as the moving Cause, but as the Reward of Love; as Man and Wife, by showing more Love to each other for Love's sake, do reap more Love from each other.

SECT. 2.

2. We must love one another as Christ loved us. Christ loved us when we were enemies to him, Herein is the Love of God commended to us, that when we were enemies, Christ died for us, Rom. 5.8. Yea,

when we were enemies to Christ, and he might have wrought our destruction, yet then he sought to us for our Love, entreating us to be reconciled unto him; he came to seek the lost Sheep of the house of Israel. What surpassing Love is this, That the great God should come, and seek to his own Creatures for their Love; that the Cedar should make suit to, the Thistle? What had Christ lost by it, if every Son of Adam had been turned into Hell? Could he not have made another World of Men to have glorified him, and to reign with him in Glory? Yet that he should seek to us to be reconciled to him, here is surpassing Love. So must we love one another. Are we injurious to one another, and at variance one with another, then let us seek to one another for reconciliation.

Christ so loved us, that he was willing to lay down his Life for us. Hereby perceive we the love of God, because he laid down his Life for us, 1 Joh. 3.16. Christ's could not show greater Love to us than in dying for us. Christ's Love to us is the ultimum resolubile, the last thing into which all his actions in the work of our Redemption is resolved. Do ye ask, Why God was incarnate, why he suffered death, why he endured such contradiction of Sinners, such Mocking's, such a bloody Agony in the Garden, this answereth all, Because he loved us. I live by the faith of the Son of God, who loved me, and gave himself to death for me, Gal. 2.20. The Apostle speaks here in the Person of all Believers. These following Reasons may demonstrate to us, that Christ's Love was the Cause that made him to lay down his Life for us.

REAS. 1. Because there was no desert in us. It is not our Love to him first, that made him to love us; no, we love him, because he loved us first: Our Love to him, is the effect and consequent of his Love to us, not the cause of his Love. What is there in any man considered as fallen from God, that can deserve such incomprehensible Love, as

that God should die for us? Can Sin deserve the Love of Christ? What is a natural Man, but a very Body of Sin? We do not, nor can we Love God, because we are enmity to him. Amor descendit, non ascendit. There is more Love in a Father to a Child, than in a Child to a Father: His Love did first descend to us, before our Love could ascend to him. The Prophet Ezekiel sets forth the odious and most undeserving condition of Man under a Parable of a polluted Infant, when we were most forlorn, polluted, and most helpless, then was the time of Love, Ezek. 16. When thou wast wallowing in thine own filthiness, then was the time of Love.

REAS. 2. Because Christ reaps no good by us. What if Adam and all his Posterity had been damned, he had lost no whit of his Blessedness; he was infinitely happy from everlasting, and so is to everlasting, and would be; had not a man been partaker of his Glory, therefore it must needs be his mere Love to us; and such a Love as doth earnestly desire and tender our everlasting good and Salvation. It was for our Reconciliation and Justification that he endured Wrath, he died for our Redemption; he shed his Blood for us miserable Creatures, to make us eternally happy, Sons of God, and Heirs of Salvation. What Motive or Ground had Christ to die and suffer, if it were not his mere Love to us; so that we may well cry out with St. Augustine, O Lord, thou hast loved me more than thyself, because thou wouldst die for me, and not for thyself.

REAS. 3. Because Christ laid down his Life being never desired of us, therefore mere Love to us did incline him to die for us. Had Men taken Counsel together, to devise a means to pacify God's Wrath; had men been let alone to themselves, they would never have regarded Salvation at all. All our care would have been how to sin, how to fulfil our Lusts; we should never have prayed, Lord send thy Son into the world to die for us, to save us, to redeem us from Sin and

Damnation; therefore it was his Mercy occasioned by our Misery, merely his Love that made him to die for us. When God's Justice was pleading hard for the damnation of sinful men, What do such Rebels here on earth? Why dost thou not O Lord, make these wretched Sinners too smart for their Rebellion? As Thou hast turned them out of Paradise, so turn them out of the World into Hell; Let them know what it is to taste of the Forbidden Fruit; Then did Christ without suing to him, plead as hard for us, Father spare them, and punish me; bless them, let me be made a Curse; be at peace with them, let me endure thy Wrath: I will go, and keep thy Law, because they have broken it; let the Sorrows of Hell compass me about, that they may enter into thine unspeakable Joys; Love therefore must be the mere Motive. Had we desired Christ to have laid down his Life for us, there were some extrinsical Motive, yet Love still; but in that Christ was found of them that sought him not, and in that he is made known to them, and given to them, and for them that never sought after him, it is mere and wonderful Love.

REAS. 4. Because he was very willing to die for us: Greater Love hath no man, then for a man to lay down his Life for his Friend. It is *maximus fluxus, maximum opus, maximum beneficium, argumentum irrefragabile dilectionis*; The greatest Flux of Love, the greatest work, the greatest benefit, an irrefragable argument of Love, saith Parisiensis. And to show his willingness, Christ saith of his Passion, *desiderio desideravi*, with a desire have I desired it. Christ did earnestly desire to drink of the Cup of his Fathers Wrath, that we might not taste it; would he have drunk of such a bitter Cup, if he did not love us? His willingness to die for us, is the commendation of his Love. He laid down his Life for us; it was not in the power of Pilate, and all the Jews, his enemies, to take away his Life from him: Christ did willingly die. Indeed Pilate condemned him; the Jews cried out, Crucify him, crucify him; they carried him to Calvary as a Malefactor

with Spears, yet if he had pleased, they could not have put him to death. Had not his own free Love opened his heart, no Soldier could ever have opened his side; no though Pontius Pilate should have had all the Roman Legions, and the whole Power of the Empire under his charge. They might as soon have plucked the Sun out of his Orb, as have sundered Christ's Soul from his Body: As soon have brought a Sea of Waters out of a Rock, as have spilled one drop of his Blood; unless he had yielded himself to death. Walk in love, (saith the Apostle) as Christ also hath loved us, and given himself for us an offering, and a sacrifice to God of a sweet smelling savor. Eph. 5.2.

Would ye but walk a few turns with Christ in the Garden, where he felt the Agony in his Soul: Would ye go up to Calvary, and see what our blessed Savior did there endure, then would ye say, Herein we perceive the Love of Christ, in that he laid down his Life for us. When the Jews saw Christ weeping over Lazarus, they cried out, Behold how he loved him: but go ye up to Mount Calvary, look through his Stripes and Wounds, into his heavy and tormented heart; look upon his striped back, upon his buffeted Face, upon his pierced side, his bloody head, hands and feet, see what he did and suffered for us, then ye cannot but say, behold how he loved us! Oh what manner of Love is this!

SECT. 3.

Now we must love one another, even as Christ hath loved us. Now if Christ of his mere Love, hath laid down his Life for us, then we ought also to lay down our lives for the Brethren. 1 Joh. 3.16. This would have seemed a hard saying to us, if it had been nakedly proposed in such terms as these, we ought to lay down our lives for the Brethren; but the Apostle having before laid down such a strong Argument

aforehand, doth in a most convincing manner infer this upon it, as an undeniable conclusion, which cannot with any show of reason be gainsaid, or contradicted. Christ the eternal Son of God, hath manifested his singular Love, in laying down his Life for us; we must therefore follow the Captain of our Salvation in this incomparable act of Love. We were dearer to him than his blood, than his Life; so the Saints good must be dearer to us than our hearts blood, than our precious Life. Here I will lay down this Proposition.

That Christians being called unto it, ought to show so much Love to their Brethren, as to lay down their Lives for them. In this Proposition, two things are to be considered.

1. The Thing required.
2. The Condition supposed.

The Thing required is this, That Christians should lay down their Lives for the Brethren. The Condition supposed is this, If they be called unto it. For the former we must know, that although Christians must not think their Lives too dear for the Brethren, yet it is in this as it is in other duties of Love and Mercy towards men; the first and greatest Commandment must give Life unto the second, which is like unto it. The first Table must have the chiefest respect in our obedience to the second. That is, the Love of God, and our regard of his Glory, commanded in the first Table (which is called, The first and great Commandment) must have the chief sway in our hearts, to incline us to the duties of Love towards man, enjoined in the second Table; for we must love our Neighbor in the Lord, and for the Lord, and so the Love of God must have a constraining and over-ruling power over us; the Love of God must first move us to lay down our Lives for the Brethren, and then the Love of our Brethren, being (as it were) comprehended in our Love of God, must move us thereunto.

— The Glory of God must be the principal end, that we must aim at, in doing good to others. So especially in this great fruit of Love, when we lay down our lives for them, then the good of our Brethren must be respected in the second place, in as much as God is glorified in that good which they receive by that means. So then, when any do in Christian Love lay down their Lives for their Brethren, they do not die for them only, but for the Lord chiefly and principally. This the Apostle strongly proveth to be required of Christians, because Christ hath showed such wonderful Love in laying down his Life for us. This indeed is an Argument unanswerable, but holdeth strongly a majori, from the greater to the less. If Christ did lay down his Life for us, then ought we much more to lay down our lives for the Brethren.

1. Christ was infinitely above us in Glory and Majesty, yet laid he down his Life for us; much more ought we to lay down our Lives for the Brethren, who are of the same Mold with ourselves by nature, and also partakers of the same precious Faith by Grace.

2. Christ being greatly offended by our sins, laid down his Life for us being his enemies: much more ought we to lay down our Lives for those who are not enemies, but Brethren, and that by the best bond, viz. the bond of Regeneration.

3. Christ's Death for us, was a matter of Humiliation and abasement to him who was the Prince of Life, and Lord of Glory: But our death for our Brethren is an advancement unto us. Some office and employment, which would be an abasement, and dishonor to a Prince, may be a great Honor and Preferment to a mean Subject. So in this case; Christ, though he were the Lord of Glory, the Prince of Life, yet was content to die for us, though his Death were a great abasement to him in regard of his infinite excellency and divine Majesty. But for us, who are sinful, and so mortal, and must return to

dust, it is an advancement and improvement of our death, when we are called to give our Lives for the Brethren.

SECT. 4.

I Come now to the Condition supposed, that is, If we be called unto it: For this we must know, that many things are absolutely commanded, and all Christians are to perform them in general without exception, such as the duties of Believing and Repenting, and of bringing forth fruits meet for repentance, which all Christians ought to perform by virtue of their general Calling. —Some other are enjoined too as well as the former, but not without a more special Calling. The duty of relieving the wants of others, is one of those duties that is very much pressed in the Scripture; scarce any, more; yet this is to be understood of those that have a special calling to it, namely those whom God hath enabled with outward means for this purpose, more or less. So the duty of preaching the Gospel is straitly enjoined, but not to be exercised without a lawful Calling to the work of the Ministry. Of this latter sort, is the duty of laying down our Lives for the Brethren, which is not to be exercised without a special calling. As for the madness of some fond Sectaries, whereof we read in the ancient Stories of the Church, who would force men to kill them that they might become Martyrs, it could not but proceed from the suggestion of that wicked Spirit, who is a Murderer from the beginning. Therefore this work of laying down our Lives for the Brethren, is not imposed upon us, by virtue of our general calling, but must be done upon supposal of a special Call.

Yet thus much we know, that there is a difference and distinction to be made between the will and the deed in such cases. The will must be present with us, by virtue of our general calling, as we are

Christians; the deed and performance itself must not be undertaken without special calling: that is, As we are Christians, and have given up our names to Christ, we must have our hearts so possessed with the Spirit of Brotherly and Christian Love, in conformity to Christ and his Love, as that we must have a ready and willing mind to undergo it, if the Lord shall call us to it. So the poorest Christian that is so far from being able to give to another, that he needeth to receive himself, yet must be so possessed with Christian Love and Compassion, that he would give if he had ability. He must have a pitiful heart; such an heart as would open his hand, if he had what to give. — So in this case, a Christian must labor to bring his heart to be willing in Love to die for his Brethren. But for the actual performance of this work in laying down our lives for the Brethren, it requireth a more special call. As the Apostle saith to the Philippians, Unto you it is given in the behalf of Christ, not only to believe, but to suffer for his Name, Phil. 1.29. Where he showeth, that suffering is a thing given, a privilege bestowed upon some Believers, whereunto all Believers are not called; that is, not in an eminent manner. Scarce any Believer can live any long time in the world after his effectual calling and conversion, but that he shall suffer for the name of Christ in some kind or other: but to suffer in a more special and eminent degree, is given but to some, who are in a special manner called unto it.

SECT. 5.

That we must have a special Call, before we lay down our Lives, will thus appear.

1. We have a general Command to preserve Life: We must labor to preserve the Life of an Ox, or an Ass when it is in danger, much more

of a man: and if the Life of others, then our own also; inasmuch as the Love we owe to ourselves, is the rule of our love towards others. Therefore so far is it from being a duty imposed upon us, to thrust ourselves rashly and of our own heads into the mouth of death without a Calling, that we are bound not to desire it, lest we be found guilty of our own Blood.

2. To lay down our Life for the Brethren without a special Call and Warrant, may be a wrong to the Brethren, rather than a benefit; because thereby we bereave ourselves of doing them any further good in that way of Christian Love, wherein we are to walk towards them here in the world by suffering death without a warrant: Yet when we have a Call, we must not give back under pretense, that we desire to do them good by our Lives, but rather believe, that the wisdom of God, who calleth us to suffer, seeth, that thus dying for them, we shall more benefit them, and glorify God, than we could by escaping death, and continuing in the world among them.

3. We cannot suffer death by the hands of Persecutors for the Brethren, without the Sin of others, viz. of those that shed our Blood. Now a Christian without a Call from God, hath no warrant to give occasion to others, willfully to commit such a bloody Sin: but when we are called to it, we must take heed, we do not sin ourselves, in giving back under a hypocritical pretense of being loath to give others an occasion of offending.

4. Our blessed Savior himself, although he came into the world, purposely to lay down his Life for the Brethren, yet did not willingly run upon his death, but did divers times shun the rage of his enemies, and even in his Infancy fled from Herod's cruelty. And, when his hour was come, though he showed himself many ways to be willing to lay down his Life, yet he did not thrust himself into the

hands of his enemies, but left them to contrive his death among themselves, and so to take the guilt of his blood upon them. He could have saved the Priests that cost they bestowed upon Judas, to hire him to commit that most horrible treason. He could have prevented Judas, that he should not have taken that booty, which cost him so dear; but he let them take their course, and exercise their malice. He suffered Judas to make his bargain, the High-Priests servants to apprehend him, and carry him to their Master: he would not of himself come among them, till they fetched, and carried him in the nature of a Prisoner.

SECT. 6.

QUEST. Now then the question is, What that Call is, which is supposed as a condition in this case, without which a Christian is not bound to lay down his Life for the Brethren?

RESP. I answer, A Christian may be called to this in such Cases, as do more immediately concern God; and in such as do more immediately concern the Brethren.

As for those cases as do more immediately concern God, in which we may be called to die for our Brethren, they may be divers, as

1. When we are persecuted for the Name and Gospel of Christ, and are called to confess the truth, with apparent danger of death, in such a case we are to lay down our lives for Christ: and in such a case (in an inferior respect) we are also to lay down our lives for the Brethren: inasmuch as we should rather choose to die, than to give any just occasion of offense, or stumbling unto them, by denying the truth. And on the other side, we should be content to die for their

encouragement in the profession of the truth. Now, though this be a case that doth more directly and immediately concern God than our Brethren, yet it doth concern our Brethren also in an inferior respect. So in this regard, I think there were few of those many thousand martyrs which have suffered for Christ, but also they have suffered for their Brethren: and in such sufferings they are to have regard to their Brethren, though principally to the Lord. Now we are called thus to suffer, when we are brought before those in authority, and put to it, either to deny the truth, or to suffer death,

2. When the Preachers of the Gospel cannot without danger of death declare the whole counsel of God in things needful to Salvation, they must be content to hazard their lives, rather than not to be faithful in that commission, which the Lord hath put them in. This doth immediately concern the Glory of God, and the discharge of their Consciences toward him: But it doth also concern the Glory of God in an inferior degree; and they must refuse both to deliver any unsound Doctrine to them, to the endangering of their Souls, and abhor to keep back any necessary truth from them, although their own lives should be in apparent danger by that means.

SECT. 7.

On the other side there are cases, that do more immediately concern the Brethren, wherein we may be called to lay down our lives for them; yet in these our principal aim must be at the Glory of God. As for Example.

1. If we be put to it to confess some things by others of the Godly, which may bring them into danger through the malice of wicked men. In this case we should rather die than hurt them by such

confessions, lest we be accessory to the mischief, which by that means the Adversaries are like to bring upon them. I have read of one Firmus, a holy Bishop of Tagesta, St. Augustine's Country, in Africa, who when the Emperor (not then a Christian) required delivery, or (at least) the discovery of a Christian, which he had with great care hidden from the Tyrant, resolutely answered, *Nee prodam, nee mentiar*, I will neither lie, nor betray my Brother: from which resolution, no torments then inflicted (which were many and sharp) could draw or enforce him. Mr. Fox in his acts and monuments tells us of Cuthbert Simpson, who being Deacon of the Protestant Congregation in London, in Queen Mary's days, was apprehended and charged to discover the names of those that were Members of the Congregation, which he utterly refused to do, and would not yield to do it by any torture, but constantly suffered death, and cruel wracking's also before his death; insomuch that bloody Bonner did openly in the hearing of divers persons, extol him, for his wonderful patience. So, if Christians living under Popish Persecutors, should be driven to meet together in Ships or Woods, or other private places to perform the Worship of God together, if any Christian should be privy thereunto, although himself might escape untouched in Body, Goods, Liberty, upon condition only, that he would detect and discover them, he ought rather to endure the spoiling of all his Goods, or the loss of Liberty, or of Life, rather than serve the malice of the Adversaries, in laying open the Brethren unto the cruelty of malicious Enemies.

2. When any necessary duty is required at our hands for the good of the Brethren, and of the people of God, which we are bound to perform, although with hazard of our lives, we must be content to put our lives in our hands, and not withdraw our hand from helping them in such a case. So those that are in any Country called to the wars in defense of the Church against the Pope and his adherents, or

against the Turk, against Gog and Magog, and to stand up in defense of the Gospel. In like manner those that are called by any special relation to others, or any special office to supply others in time of the Pestilence, or other infectious diseases, ought in Love to hazard their Lives for their good, and not be wanting to them; unless in some Cases, when by helping some they are like to hinder many more.

Therefore it is generally held, That the Ministers of the Gospel are not tied to visit those that are sick of contagious diseases, because it would make their people to shun them in the public Congregation, and so be an occasion of depriving the people of the Ordinances of God, although themselves should escape the infection. But yet, where there are divers Ministers in the same place, I should conceive it fitting, that one or more according to the number of the infected, should be employed in this work, and that the public service of the Congregation should be discharged by others. As when the Plague was at Geneva in Calvin's time, there being divers Ministers in in the City, three of them (whereof Calvin was one) offered themselves to this service; and so it was to be decided, by Lot, which of the three should be the man. Such cases likewise may happen concerning the necessary relief of the Godly, who are imprisoned or banished by Popish Persecutors; as many were in Queen Mary's days. In a word; When any necessary duty, which we owe to the people of God, may be likely to endanger our Lives, we must not shrink back to save our Lives.

SECT. 8.

The Reasons hereof are these.

REAS. 1. Because the Salvation of the Brethren must be preferred above all our outward things whatsoever: their Souls must be preferred above our own Bodies; therefore if our suffering loss of Liberty and Life be any way advantageous for their Salvation, we are to endure the worst in this Life, that they might gain Life eternal. Our Savior laid down his Life for their Salvation, we must do so also. St. Paul gladly endured anything for the Elects sake; he could wish himself to be an Anathema, a Curse for the Jews his Brethren: and Moses would be blotted out of the Book of Life, that the Israelites might live in the presence of God. A miserable wretch St. Paul was for Christ's sake, and for the Salvation of the Corinthians, 1 Cor. 4.10. We are fools, weak despised, naked, hungry, buffeted, persecuted, made the off-scouring of the world. God makes the like Covenant with us, as Moses did with the two Tribes and half, which dwelt on the other side Jordan, that they should go in before their Brethren, and fight for them, to expel the Canaanites; and when they had placed their Brethren in Canaan, then they were to return and enjoy their Inheritances. Thus must we hazard our Lives to bring others to Heaven, if called unto it, and neglect our own Lives, that others might enjoy the heavenly Canaan together with us.

REAS. 2. Because this will wonderfully confirm the Brethren in the truth delivered to them, and professed by them: otherwise our Cowardice and Apostasy may cause them to waver, and draw them off from the ways of God, and be a means to destroy them for whom Christ died. It is an old and a true saying *Sanguis Martyrum semen Ecclesiae*, That the Blood of the Martyrs is the Seed of the Church; the Martyrs Blood made the Church fruitful: the Christians did wax more bold through Paul's Bonds: Christ was the more boldly professed by the new Converts, by how much St. Paul was more constant and cheerful in his sufferings for Christ and his Gospel. St. Basil tells us, how forty Martyrs did encourage one another to die for

Christ and his Gospel. We see how prodigal Soldiers are of their Lives, to show their fidelity to their King and Country, and shall not Christians much more be prodigal of theirs for God and his Church?

Let all then that would be acknowledged for God's Children, labor for so much power of Christian Love, as may dispose their hearts, to be content to resign up their Lives for the Glory of God, and the good of others. It is the want of Faith and Love, that makes this seem hard and grievous to us; for if these Graces were in us, and did abound, they would sweeten the bitterness of death itself, and of the most grievous sufferings, and enable us to overcome death and the world, and to break all those cords and ties which fasten us to this present world, and the things of this life, and make us so unwilling to lay down our Lives for Christ and his Church. If the arms of the inner man were strengthened in the power of these two Graces, all those Cords which I spake of, would break asunder, like those that Samson was bound with, when the Philistines came upon him. Are we not Members of the same Body with the people of God? And doth not one Member adventure itself to save another? So should it be among the Members of the mystical Body of Christ.

CHAPTER XVI.

Of bearing another's burdens; of inward burdens, and of why we are to bear one another's burdens.

SECT. 1.

There is one great Office of Love which we must perform one to another, even those that are not called to lay down their Lives for the Brethren, must do this, that is, to bear one another's Burdens. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6.2.

This duty is mutually to be performed to one another. Thou must bear thy Brothers Burdens, and he must bear thine. He that expects others should ease and help him, let him be willing to ease others: Christians in their journey to Heaven, must do like loving Travelers, who have a Burthen to carry, sometimes one carrieth it, sometimes the other; in so doing both will go on with the greater cheerfulness, and with ease perform their journey. To this course of Travelers (as Estius conceiveth) the Apostle alludeth, when he saith, Bear ye one another's burdens. Calvin saith, That Christians must show their Humanity one to another, which teacheth men to afford mutual help in their necessities by bearing one another's burdens. This duty concerneth every Christian; it is not only the duty of strong Christians to bear the burdens of the weak, but also the weak may, and must bear the Burdens of the stronger: Both have their Burdens; the strong hath his, the weak hath his; both need help and ease, both are subject to faint under their Burdens; therefore we must bear one another's burdens, even that which lieth heavy, and presseth down our Souls and Bodies. There are outward Burdens, and inward Burdens.

As to outward Burdens; those that have ability must be merciful to their Brethren who are in want. St. Paul biddeth Timothy to charge them that are rich in this world, that they be not high-minded &c. that they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. 6.17.18. Do then the rich bear the Burdens of the poor, when they are rich and plentiful in giving to those that are in need? To do good, and to communicate,

forget not; for with such sacrifices God is well-pleased, Heb. 13.16. It is given in charge, as a thing especially to be remembered, and by no means to be forgotten. And St. John showeth, that those who are able, and relieve not their poor Brethren, are void of the Love of God. 1 Joh. 4.20.21. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, love his brother also. Where ye see, that the profession of Love to God, without Love and Compassion towards others, cannot stand with truth. And the same Law of Love that commandeth us to love, requireth us to love our Brethren and Neighbors also. But with what kind of Love? That the Apostle showeth in 1 Joh. 3.18. not a Love made up of words, or rooted in the tongue, but a Love that is Love indeed, and Love in truth: a Love seated in the heart, and bringing forth the fruits of Love.

QUEST. But here it may be demanded, if the want of a compassionate heart and hand towards the needy in those that are able, be an Argument of the want of Love to God, whether on the other side, forwardness in relieving others, be always a sure sign of one that truly loveth God.

RESP. I answer, No: for a man may bear the Burdens of the needy, and be helpful to them in many other respects, although he hath not the Love of God dwelling in him.

1. Out of a hope to merit at the hands of God, and to make amends for his sins by this means; which maketh these things abominable in the sight of God, and exceedingly wrongeth the free Grace of God, and the perfect merits of Christ. Such are the alms of the Papists many times, and those works whereof they so much boast.

2. He may be moved unto it out of vain-Glory, that he may have the praise of men, and be counted a liberal and free-hearted man: so the Pharisees gave alms with sound of Trumpet.

3. He may do it out of a natural pity, and a kind of freeness of spirit, as many of the Heathens have done. Therefore this alone, unless it be joined with other Graces, and fruits of Grace in an holy Conversation, is no sufficient argument, that a man's heart is possessed with a true and sincere Love of God: so that the want of this Christian Compassion and its fruits, is enough to prove him that hath this worlds goods, not to have the Love of God dwelling in him: but the practice of this duty alone, is not sufficient to prove a man to have the Love of God in him. He that wanteth the use of his hands, cannot be a good workman, in the exercise of a trade or handy-craft; but yet every one that hath the use of his hands is not a good work-man, but there is more required, as skill and exercise in such a trade: so it is in this case. Therefore St. Paul saith, Although I give all my goods to the poor, and have not love, it profiteth me nothing, 1 Cor. 13.3. supposing that a man may not only give plentifully, but give away all, and yet want the truth of Love to God, and to his Brethren.

SECT. 2.

Now as to inward burdens, I will show, wherein Christians bearing of one another's burdens consisteth. In general, it is to ease and refresh the drooping Spirits, groaning, sighing, and mourning under the burden of Sin; this is (as the Prophet speaks in another case) To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free and to break every yoke. I shall lay open this duty in sundry particulars.

1. When we pray for them, in their calamity, as earnestly, as importunately, as affectionately, as for our own souls burdened with the same Load. Thus Job prayed for his 3 Friends, and the Lord was reconciled with them: Job's prayers eased them of the burden of God's Wrath, which might have lain long upon them. Cry to heaven for pardon, and you give present ease to one another: pray for the Favor of God, and ye make each others sins lighter than a Feather, which before were as heavy as a mountain of Lead.

2. When we can mourn with them, and for them, lament their iniquities, and be humbled for their sins, as for our own; when we can bow down heavily as though they were our Brethren, and behave ourselves as one that mourneth for his mother. Moses by his prayers and tears did bear the burden of the whole Camp of Israel. Mutual Humiliation for one another, brings mutual ease.

3. When we labor the Conversion and Reformation of one another. Jam. 5.19.20. He that converteth a sinner, shall save a soul from death, and shall bide a multitude of sins; here is Salvation from death and sin, from multitudes of sins, a deliverance from two insupportable burdens, which have broke the backs of all the damned cast-aways.

4. When we direct them to a right course of obtaining and regaining the Favor of God, from our own experiences. As men who have been troubled with any pain, will tell those who have been laboring with the same, by what means they had present ease: What Medicines, what Ointments, what Salves they used? Make trial of the same, and ye will find present ease. Thus when Christians, who experimentally know the burden of sin, the horror of guilt, shall communicated their counsel and directions; This I did, and I obtained pardon, I humbled

my soul, I tasted, I prayed, I reformed, I departed from evil, and the Lord gave me present ease.

5. When we apply the comfortable promises of the Gospel to them: Seest thou a fellow-Christian Christian bitterly bewailing his sin, full of shame and sorrow for his sin, going hither and thither like a desolate forlorn man, fearing his estate and condition, questioning his Salvation, trembling at the thoughts of Hell, then must thou apply Gospel-promises: to such a one. The truth is, the promises do belong to none but to burdened sinners; Come unto me all ye that are heavy laden, and I will ease you, This is to pour Oil into their wounds, this is to bind up the broken in heart, when we aptly apply the promises to them. Dost thou hear them complain of the greatness of sin, apply that place Psal. 25.11. Pardon mine iniquity, for it is great. Christ came to save the chief of sinners. Dost thou hear them complain of the multitudes of their sins; apply that of Exod. 34.7. The Lord &c. forgiving iniquities, transgressions, and sins. Do they complain of their misery? Apply thou the promises of mercy. Do they complain of their unworthiness? Apply the promises of free Grace; tell them, that God will freely heal all their backslidings.

SECT. 3.

The reason why we are to bear one another's burdens is, because in so doing we shall fulfil the Law of Christ: it is the Law of Christ, it is the command of Christ, that we should bear one another's burdens, that Law which compels you to other duties, constrains you to this duty also.

QUEST. But where do we find that Christ gave this Law? Or what is that Law of Christ?

RESP. I answer, that Law which commands us to love one another, which our Savior frequently calleth his Commandment, here he calleth his Law and Command.

QUEST. But what is that Law of loving one another, to bearing one another's burdens?

RESP. 1. Yes, because in commanding us to love one another, he commandeth us to do any office of Love and Humanity one to another, whereof this of bearing one another's burdens, is none of the least duties of Christian mutual Love.

RESP. 2. Because our Love of one to another must conform to Christ's Love, which he showed unto us. Now herein Christ did commend his Love unto us, in that he was pleased to bear our burdens: the burden of our sins, and of his Fathers Wrath was laid upon his Shoulders. Had not the Lord Jesus bore our burdens for us, we had been forever crushed, and sunk down under them. Shall Christ bear our Burdens, and shall not we bear one another's burdens, and show ourselves therein to be followers of Christ?

RESP. 3. Because this duty is one of the highest degrees of our obedience unto Christ: observe the words so fulfil the law of Christ: it is not a perfect, but solidum complementum, a solid, or substantial fulfilling of the Law of Christ. It is not said of other sincere performances, that we fulfil the Law of Christ; it is not said of thy praying, thy hearing, &c. that thou dost fulfil the Law of Christ, but of this duty of Love: Love is the fulfilling of the Law: Bearing of one another's burdens (which is an eminent act of Love) is the fulfilling the Law of Christ. Without this, all other offices of Love, are but slight, superficial acts of obedience: he that doth not do this, nihil habet, (saith Calvin) he hath nothing of a man, nothing of a

Christian, nothing of a disciple of Christ, nothing of Christian Love in him.

There is a Sect, not long since risen among us, calling themselves High-attainers, boasting that they have attained to perfection of Holiness, and therefore need not the help of ordinances. But these deluded wretches do come as short of perfection, as the Earth doth of Heaven: but now those who do Christianly bear one anothers burdens, are High-attainers indeed, for they fulfil the Law of Christ.

I know there may be strong Love in men's hearts toward some persons, without any partaking of the Love of God, and the spirit of Regeneration; and this Love may have something commendable in it; but it is nothing in respect of God's gracious acceptation: such men do rather Love in obedience to the Law of nature; than in obedience to the Law, or Gospel of Christ; therefore their Love loseth acceptance with the Lord. I say, they love in obedience to the Law of Nature; for men have some parts of the Law of Nature remain written in their hearts, since the Fall of Adam, as the Apostle showeth even concerning the Gentiles, or Heathens themselves. Rom. 2.14.15 which Law I take to be more than the light of Nature, for otherwise (methinketh) it should rather be called the Doctrine, or the instructions of Nature than a Law; for a Law carrieth Authority with it, and a binding power; but a light, or a doctrine doth but only show and teach. But that which was written by Nature in the hearts of the Gentiles, the Apostle saith, was written as a Law, and so it carried a kind of Authority over their Hearts and Consciences; not only showing them what should be done, but also inclining and bowing their spirits unto it. So at this day, this law of Nature may incline the hearts of many (as a law) to love their Neighbors; and they do it in obedience to this law of Nature, that is, they yield to this natural inclination of their hearts, and according to it do love some

persons, whom their natures do incline them to love, until this Law be countermanded by a stronger law, the law of Sin and Corruption, inclining the heart to cast off love, and to entertain bitterness of spirit, or the like, and until it be over-born by outward occasions, which tend to quench Love. For this law of Nature is weak, and soon loseth its authority and command; I mean, so far as it hath anything good in it, so far as it is a broken piece (as it were) of the Image of God. But if we take the law of Nature for Nature corrupted, which is the law of Sin: that is very strong, and hath a great command over the heart, and is hardly resisted. Now then they that have any commendable love in them towards others in their natural estate, they do but herein follow the inclination of their hearts, which is the same that I said before, that they do it in obedience to the law of Nature, not in obedience to the law of Christ. But a Christian, that will approve his heart to God must love others in the name of Christ, and in obedience to his Gospel, which cannot be, unless we partake of the love of God in Christ, and have embraced Christ in the Gospel. Now I conceive there may be more heat sometimes in that natural love than in this Spiritual and Christian love, and especially in that sinful love which is between divers persons, which deceiveth many, and maketh them apt to bless themselves, as if they were truly possessed of the spirit of Love, because they find some strength of natural affection in themselves. But a little of that heat which cometh from the Sun-beams, is of more virtue and excellency than a great deal of Kitchen-fire. A little of the heavenly affection of Love (which is a proper heat of the spirit of Christ, and floweth from the love of God apprehended by saith) is more worth than a great deal of natural affection.

CHAPTER XVII.

Of the Order of our Love one to another, and some questions resolved.

SECT. 1.

In the next place I shall speak of the order of our love one to another.

1. We must love our own Souls next to Jesus Christ. God is to be loved above all as the chief and supreme good, and our own Souls next as being more worth than a whole world: and if the love of anything should stand between God and our Souls, we must hate that thing as our deadly enemy, that seeks to rob us of our chiefest good.

2. We must love our Neighbors soul next to our own soul, above our own bodies.

3. Among our Neighbors we must love those that are most godly, the excellent of the earth, those that excel in goodness; In them is all my delight, saith David. God's Jewels must be in our account most precious; one pearl is more worth than a million of pibbles: God loveth all men, but the riches of his love he giveth to his Saints.

4. Among the godly those of our own Nation are to be especially beloved. O pray for the peace of Jerusalem. They shall prosper that love thee, Psal. 122.6. Saint Paul could even wish himself accursed for his Countrymen the Jews: and for their sakes Moses could even be blotted out of the book of life. As Christ came from the Jews, so he came to seek the lost sheep of the house of Israel in the first place.

5. Among them I am to love those who are my Kindred above others who are not: Nature calls for love, but Grace calls for more.

6. We are in a special manner to love those of our Family. A Christian is to labor to make his ally, his friend, but especially his Wife and Children, such as may be lovely and acceptable. How did David mourn for his son Absalom? And Abraham pray for Ishmael?

7. Above all a man is to love his Wife. A man shall leave his father and his mother, and shall cleave unto his Wife, and they shall be one flesh, Gen. 2.24. Husbands love your Wives, even as Christ also loved the Church, and gave himself for it. Ephes. 5.25. This is the order of our Love.

SECT. 2.

QUEST. Here it may be demanded; Seeing special love is due to the Saints next to Christ, because they make one body with him; am I bound to love godly men that are not my kindred, above my wicked kindred; whether I am to love a godly stranger before a wicked Wife or Child?

RESP. 1. There is a double Love: Amor approbationis & complacentiae; Amor optationis vel desiderii: a love of approbation and complacency; a love of wishing or desire. I may love a Stranger that is godly with the love of delight and approbation, for his graces shining in him, more than I do those that are near to me that are wicked. Thus Jonathan did love godly David more than he did wicked Saul that was his Father: but with the love of desire and wish of the Salvation of my Wife and Children, and Kindred, wishing them grace and glory; herein I may show more love to my wicked Wife, Husband, and Children, than to godly Strangers. It is true, in regard of wishing Salvation, I am to love a godly Stranger and my Kindred alike, but in regard of the earnest desire of Salvation, I may more

earnestly desire the Salvation of my Wife than theirs. Thus Abraham did earnestly desire the Salvation of wicked Ishmael. Oh that Ishmael might live in thy sight!

RESP. 2. That Christian love is not measured by carnal effects, but being spiritual love, it is most shewn in Spiritual things, as in holy cleaving of hearts together, in mutual prayers, in mutual comforting, in mutual delighting in one another's gifts and graces; in mutual exhortation of one another to love and good works. With this love I may love a godly Stranger more than any of my nearest Kindred that are not godly, when as my natural affection may be stronger to my wicked Kindred than to godly Strangers, as in providing for them the things of this Life. I must nourish my Wife and Children, when as I may suffer Saints to perish with famine, if I have not sufficient means to relieve both: but if I have sufficient means for both, then must I feed an hungry Saint, and clothe a naked Lazarus.

QUEST. But what if some of my Kindred are godly, but poor; others are wicked, but rich: some of my Children are godly, but are not so witty and handsome, and so industrious for the world as others of my Children that are wicked; What shall I do in this case?

RESP. I answer, Thy godly Kindred, be they never so poor, and yet in an equal relation with thy rich Kindred that are wicked, are to have thy special Love. And if thou dost not show more Love to such, thou dost not love Grace but Riches: so likewise for Children, Jacob loved Joseph more than all his other Sons, because more godly: Woe to that Father that shall dishearten a godly Child, and give more encouragement unto, and be more fond over a riotous Prodigal, a scoffing Ishmael. What is this but for a man to love sin in his Child more than godliness; the Image of the Devil more than the Image of God? It is true, that where there are more relations of Kindred,

Neighborhood, Co-heirship of Grace, and the like, there Love admitteth of multiplication and increase, but this draweth not the Lover from God, who is the Author of those Relations, and the Rule of Love also. Carnal Lovers first please their fancy, and then their affection must act, let the object be what it will: to them godly or ungodly are much at one: they make no difference between the household of Faith, and the fraternity of evil men: although God make a difference between Jacob and Esau, yet they will make none: they resemble those Sons of God, that seeing the Daughters of men to be fair, took them Wives of all they liked best for their Beauty, without respect to their goodness. Many a Parent considers not, what Child is best deserving, but most pleasing; and usually those Children please them best, that do least please God.

CHAPTER XVIII.

What true Christian Love to the Saints is, showed in five things.

The next thing I am come to do, is to show, When a man may be said to love the Children of God. To this end, consider these following particulars.

1. True Christian Love to the people of God is a peculiar kind of Love, whereby a man loveth them as they are the Children of God, and as Brethren, be they Strangers or Acquaintance, Kindred or not; rich or poor, mean or mighty, honorable or base, it is all one, if they be righteous persons. In natural Love, there is a peculiar Love of a Brother towards a Brother, distinct from the Love of a Neighbor: a

man may have a natural Love to a Neighbor, but another kind of peculiar Love to a Brother. So if a man do love the Children of God as he ought, he loveth them with a peculiar Love, as they are the Children of God. A man may love another, for some good quality of Art or Nature, though he be not a Child of God; but there must be a peculiar Love to the Children of God, though there be not the same qualities of Art or Nature in them: he must love them as made near unto him by Grace, and joined with him in partaking of the same precious Faith; he must love them for Holiness sake, because they fear the Lord, and follow after righteousness. Some men have no peculiar Love to the people of God, but their peculiar and familiar Love is for some natural persons, who suit best with their carnal affections: these are their bosom-Friends. This is a sign of unsound Love, when a man's most intimate Friends are wicked persons; although he may bestow a good look upon some of the people of God, and sometimes carry himself somewhat fairly towards them. If they seem to love some of the people of God, it is for some other respect, and not because they are the Children of God: it may be there is some special gift in them, either of Body or Mind, common to them with natural men, and for this they love them, and sometimes delight in their company; but as for other good men, not so qualified (yet as sincere as the former, and as rich in Grace) they do not affect them.

He that loveth Religion in a man because he is rich, or comely, or a man of parts, &c. but slighteth it in a poor Lazarus, in a mean man, though he be all glorious within, he doth not love a godly man. And as Alexander said of two men (one was his Friend, the other was his Flatterer), *Hic amat Regem, ille Alexandrum*; This man loveth me because I am a King, and can prefer him; but, that man loveth Alexander, he loveth my very person. So it may be said of such as love Religious persons, because rich or noble. *Hic amat divitias, honores, ill amat religionem*. These men love riches and honors, not

religion; only he that loveth a righteous man in nomine justi, because he is righteous, he loveth the godly with a peculiar love.

So the true love by which the Children of God do love each other, is towards Strangers whom they never saw, nor are like to see, when they hear of their Graces, and of their zeal and forwardness in the ways of God, and for his glory; as St. Paul was affectionate towards those of the godly, who had not seen his face in the flesh.

2. Then doth a man truly love the godly, when he can love all Saints, as well as some; and this floweth from the former. If I love a child of God because a child of God, I must love all the children of God. A quatenus ad omne valet consequentia. If I love gold, because gold, I love all gold; so if I love grace, because grace, I cannot but love grace in all. If I love the Image of God in one, I must needs carry the same affection to all that have this Image. There is the same ground, reason, motive and object in all Saints, as well as in one particular Saint. To love one Saint, and not another, is to make spiritual love carnal, a divided, a factious love; as the Apostle speaks to the Corinthians; for while one saith, I am of Paul, another saith, I am of Apollos, are ye not carnal. So when men shall say, I love such a man, he is a good man, but cannot endure the name of another godly man; their love is carnal. He that loveth not all Saints, loveth no Saint at all; he that loveth not the poor Saint as well as the rich, the low and mean Saints as well as the noble and honorable, he doth not truly love any. There is great reason why we should love all Saints as well as one, be their outward conditions never so contrary. God the father loveth all his Saints alike. All the Saints have an equal share in the love of Jesus Christ, he shed his blood for all alike; he giveth his merits and righteousness to all alike: Yea, Jesus Christ himself calleth all the Saints his brethren, even the meanest of his Saints. The heart of the meanest Christian is the Temple of the Holy Ghost, as

well as the heart of the most honorable, and shall not we love all whom the Lord thus loveth? Godly love is like the Center in the midst of a Circumference or circle, which hath an equal respect to all parts of the circle; so true Christian love hath respect to all parts of the circle, so true Christian love hath respect to all Saints equally.

3. When they go beyond us in grace, when they excel us in holiness, when we love them the more we see them excel us in grace and in all spiritual gifts, whatever relation they have unto us, yea though their gifts and graces should eclipse ours, yet then if we can as truly rejoice in their gifts, as if we ourselves had them, and do more entirely love them, by how much the more we see those gifts and graces shining in them, this is true Christian love: like that of Moses, Num. 11.29. when one came, and told them, that Eldad and Medad prophesied, Moses was glad to hear it: Would God (saith he) that all the Lord's people were Prophets! Are others as good, or better than I am, would God that he or they, and all others were better than I. Only he loveth the Saints truly, that can love them for their graces, and the more grace, the more to love them. Let it satisfy thee, that thou art a door-keeper in God's house, although thou art not made high Priest to enter into the holy of holies; it is well that thou art admitted into Christ's School, although thou art not placed in the highest form: it is well that thou art a beloved disciple of Christ, although thou hast not the same privilege with St. John to lie always in the bosom of Christ.

4. When we can love the Saints constantly at all times, as well as at one time, when the Church of God is overwhelmed with troubles, and nothing but stormy clouds hang over the heads of God's people, then to love them as in the serenest calm, when the Church enjoyeth peace and quiet round about, when there are no fears, troubles, nor persecutions, this is the man that loveth the godly. Doth the state of a Christian alter and decay, yet thy charity doth not decay? Is a

Christian friend fallen into disgrace with the world, yet thou dost truly make much of him? Is he persecuted everywhere, yet thy love followeth him? Is he fallen into poverty and necessity, yet thy love faileth not for all this: certainly thy love to the godly is a peculiar love. It is not affliction that shall divide the Soul of Jonathan from the Soul of David. True Christian love owneth the people of God in all conditions; it uniteth and knitteth the heart to the children of God, and maketh a man one with them, and so maketh their case ours.

5. When we can heartily love godly men, when they most of all reprove us, check us, admonish us, and as gladly receive an holy reproof as a kindness from them, Let the Righteous smite me, it shall be a kindness, let him reprove me, it shall be an excellent oil, which shall not break my head; but yet my prayer shall be in their calamities, Psalm. 141.5. David had rather be quickened up with holy reproofs, then tickled with fond and flattering soothing's; such men he would pray for in their calamities, and love them best. This often times turneth the love of wicked men into hatred, who pretend love as long as the godly are silent at their evil ways, but if they begin to reprove, they will cease to love. Thus Ahab dealt with Elijah, and Herod with John the Baptist, and the Galatians with St. Paul, men that did love St. Paul as dearly, that they could find in their hearts to pluck out their eyes for him, yet was he reputed as an enemy because he told them the truth. Mutual reproof is a sign of true Christian love to each other; if thou lovest a child of God, love him when he reproveth thee, as when he doth not.

CHAPTER XIX.

Sets forth the woeful condition of those that hate the Saints; reasons for their hating them, and that the want of love where love is due is hate.

SECT. 1.

This then may show unto us the woeful condition of those that are enemies to the children of God, and of all others almost, that love them least, in whom there are most signs of true godliness; yea, hate them because of their religious lives, hate them for those very practices wherein the godly labor to be like their heavenly father, and to approve themselves his children; hate them because they hate sin, and fear to offend their Father which is in heaven, not only in the greatest sins, but also in those which seem very light and small offenses, or none at all in the eye of the world; they hate them because they show their dislike of their courses, which tend to God's dishonor, and because they do not sooth them in an evil estate, and so become false witnesses of God, because they will not join with them in some of their sinful practices; they hate them because they go in a way contrary to them, and so they hate them because they are the children of God, 1 Job. 3.12. as Cain hated Abel, and slew him, because his own works were evil, and his brothers righteous. They are mine Adversaries, saith David, because I follow the thing that is good. Psal. 38.20. If ye were of the world (saith Christ to his Disciples) the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye are enemies to the course of the wicked world, therefore the world hateth you. The hatred of the world against the godly is no new, nor strange thing; it is a thing not to be wondered or marveled at, marvel not my brethren, if the world hate you. It is not new; for presently after the Fall this enmity began: it is not strange, for God himself, who is the Lord of Hosts proclaimed War between

the godly, the seed of the Woman; and the world, the seed of the Serpent.

The Lord himself hath sounded the Trumpet of War between the world and the godly, how then can they but take the Alarum, and prepare themselves to Battle? Not, that the Lord hath either commanded the world to fight against his people, or that he hath infused any malice into the men of the world, but that he having put his Spirit into the hearts of the godly, & made them partakers of his divine Nature, hath thereby made them contrary to the world, even as Light to Darkness; whereupon necessarily followeth the hatred and enmity of the world against them. We see the truth of this in the malice of Cain against Abel; Ishmael against Isaac; Esau against Jacob; three pair of Brethren in several ages. We see it in the Egyptians and their King Pharaoh against Israel, for the sufferings of Israel are called the reproach of Christ, Heb. 11. This hath been the course of the world from age to age. Thus did the Chaldeans show their malice to Shadrach, Meshech, and Abednego, accusing them to Nebuchadnezzar, that they might be thrown into the fiery Furnace for shunning of Idolatry. Thus did the Courtiers of Darius show their bitter and bloody malice against righteous Daniel, for praying three times a day to his God, craftily circumventing the King himself (not privy to their drift) to sign an unlawful Decree, by which Daniel was ensnared, that he might be cast into the Lions Den. So Haman showed his malice against Mordecai, and the whole Church of the Jews, seeking their utter ruin. Tobijah and Sanballat were carried with the like malicious spirit against the Church, and against the restoring the worship of God at Jerusalem. Antiochus Epiphanes was full of malice and rage against the Church. So Herod, the chief Priests, and the unbelieving Jews also in the Apostles times: the Roman Emperors, and after them the Roman Bishops have continued this enmity, and many other Popish Princes. But, besides

these, there are many Children of the world, mixed with the people of God, who are pricks in the eyes, and thorns in the sides of the godly; and upon many occasions show their malice against them.

SECT. 2.

REAS. 1. One Reason is, because the world hath had, and yet hath one and the same Prince, Captain, and Commander from the beginning, even the Devil, whose hatred is restless, and perpetual against the people of God. Wars and troubles many times cease between Nation and Nation, through the change of Kings and Captains: yea sometimes there are strait Leagues of Amity and Friendship, sometimes Unions, as between England and Scotland, &c. But the Devil having usurped a Kingdom over the world by God's permission, ever since he conquered it in the Garden, and so continuing his Tyranny over it, until Christ at the last day shall utterly and finally destroy his Kingdom; it is no matter of wonder, no new and strange thing, that the world which is in subjection under him, doth continue to hate the people of God. He is the Arch-enemy of God, and he will inspire hatred and malice against the Children of God, into the hearts of those that are in subjection to him. As it is said of Cain, he was of that wicked one, and slew his Brother, &c. so it may be said of other persecutors, and enemies in their several times; Haman was of that wicked one; Pharaoh was of that wicked one; Jezebel was of that wicked one; Herod, Nero, Domitian; the persecuting Popes, &c. were of that wicked one, and led by the same malicious spirit. And the like may be said of any enemies which the godly have at this day, either within or without the Church.

It is said, that Xerxes the Persian wept when he viewed his mighty Army, because an hundred years should not leave one of all the

company alive; but Xerxes himself also was taken away long ere that time. But the Devil never wanteth forces; and though his Instruments and Soldiers die, yet having the world under him, a new generation ariseth; when the old is worn out, and he that is their Commander liveth still to train and stir them up unto the Warr.

REAS. 2. To be hated by the world, is incident to all godly men; it is not thy Condition only, but the Condition of all that do live godly in Christ Jesus; they shall and do suffer persecution in some degree or other: some do sip, others drink deeper of the Cup, but every one of the Saints have tasted of it. All the Prophets, Christ himself, and all the Apostles: is it any wonder then, if they do the like to thee? Thou art not the only Saint in the world that is hated; there be as many in thy Condition as there be Saints in the world.

REAS. 3. Christ himself hath forewarned us of this that we shall be hated of all men for his Name sake, John. 16.4. What reason then have we to be troubled when it cometh to pass? These things have I told you, that when the time shall come, you may remember that I told you of them, Why then should I be troubled at the world's hating me? My Savior hath told me of it aforehand, I could expect no other from the world. Christ like a Captain, tells his Soldiers of the chance of War; if ye will be Conquerors, ye must endure the brunt and heat of the Battle: our Savior tells us of the worst, that we might be fore-armed, that in the midst of the worlds hatred we might in patience possess our souls. Therefore let not Christians stand amazed, like men at their wits end, when they see the world malicious against them? When was it otherwise? When was that Golden Age, wherein the world was perfectly reconciled with the people of God? Some times have been more quiet than other, but when did the enmity wholly cease? When could it have been truly said, The world is no enemy to the Church and Children of God?

SECT. 3.

OBJECT. But some will say perhaps, It were not strange for the world without the Church to hate it, but for men within the visible Church to hate the people of God, is very Strange!

Sol. I answer not a whit, for the world is but a world still, whether it be within or without the Church. *Coelum non animum, &c.* they change the air, not their hearts by joining with the people of God; they draw breath in the ordinances of God, but their hearts are still the Devil's Chapels, even while themselves are in the Temple or Church of God. And why should it be thought new or strange? Was not Cain within the Church, when he slew his brother? And Ishmael when he persecuted Isaac? And Esau, when he breathed blood and murder? And the Jews, when they conspired to smite Jeremy with the Tongue, and Pashur, when he put him in the Stocks? If a man enclose some bad ground, it is apt for nothing but briars and thorns within his garden-pale, or wast; it will bring forth such kind of evil plants still, unless some further means be used to alter and better the nature and manure of it. So let part of the world, and some children of Satan and the World be enclosed within the Lord's Garden, within the compass of his Church, they will be as bad or worse than before, and as full of enmity against the people of God, unless the Lord be pleased to change and renew their hearts. Tares will be tares still, though they grow among the wheat; thorns will be thorns, although they spring up among the Lilies. Therefore it is great weakness to be astonished at the malice of the wicked against the godly within the Church itself. What? Religion, and the power of godliness opposed and hated in a Land or Kingdom, where Laws and Statutes maintain the Gospel? Yea, why not? Unless we think that these have power to

convert all the subjects of the same Kingdom, which none can do but the power of God's grace and spirit. It were a new and strange thing indeed, if the World should grow so unlike itself in these days, as not to hate the people of God. This were to be marveled at, and men might ask, hath the old Serpent lost his sting, his poison? Is the world turned upside down? Therefore (Readers) if it happen to be any of your cases (as it may be very well) to taste of the world's malice and bitter enmity, not only in the ordinary way of scoffs, slanders, &c. but in a more furious and violent manner, marvel not, it is no news, this was the old course, *Antiquum obtinet*, the world doth but keep its old wont. Be not dismayed, thus it dealt with your Master, your Savior, your Head, your King, your Captain; thus with his Servants, Soldiers, Subjects, Members of former and later times.

Is not this a common thing among us? Who have fewer friends than the godly? Who are more distasted and disliked generally? Do not men look upon them usually as upon Strangers; yea, rather as upon Adversaries? They are counted signs and wonders. Oh that God would convince men of their dangerous Estate, who love not the Children of God, who like men the worse for fearing God, and walking in his ways, who like a Father, or Mother, an Husband or Wife, a Child, or Servant, Neighbor, or Kinsman the worse, because he feareth the Lord; such persons are in a dangerous estate, they are in the gall of bitterness, and bond of iniquity.

OBJECT. But thou wilt say perhaps, I do not hate the Children of God, I do not meddle nor make with them.

SOL. Oh but this will not serve thy turn, if thou dost love them the less, delight in them the less because they are godly, it is enough to prove thee to be an enemy to them. If thou couldest love another better if he were not religious, or if he were not so religious, it is an

argument thou art not a child of God. How common is this case? Many see something or other in some of the godly, for which they could love them if they were not religious, or if they were (at least) less forward in religion than they are: whatever such pretend, they love not the generation of the Righteous.

Now the want of love, where love is due, is hatred in the sight of God; and it appeareth thus.

1. Love doth join and incline the heart to those whom it loveth, and ought to love; now then the want of Love disjoineth the heart from such; it is an aversion, and moving the heart from them; and this aversion of the heart through want of love towards those to whom love is due is an hatred of them; as the aversion and turning the heart away from God through want of love to him, to: whom the highest pitch and perfection of love is due, is hatred of him, so it is in this case I am speaking of touching the want of love to the Children of God.

2. We may see this by the light of nature in natural things; for as the want of sight in those Creatures to whom the faculty of sight or seeing belongeth, is blindness, as the want of sight in Men, Beasts, Birds, &c. so the want of love in those that ought to love, towards those that ought to be beloved, is hatred.

3. We may also see it by comparing the general sum of the second table of the law, with the particular Commandments of that Law; and there you shall see, that all the six Commandments except the first of them (Honor thy father and thy mother, &c.) are negative, forbidding such and such sins. Thou shalt do no murder: Thou shalt not commit Adultery, &c. Now our Savior, and the Apostle do show, that the sum of this Law is this, Thou shalt love thy Neighbor as thyself. So then the want of true Christian and holy Love, is hatred, which is the root

of murder, and whoredom, and theft, and slanders, and coveting, &c. The sum of obedience to those Commandments is Love; the sum of disobedience is hatred, or want of Love. Now it is true, that the particular and direct bending of the heart in bitterness of affection against some certain persons, is a greater degree of hatred than mere want of love is.

4. Compare affections and outward actions together: not to save life, when a man may by lawful means, is to murder; not to provide for a man's family, is to take from them their due; for not to love is to hate.

5. Compare it with the nature of sin in general; the want of holiness is sin; the want of righteousness is unrighteousness, the want of purity is impurity; so the want of love is hatred.

6. The want of love is the deficient cause (as it were) of all the fruits and effects of malice and hatred. Where the heart is empty of true Christian love, there that evil and malicious Spirit hath a free entrance, and may take possession, and breed all bitterness of affections and bring forth in the practice all actions and fruits of malice and ill-will; and this want of Love layeth open the heart unto all these. So then, either ye must love out of a pure heart unfeignedly, or else the Lord will account you as haters of your Brethren. Our Savior made no middle-way between love and hatred in the ordering of our hearts and affections towards enemies; but when he corrected the Pharisees gloss, which was this, [Thou shalt love thy neighbor, and hate thine enemy.] He saith, But I say unto you, love your enemies, &c. Some man might have expected, that he should rather have said, concerning loving or hating of enemies, as Balak speak to Balaam, of blessing or cursing of Israel; neither bless them at all, nor curse them at all, carry thyself indifferently between me and them, so some out of carnal reason might have looked, that our Savior should

have pointed out a middle way, and said, Neither love your enemies, nor hate them, but carry yourselves indifferently towards them. But our Savior saith expressly, Love your enemies, and do good unto them, and that as they will approve themselves to be the children of their heavenly father. So that not to love those whom we ought to love, is to hate: So then, as we will avoid the damnable sin of hatred, we must labor to be possessed of the grace of love, and that principally to the Children of God, and to all the Children of God, high and low, rich and poor, of better or of meaner gifts and parts; and on the other side to be possessed with hearty love towards all men in general, and in particular toward those that have done us injuries and unkindness's, otherwise we are haters of them.

CHAPTER XX.

Of the greatness of this sin of hating the Saints.

SECT. 1.

In the next place I will set forth the greatness of this sin of hating the people of God, or others.

1. It is an argument that such persons love not God himself. If a King should say of some certain men about him. These men are very dear unto me; and as I love them in a special manner, so I will have all that love me to love them; I will make this as a note by which to know a faithful subject from a traitor viz. love to these whom I dearly love; he that loveth not them, I will not account them loyal and true

hearted to me: Whether these persons deserve the love of all or not, yet this would be a greater argument of the King's extraordinary love to such men: so in this case, the Lord saith in effect of every child of his, He that loveth not thee, I will take him for none of my friends, for none of my children; he that looketh for love and favor from me, must bear true love to thee. How great then is the love of God toward his children, he will not acknowledge that any love him, who hate them. When the unbelieving Jews told our Savior; we have one father, even God, he answered, If God were your father, ye would love me; for I proceeded forth, and came from God, neither come I of myself, but he sent me, Joh. 8.41, 42. So in this case it may be said to many carnal persons, who think themselves the children and people of God. If God were your father, ye would love them that do most of all labor to honor and please God, and are most careful not to sin against him. Such is God's love to his people, that he taketh none for his own, that do not love them. There be many that say, they love God, and yet love not his children. Well! The Lord will none of thy love, unless it be such as maketh thee also to love his children. If thou sayest thou lovest God, and yet lovest Drunkards, Swearers, Worldlings, more than his children, who are zealous for his glory, thou mayest keep thy love to thyself, God will not accept of it. To all that live in the visible Church, and come to the ordinances, and take the name of God in their mouths, and do hate the godly, the Lord saith in effect, why dost thou not love me? In that thou lovest not my children, thou lovest not me; such tender love doth the Lord bear to his people; This our Savior expressed sweetly in that speech to St. Peter after his Resurrection from the dead, when by a three-fold confession of his love to him, he seemed (as it were) to put him to penance for his late three-fold denial of him. Simon, son of Jonah, lovest thou me? Peter answered thrice; Yea Lord, thou knowest that I love thee. Yea, but Peter, if thou wilt have me taste of the fruit of thy Love to me; if thou dost love me indeed, and wilt have me to accept

of thy love as sound and true; love them whom I love; love them and love me, and show it by thy care of their Souls, and by thy diligence in feeding them with my word; go feed my Sheep and Lambs.

SECT. 2.

2. He that loveth not his brother abideth in death; 1 Joh. 3.14. All by nature are in a state of death, and void of Christian love, but all do not abide in death, some do not continue in the state of death, but those that love the brethren are passed from death to life: Now those who want this Christian and brotherly love, these are not only dead in sins by nature, but they abide in death. They abide in the death of guilt, the guilt of all their sins lieth upon them, they abide under the dominion and power of sin; they abide in a state of wrath; the wrath of God abideth on them, as long as they abide in the hatred of the brethren, they abide in a death of condemnation. As St. John saith, We know we are passed from death to life, because we love the brethren: So also we may know, that those are dead in sin & lie obnoxious every moment to eternal death, who hate the brethren.

Now I conceive, that the Apostle speaketh of a brother in the same sense, as he did before, viz. a brother by grace, a child of God.

QUEST. But how can such be brethren to those who abide in death?

RESP. 1. That all men and women as they are men and women, are brethren and sisters by a natural relation, all coming of one man, and one woman originally, viz. Adam and Eve. St. Paul taught this learning to the Scholars of Athens, Act 17.26. viz. that God hath made of one blood all Nations of men that dwell upon all the face of the earth. The Athenians (as proud as they were in despising other

nations as barbarous, yea other Cities of Greece in comparison of themselves, yet) were not of any better stock or blood originally than the meanest of them. The Athenians were not of one blood, and the Argives of another, and the Britains of another, &c. no, the very Scythians were of as good a stock originally as they, even of the same blood. So now, the greatest Potentate, and the poorest beggar; the most civil, and the most savage Nations, are of one blood originally; the English and the Muscovitae; the Laplanders, Tartarians, yea the Beasilians and Cannibals, are of one blood originally. God could have made a man, and woman for every province and part of the world, and so have given a several Original to every Nation; but he in his wisdom did rather please to make one man out of whose loins, one woman out of whose womb, all the Nations of the earth should issue; that so all Nations might be made of one blood, and all might be of kin, and that so there might be a natural bond of union, brotherhood, and love between them: So then a child of God is a brother to a natural person; for they that are the children of God are the children of men too, and of the same blood with others; therefore when natural persons do not love the children of God, it is a sign they do abide in death. When the graces of the godly, and the fruits of grace in their conversation and practice are so distasteful unto men, that for this they cast off love and affection towards them, though they be their brethren by nature and of the same blood with them originally, whereas this should increase their love towards them; this showeth, that such do abide in death.

RESP. 2. He that liveth in the Church of God, and accounteth himself a child of God; if he be a child of God indeed, all the children of God are his brethren and sisters, both by Nature and Grace. If God be his father, the children of God are his brethren and sisters; but if he doth not love them as brethren, it showeth that he abideth in death, and

deceiveth himself, he is not born of God, nor passed from death to life.

SECT. 3.

3. Haters of others (especially of the godly) they are murderers, 1 Job. 3 15. He that hateth his brother is a murderer. Every act of hatred is a mortal wound given to a godly man. Some think, St. John speaketh by way of allusion to Cain, who was an actual murderer of holy Abel, and that God accounteth all haters of godly men, as heinous sinners, as damned Cain is, and their hatred as abominable a sin as his actual murder. Dost thou see a man hating, scoffing, opposing, persecuting godliness, for godliness sake, Thou mayest point at him, and say, yonder goeth a Cain, a murderer of a righteous man!

1. Malice and hatred is murder, affectu & desiderio, in affection and desire; it makes a man to desire, wish, and rejoice in the death or destruction of those whom he hateth. This the Heathens saw by the light of Nature, therefore one of them said, Quem oderunt, periisse expetunt, whom men do hate, his death they do desire. Now what is this but murder? It is true! That in respect of the person hated, the hurt done to him by hating him is much less than when he is actually murdered, and his blood spilled. It is true also, that the actual commission of murder in outward act doth add much to the guilt of his conscience that hateth his brother, because there is both the inward hatred or murder of the heart, and the outward cruel act of murder added to it; there is the beginning, and the consummation, the accomplishing and finishing of this bloody sin. But yet the inward malice and hatred of the heart, which maketh those that harbor malice in their hearts, to wish the death and destruction of

those they hate, or to rejoice in it, is murder in the sight of God. Men that have malice festering in their hearts against others, causing a desire of their destruction may hold their hands from shedding of blood for want of opportunity, for fear of the Law, for fear of infamy among men, yea out of a slavish fear, left their own conscience, as a revenger of blood should pursue them with restless horror and terror, and never let them enjoy merry hour in this life, besides the dismal effects of it in the life to come. And on the other side, they are not restrained from murder by Love in any degree. That appeareth by this; that though themselves are loath to shed blood, yet they that are malicious, generally could be content that those whom they hate, should perish by the hands of others: they have a secret desire of this, and are well enough pleased with it in the retired thoughts of their hearts, if such a thing happen by the hands of others.

2. Malice is the root of Murder; and therefore it is murder virtualiter et eminenter: Murder is conceived in the womb of Malice; Malice is the Seed of which this foul and bloody Monster of Murder and Bloodshed is hatched. As the Child is in the Fathers Loins ere it be born or conceived, so murder is in the Bowels of Malice before it is brought forth. As poison is in the young Brood of the Viper before it is able to put forth the sting; so murder lieth a breeding in the womb of Malice and Hatred before it break forth into Blood. Malice maketh a bloody Heart, and Murder maketh bloody hands. Murder is oftentimes the effect of Hatred and Malice: first Cain did hate Abel, he was wroth with him, then he killed him. Absalom's Hatred made him to kill his Brother Amnon. Thus Persecutors hating the Professors of Truth, took away their Lives from them: They set their Wits on work to invent Torments for the painful death of God's Saints: Hatred of godliness did kindle the fire of Martyrdom.

3. The Scripture calleth it Murder, to show how great a Sin hatred of Godliness is. Aquinas disputing what was the greatest sin as a man could commit against his Neighbor, his resolution was, that *Odium proximi est gravissimum peccatorum*, it was Hatred of our Neighbor. Much more grievous it is, when a man shall hate any one, because he followeth the thing that good is, and hateth a man because he laboreth to be like unto God. To shed man's Blood, who was made after the Image of God, and to do that murder that ever was committed with the least degree of malice that any was, is a most fearful and damnable sin: but I conceive, that there may be a greater sin committed in harboring abundance of malice and bitterness in the heart, though without Bloodshed, than in some Cases, when Blood is unlawfully spilled. In the malice of our powder-Traitors, this is apparent, which though by the Providence of God, it was restrained from shedding of Blood, was far more grievous than many an act of murder, which hath been committed. But besides this, when men do neither actually shed Blood, nor purpose and plot bloodshed, I conceive their malice may be more sinful than some acts of Murder. I doubt not, but that many a man sinneth far more in malice against his Neighbor, than David in killing Uriah, though it was a grievous sin: for, what is sin, but the Transgression of the Law? <H&G>. Now there may be a more strong bent of the heart against the Law of Love in deep-settled malice long continued in the heart and soul, full of implacable rage and bitterness, than in some acts of murder. The hurt done to a man's Neighbor is incomparably greater in murdering him, than that which is done by mere malice concealed, and kept close in the heart, be it never so great. But the greatness of sin, (I suppose) though against the second Table, is not always to be measured by the hurt done to a Neighbor, but by the greater or lesser opposition to the Law of Love. And I am persuaded, that some men going on with restless malice and bitterness of spirit against their Neighbor, may be more guilty in the sight of God, than some others

that have committed that fearful sin of murder; so great and heinous a sin is the sin of malice before the Lord, who is Love.

SECT. 4.

1. Here let us consider, What the occasions have been, which have bred distaste and discontent, whether they have been wrongs indeed, or wrongs only in appearance: or whether (being rightly considered) their deeds which we have distasted, and taken occasion to hate them for, have been good, tending to the discharge of their consciences, and our reformation. If they have been indeed wrongs and injuries; yet nevertheless, to harbor malice against them, is to commit murder. It is true, that Hatred in such a case is not so great a sin, as in the other cases mentioned; yet in this case it being no less, than a degree of murder, we are to lament, and to be humbled for it, as for a sin exceeding heinous.

On the other side, If it hath been for some actions, which were not real injuries, but only taken for such by reason of our own weakness, partiality, self-love, prejudice against their persons, &c. then is our Hatred a sin of an higher Nature than in the former case, and so we are accordingly to be affected with it — Again, if they have been such words or actions, as have tended to the discharge of their consciences, and for the reformation of us in our course, or for the righting of others whom we have wronged, &c if for any of these we have hated them, and been malicious against them, then is our sin yet more grievous and abominable. So Jonathan dealt plainly with his Father Saul, laying open the greatness of his sin in hating David to the death, if the Father had had Grace to have made use of his Sons faithful dealing with him. 1 Sam. 19.4. Jonathan spake good of David unto Saul his Father, and said unto him, let not the King sin

against his servant, against David, because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it, and didst rejoice, wherefore then wilt thou sin against innocent blood, to slay David without a cause? Thus when men hate others that admonish and reprove them in public or in private, and seek their restraint in sin, or reformation; or those that punish them being Magistrates, or in office, &c. this is a bloody kind of malice, and for this we are to be deeply humbled. If malice be murder, when injuries are received; how much more when others have labored to do us good? if thou hast hated any for crossing thee in an evil way in word or deed, thou hast sinned in a high degree, and hast cause to be greatly humbled for it.

2. Let us also examine, how our hearts have been stirred less or more in hatred, or bitter affections against any others; for, there is great difference of degrees in this as in other sins: how hardly we have been brought to reconciliation, how implacable? What bitterness hath broken forth out of our hearts in words or actions against them? What offense, or evil example we have given to others by these means? And accordingly should we charge our Consciences before the Lord. I fear many do very lightly pass over this sin of malice, especially it having not much showed itself openly, but having for the most part lain in the depths of their malicious hearts. Owe nothing then to any man, but to love one another: Do not in malice think, that thou owest ill will, or an ill-turn to any, but that thou owest love to all, malice to none: for whosoever hateth his Brother, is a murderer, and ye know that no murderer hath eternal Life abiding in him.

SECT. 5.

4. Malice and Hatred makes men most contrary to God, and most like unto the Devil. It makes a man most contrary to God, for God is Love, 1 Joh. 4.16. It is the Nature of God to love men; He is <H&G>, he is of a most glorious, lovely, and loving Nature, and is the Author of all Love in us. This showeth what a God he is to us, and every Creature findeth him to be a loving God, a loving Father. As the Sun is Light, and the Fountain of Light, and gives Light to the Stars of Heaven, and to all sublunary things; so God is Love itself, and the Fountain of all Love: he filleth the Angels in Heaven with Love, he filleth the Saints on earth with mutual and spiritual Love; and the natural Love and Affection that are in men one to another, are sparks and rays of God's Love: all the Creatures are objects of his Love, every Creature of God is good, therefore beloved of God. Do ye think God would vouchsafe to call himself by the Name of Love, if there were not a wonderful excellency in Love? Now, he that dwelleth in Love, dwelleth in God, and God in him: he that embraceth the Love of God by Faith, and thereupon unfeignedly loveth God and his Brethren, dwelling, continuing, or abiding in this Love, he continueth or abideth in God, and God in him. If in any Love it be true, That the Soul is where it loveth, it is most true in this Love of a Child of God to his heavenly Father, and to all the Saints: his Soul is with God, with Christ, his Beloved in Heaven, and abideth in him. This our Savior knew full well, when he taught us, Mat. 6. Lay not up for yourselves Treasures on earth, but lay up for yourselves Treasures in Heaven: for where your Treasures are, there will your hearts be also. His delight also is in the Saints that are on the earth in those that excel in Grace and Holiness. One that was full of holy Love was wont to answer all questions therewith. Whence comest thou? From Love: Whither goest thou? To Love: Where dwellest thou? In Love. God is such a ones dwelling-place, his home, his resting-place,

and Christ is the Door by which he entereth into this dwelling, by Christ he entereth and dwelleth in God. Now malice makes men most like unto the Devil, whose continual exercise is malice, and malicious practices against God and man. Such was his hellish malice, that seeing man in happiness, and the favor of God, he enticed the woman, and by her the man, to that sin and rebellion, which brought all mankind into a most miserable Condition: and what is his continual practice, but to sin, and to draw men and women into sin? Now those that harbor malice in their hearts, they are in a special sort like to Satan, when it is against the persons, not the sins of others only. Malice is properly a settled Hatred, a rancor of heart, by which men are provoked to deal spitefully and mischievously with those whom they love not, either wishing them ill, or doing them ill. Wicked Shimei railed upon David, when he was in an heavy strait, and cursed him, Come up thou bloody man, thou son of Belial: and when a godly man is brought into misery, malicious persons say, Aha, aha, so would we have it. Godly men walk in the narrow way, their lives are strict and holy; the wicked are in the broad way, walking in all excess of riot. *Repugnans qua repugnans, est causa odij*: When one crosseth another in his Happiness, in his pleasures, he is counted an enemy. Can a wicked man (as a wicked man) have a greater enemy than such as will not give them Elbow room in their sins, but cross them in their Profaneness? When the water-courses are stopped, the waters swell high; so when the godly man laboreth to dam up the courses of ungodliness, the wicked swell with hatred against such. It is true what Lactantius said, *Veritas ideo semper invisita est, eo quod is qui peccat, vult habere liberum peccandi locum*; Wicked men hate godliness for no other cause, but that it will not afford them room to sin freely without control. Now the Devil is ever stirring up the wicked to hate the godly; that Prince of malice is ever filling the hearts of the wicked with malice. It is one of the Devils main plots, to raise evil surmises in wicked men's hearts against the

godly, and to disgrace the way of Holiness as a thing, that tendeth to nothing else, but to curb men from their pleasures, and to be a hook in their Nostrils. Now as God is Love, so Satan is full of malice: and as they that cherish in their hearts true Christian Love, and walk in the Spirit of Love, are of God, and do bear his Image; so they that do not purge their hearts of Hatred, Malice, and bitterness, are of the Devil.

CHAPTER XXI.

An Exhortation to Christians to love one another, especially
Ministers.

Let me now exhort all Christians to love one another. 1 Joh. 4.7. Beloved, let us love one another, for love is of God; and everyone that loveth is born of God, and knoweth God. Everyone that loveth the Children of God unfeignedly, is born of God, and is acquainted with him, and knoweth him, as the Child knoweth his Father.

Were I to speak in an assembly of Ministers, I might in a special manner direct my speech to them, that they should labor to abound in Brotherly Love, as towards others of the godly; so especially towards each others as Fellow-laborers, called to the same work, and employed to build up the same spiritual house of God, that they should be of one mind, and speak the same things, the same Truth, not envying, nor despising each other, but rejoicing in each others Gifts and Graces, and in those fruit of each others labors; not like those who grudge to hear of others labors, while themselves are lazy,

and looking on them with an evil eye, refusing to be their fellow-laborers, and maligning them, because they will not be their fellow-loiterers. What Brotherly love and amity was there among the Apostles of Christ? St. Peter calleth Paul his beloved Brother. So when Paul and Barnabas returned from the preaching of the Gospel to divers Nations, we read with what love they were entertained by the rest of the Apostles at Jerusalem, Act. 15.4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders. And the Apostles and Elders in their Epistle sent to the Churches, speak thus. Act. 15. v. 25.26. It seemed good unto us being assembled together, to send chosen men unto you, with our beloved Barnabas and Saul, men that have hazarded their lives for the name of our Lord Jesus Christ: Where they both profess their entire love unto them, and also in Brotherly love give them special Commendation. So afterwards, when St. Paul returned from another long voyage, we see what demonstration of Brotherly love there was between him and St. James, Act. 21.18.19.20. Paul went in with us unto James, and all the Elders were present: and when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest Brother, how many Thousands of Jews there are which believe, &c. So when Paul and Barnabas had made known to the other Apostles the Doctrine which they had taught, Paul saith, When James and Cephas, and John (three eminent Apostles) who seemed to be pillars, perceived the grace that was given to me, they gave to me, and Barnabas, the right hand of fellow-ship. Gal. 2.9. The reason is plain; for as they excelled in admirable gifts, for the service of the Church, so they abounded in saving-graces, and especially in that grace of Christian and Brotherly love, which purged their hearts from envy and carnal emulation of the gifts or success of each other, and so they kept the unity of the Spirit in the bond of peace. Moreover, they knew well,

that they were as a City set on a Hill, and that the eye of the world was fixed upon them, and therefore they were careful to walk in Love, as towards all sorts, so especially towards each other, that they might not give occasion to the enemies to blaspheme, that they might not offend the Church of God, nor blemish his Glory. They knew well, that this was needful for the furtherance of the Gospel, of that great work of the Apostleship, to which the Lord had called them, that they should with one mind, and one Spirit, join together in the work of the Lord.

This may discover to us the intolerable pride of the Pope, who instead of embracing the godly Ministers of Christ with Brotherly Love (as St. Peter doth embrace Paul, as his Brother and equal) doth first lift up himself above them; and in a cruel manner tyrannize over them. St. Peter did not lift up over the head of Paul the scepter of Dominion and Papal Supremacy, nor offer him his foot to kiss, as the Pope, his pretended Successor; but in all Brotherly Love, and in the spirit of meekness giveth him the right hand of fellowship, as to his equal in place and dignity. Therefore when the Pope bringeth not only Ministers of the Gospel, but also the Kings and Emperors of the world into subjection, and challengeth an uncontroled authority over them, we may justly say, From the beginning it was not so; no, nor for many ages after: the Church of God, a long time acknowledging no one supreme Head, but Christ, as is manifest by many things which were written many hundred years before Luther was born. Therefore all proud papal Spirits, who are more like the Pope in a proud contempt of their Brethren, than they are to Peter in Meekness and Brotherly Love: they cease to derive their Pedigree from the Apostles, until they do more truly express their Graces, and follow their Example.

CHAPTER XXII.

Showeth the dignity, necessity, excellency, usefulness of this Grace
and duty of Love.

Now let me press all Christians to mutual and Brotherly Love: Let all Christians who have tasted of the Love of God, show their Love to God in loving their Brethren out of a pure heart fervently. This to the end of the world is a badge of Christ's true Disciples, and this showeth, that the same mind is in them that was in Christ Jesus, who loved them, and washed them with his own blood, to make them Kings and Priests unto his heavenly Father. God is Love, and he that loveth in, and for the Lord, is born of God, and beloved of God. And we should labor more and more freely to taste of the Love of God, that our hearts may be more seasoned with Christian Love towards others.

How can it stand together, that Christians should be led by one Spirit, and yet be so cross and contrary in their affections to each other? Is Christ divided, saith the Apostle? Can the Spirit of Christ which is the Spirit of Peace and Love be the cause of division in those who are all possessed with one and the same Spirit? It were strange to see the members of the same body, which are animated and quickened with one & the same Soul, to fight one against another, one limb to tear another off the same body; the hand to pluck out the eye, or one hand to cut off the other: because all the members have one Soul, which kniteth them all together in Love. So for the faithful, who profess themselves be governed by that one Spirit of Christ, to be it variance, is in a sort monstrous.

Now that I may move you to Brotherly Love, I desire you to consider.

1. That it is an honorable thing for Brethren to love one another. We have a notable example of this Brotherly Love in two Heathens, viz. Eumenes and Attalus. This Eumenes was King of Pergamos, and left his Wife and his Kingdom, and travelled abroad, shortly after whose departure, news was brought to Pergamos, that Eumenes was cowardly slain by one Persius, whereupon Attalus taketh his Brothers Kingdom and his Wife: not long after Attalus heareth news of his Brothers Life, and speedy return. He doth not then (as policy would have done) prepare to keep the Kingdom he had usurped, and to hold out his Brother in hostile manner at point of spear; but he meeteth him with Music, as glad of his return, and resigneth to him his Wife and Kingdom. His Brother having power in his hand again, only said thus in his ear, Thou shouldst not have taken my Wife, unless thou hadst seen me dead; and never gave him bitter word afterwards; and dying left him his Kingdom in ample sort. And to requite this favor, his brother dying maketh his Son his heir to his Fathers Kingdom, notwithstanding he had many Sons of his own. This singular example of Brotherly Love among these Heathens will be laid to our charge, if we come short of them in this duty.

2. Love is a very necessary thing: Christian Love is as necessary as Life. As a man cannot live the Life of Nature without breath; so neither can he live the Life of the Spirit without Love. St. James saith, As the body without the spirit is dead, (or the body without breath is dead) even so faith without works is dead also: it is breathless and lifeless without works. Now what are works here spoken of by the Apostle, but the Acts and Fruits of Christian Love? So then the Soul without Love is dead in sins, and hath no spiritual Breath nor Life.

It is in vain to say, We live unless we love; unless we have the truth of Christian and Brotherly Love, we may think ourselves to be alive, but indeed are dead.

St. Paul notably showeth the necessity of this Grace, 1 Cor. 13.1, 2, 3. Though I speak with the Tongues of men and of Angels, and have not charity (or Christian Love) I am become as sounding brass, or as a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: And though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth me nothing. So ye see that Love is so absolutely necessary, that all is nothing without it. Though a man were an Angel for gifts and abilities; though he should spare neither body nor goods, yet without Christian Love all is nothing; for all these without true Love, are but the works of a dead man, separated from God, the Fountain of Life, and destitute of the spirit of Christ, who is the spirit of Love and Life. So all gifts and works without Love, are but the dead works of dead men, and therefore nothing in the sight of God. If I have not charity, I am nothing, saith the Apostle. Whatsoever I have else, whatsoever I do, I am nothing: I have not the Essence and Being of a Christian; my Soul is an empty Carcass, Though a man should build Churches, Colleges, Hospitals, Alms-houses: Though he should spend his strength in preaching; though he should spend his time in praying and reading, yet he is nothing in the eyes of God; if he have not the Grace of Christian Love, he hath not the Being and Essence of a Christian, and of one born of God.

In 1 Cor. 15.10. the Apostle saith, By the grace of God I am that I am. Why? St. Paul was not all grace, not all spirit, there was something in him that was of Nature, and something of Education, before ever he

tasted of the Grace of God: but the Apostle counted all this nothing: his legal righteousness nothing; his learning nothing; his natural abilities; his whole self nothing; only that was his Being, which was newly breathed in him by the work of God's saving Grace and sanctifying Spirit. This was the only something that he made account of, even this new Being and new Nature, which was of the Grace of God. —So when a man hath the Spirit of Love, and power, and of a sound mind, then he is something; then is he something towards God; then is he one of those that God makes a reckoning of; one of the Lord's own number. Ye find Rev. 7.4. &c. that there were sealed of the twelve Tribes of Israel twelve thousand of each Tribe, which made up a hundred forty and four thousand. These (ye see) were numbered and sealed; and these followed the Lamb, and stood with him upon mount Zion. Now there were abundance of the people of Israel besides these; but there was no reckoning made of them; they were not numbered, and so not sealed; they came not into the Lord's account; they were nothing; they wanted the grace of Love, and the spirit of Life; they wanted the Being and Essence of Saints and Children of God. So beloved! A man may be something in the visible Church, he may have a place and a name among the people of God; yea, he may be of special use in the Church, and do some special service, yet if he have not the Spirit of Love, which is the Spirit of Life, he is nothing in God's account: he standeth for a Cyphar; he is none of the Lord's number. How necessary then is this Grace of Christian Love? It is far more necessary to love, than to be beloved. Though a man should be as friendless as Job and David in their afflictions, and find as little Love as they did; yet if he himself in the mean-time be possessed with the Spirit of Love, he is a living man, a happy man, a child of God, one born of God, who is Love. This grace of Love, whereof his Heart and Conscience beareth him witness, shall yield him more sweet and sound Comfort, than all the worlds affection towards him.

On the other side, if a man were the worlds Minion, and Darling, and had the Love of a whole Country in a high degree; yet if he himself have not this grace of true Christian Love, he were nothing: let the world make as much as she can of him, God will make nothing of him; he will not number him, nor write him among the living, his name is not written in Heaven. Thus ye see how necessary this grace of Love is. In that place of St. James fore-cited, it is said, Faith without works is dead. Now how doth Faith work, but by Love? A Handy-crafts-man may as well work at his Trade without a hand, as a man may do the works of Faith (works that are witnesses of a lively, saving, Faith) without true Christian Love. A man may do many things, which for the outside may look like the works and fruits of Faith without Love; but they want the heart and soul, of works acceptable unto God: they are but the outward cases of good works. Therefore saith the Apostle, 1 Cor. 16.14. Let all your things be done with Love; if they be done without Love, they be done without Life; and they cannot be done with Love, unless with hearts possessed with the Spirit of Love.

How miserable then should we think ourselves without Love? Men often complain for want of necessaries, when as many times those things that they complain of the want of, may well be spared, and are rather superfluities than necessaries: But alas! What is so necessary as true Christian Love? Many think they have enough of it, who yet have not one spark of this heavenly fire in their hearts: they think they have love enough to others, but not love enough from others; whereas it is a thing much more to be looked after, that we have fervent and sincere love towards others, than that we may taste plentifully of the fruits of Love from others.

And in desiring an increase of Love in others, we should rather desire it for the glory of God, and as a seal of their effectual calling, and a

means to further their account, whose Love we desire; than to enjoy the fruits of their Love for our own outward benefit, or contentment. As St. Paul speaking of some Christians bounty, and commending it, saith, Not that I desire a gift, but I desire fruit, that may abound to your account. That is, I desire your benefit in giving, rather than my own benefit in receiving; and so in others fruit of Love.

3. Consider the excellency of this grace of Christian Love: It is a most noble and excellent grace, it showeth who are of the seed Royal, who are the Children of the King of Kings, it discovereth who be the Heirs of glory, and belonging to the Kingdom of God. It is (as it were) the heart of the new Creature. This new Creature hath its several parts and faculties, as well as the natural man; and Faith is (as it were) the brain of the new man; yet so, that it hath an influence upon the heart and active powers of the new Creature. That, bringeth in Light, and apprehendeth the Lord Jesus Christ shining graciously in the Gospel, who is the brightness of the Fathers glory. But Love is the heart of the new Creature, that which warmeth the new man, and is the first mover in the actions of obedience, whether of Love and Holiness toward God, or of Love and Righteousness towards man.

Now ye know, that the heart is a principal part in any Creature that hath that part; and the more excellent the Creature is, the more excellent is that part of it. Now no Creature under Heaven is comparable for excellency with the new Creature, which is the immediate frame and work of the sanctifying Spirit, an effect of one of his most divine Operations. I mean, the whole frame of Regeneration and Sanctification in one born of God; now Love is the heart of this new Creature: the heart in a man is said to be *primum vivens, et ultimum moriens*; the first part that liveth, the last that dieth: But Love, which is the heart of the new Creature, never dieth: Faith and Hope have their periods; Love out-liveth them, and is

everlasting: for Faith is of things not seen, 1 Cor. 13.8. &c. But when all the glorious things promised and believed, lie open to the sight of the Saints at a full view; Faith, as it is the evidence of things not seen, shall cease; Hope, is of things to come; but when all shall be in present possession, and the Soul can neither expect nor receive anymore, Hope shall cease. But Love is forever and ever; and this shall be in full perfection when this Life shall end, when there shall be nothing in them that love, nor in them that are to be loved, which may hinder Love; when they shall wholly dwell in God who is Love, and be filled with the fullness of God, and so with fullness of Love. And if he could say of his earthly kind of wisdom, that if it were visible, and to be seen with the eyes of men, it would make men strangely enamored with it; how much more may it be said of this Christian Love, which is from above, that if it were in a visible shape, and had an outward beauty, answerable to the excellency of its Nature, it would enflame the affections of men and women towards it.

4. Love makes men useful and helpful to others. Plato saith of those men that are malicious and contentious, that they do break the order of nature. For whereas the Philosophers affirm a man by nature to be animal politicum, malicious and contentious persons make themselves unfit for society, being no better than firebrands of sedition, and Satan's Instruments to sow dissention. Therefore St. Augustine saith, that all companies are not to be called a people but only those who are joined by consent of Laws. And the same Father saith thus; Give me that unum necessarium, that one thing necessary, viz. Love and Unity, and thou shalt have a people well ordered. Take away this, and thou shalt have a rout, a confusion, and all out of order; for where envying and strife is, there is confusion, and every evil work, Jam. 3.16. Love is an uniting grace, we read, 1 Sam. 18.1. that the soul of Jonathan was knit with the soul of David;

the reason followeth, and Jonathan loved him as his own soul. This made him very helpful to David upon all occasions.

The Apostle sets down many good fruits of this grace of Love, 1 Cor. 13.4. Charity suffereth long, and is kind, envieth not, vaunteth not herself (or, is not rash), is not puffed up; 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 7. Beareth all things, believeth all things, hopeth all things, endureth all things. If another do him an injury, a man that hath this grace of Love, suffereth it: if his friend be froward, he is kind: if fallen, he vaunteth not himself over him, nor is rash in censuring; if far behind him in parts, he is not puffed up: if provoking him to passion, he doth not behave himself unseemly: if a self-seeker, he seeketh not his own: if he vex him daily, he is not easily provoked: if he carry himself so doubtfully that he knoweth not what to make of him, he thinketh no evil: if he load him with reproaches, he beareth all things: if he promise amendment, he believeth all things: if he doth not make good his word, he hopeth all things: and if in all things he be cross and thwarting, the true Christian Lover endureth all things. Love is easy to be entreated, it never is implacable, or inexorable, whatsoever, or how great soever the wrongs or injuries be. They that cannot be reconciled, that will not be pacified or appeased, are far from Christian Love.

True Christian Love is not barren, it will make men use the gifts of several kinds which God hath given to the supply and benefit of the people of God, according to their several wants. So those of Macedonia supplied the wants of the Saints at Jerusalem. Nehemiah improved his favor with the King of Persia for the good of the Church of God in Judea: So did Daniel improve his favor with Nebuchadnezzar for the advancement of Shadrach, Mesech, Abednego: and Mordecai improved his dignity for the benefit of the

Church. That Love which is true, will be fruitful; now these fruits of Love are of divers kinds, according to the several parts of the Second Table. As all duties of love towards the Souls of others, in Ministers, Masters, Parents, Neighbors, Acquaintance, &c. preaching the Word, catechizing, instructing, admonishing, comforting, reproofing publicly, privately, in praying for them, &c. And towards their bodies, goods, good names, in relieving their wants, in defending them to our power, in clearing them according to our knowledge against slanders, false accusations, &c. and so for all other duties which man oweth to man. These things every Christian must practice and he must do them out of the truth of Christian Love. As, that is not true Love, which doth not bring forth such fruits of Love; so those works are not accepted, which are not done in Love, though they may be such works (for the matter) as are commanded in the Law of Love.

CHAPTER XXIII.

Of loving not in word, and in tongue, but in deed and in truth

Let us then labor to put in practice that exhortation of the Apostle, 1 Joh. 3.18. My little Children let us not love in word and tongue; but in deed and in truth. Where the Apostle doth not condemn profession and expression of Love in words, and with the Tongue, for he himself used it, I think no man more: yea he useth it in that place, expressing tenderness of heart, and fatherly affection in this very exhortation; <H&G>, My little children, &c. So he expresseth much Love in words in this Epistle. But he condemneth that show of Love; which is mere words, and a bare profession of Love. A Tree is not to

be liked the worse, because it beareth a fair Leaf together with good fruits, but rather the better; for it is both an ornament to the Tree, and maketh the fruit the more savory, and of a better relish. But this maketh the Tree ready for the Ax and for the Fire, when it beareth Leaves and no Fruit, or little Fruit: so a Christian is not to be liked the worse for clothing his fruits and works of Love, with expressions, professions, and words of Love, but the better rather: for they are both an ornament to him in his Christian course, and (besides) they give grace and relish to those works and fruits. Yea, Christian speeches in many cases are themselves very good and wholesome fruits, good arguments of Sanctification, and very profitable to the hearers, ministering grace unto them, and winning them so some liking of the ways of God: yea, good words of admonition, consolation, are as necessary alms, as any other, for many; though not so acceptable to the most.

But as a Tree that beareth store of good fruit, though it have but a ragged Leaf, is much better than another that is rough, and full of green and fair Leaves, with none, or little fruit; so a Christian full of good works, though not fairly-spoken, is far to be preferred above one who hath a fair tongue and a close hand.

The thing then which the Apostle exhorteth unto, is, That we should not rest in a Love that showeth itself only in words and tongue, but that which is in deed and in truth.

CHAPTER XXIV.

Advice to take heed of those sins that break the bond of Love.

This should make us in the next place to take heed of those sins that do especially stir up the heart to break the bond of Love.

1. Take heed of suffering Anger to settle, and take root in your hearts; cure it while it is but a green wound, before it turn into a Canker or festered sore of malice and hatred; quench it when it is but a spark, or when it beginneth to kindle; let not the Sun go down upon thy wrath. Anger engendereth malice, unless it be suppressed. Persons overcome with anger, the Lord thinketh them unworthy of his people's society, Prov. 22.24. Make no friendship with an angry man, and with a furious man thou shalt not go. God doth not brand any created passion, seated in the Soul of man, as he doth anger. Though all the passions seated in the soul of man (when extreme) are vicious, yet God doth nowhere forbid us to make friendship with a man of grief, of fears, of hope, of desire, of love, but only with an angry man: Do not take them ever for Friends and Companions. In another place he saith, Walk not with the froward, for fear of learning his ways, and getting a snare unto thy soul. Chrysostom calleth furious angry men, Daemoniacks, men possessed with the Devil; for as they rage and blaspheme, and are set upon mischief, so men in their anger are for any mischief the Devil at that instant suggesteth to them: Oh, how prompt and ready are men in their wrath to do what mischief they can to their Brethren.

2. Take heed of the sin of Envy, which is a sin that breaketh the nearest bond of Nature, and the strongest bond of Love. Envy did so fret in the heart of most of Jacob's Sons, that they decreed the death of Joseph their innocent Brother; and though afterwards they spared his life, yet they robbed him of his liberty, and exposed him to those dangers which were worse than death, banishing him out of the

Church, and giving him occasion to fall from the true God, had not the Lord been gracious to him Gen. 37.20.28 Therefore labor by the spirit of Love to purge out this bitter affection, lest it alienate your hearts from your Brethren.

3. Take heed and beware of Covetousness. This sin makes men even to desire the death of their own Parents, and Brethren, that they may have their lands or goods, and so to commit a secret murder in their hearts. This sin (I fear) is too common, and little laid to heart. But, as our Savior saith, He that looketh on a woman, and lusteth after her, hath committed adultery with her already in his heart. So may we not say? He that looketh on the estate, and goods of a Father, Brother, Kinsman, &c. and longeth for their death, hath committed murder already in his heart. This sin of Covetousness also maketh men to break the bonds of natural affection, when it bringeth them to defraud or wrong those in their goods which are nearest to them. The prophet Jeremy showeth how corrupt those times were, which were a little before the destruction of Jerusalem, when he saith, Jerem. 9.4. Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders.

4. See that Pride root not itself in your hearts: Pride lifteth up the heart in high thoughts of its own worth; it breedeth unthankfulness to God and men: Pride breedeth scorn and contempt of others; it breedeth revengefulness, and will not suffer us to stoop so far, as to suffer wrongs, and to overcome evil with good: Pride cannot endure to be reprov'd or admonish'd; it breedeth self-will and stubbornness: it will be served before God himself; it will so carry away a man's heart, that that cost, which should be bestowed for the glory of God, and the relief of others, shall be employed to set forth Pride in superfluities of apparel, sumptuous feasts, buildings, &c.

This may teach us to beware of men, as our Savior saith: Sin breaketh the Law of Friendship, and nearest relations, it dissolveth the bond of Brotherhood. A Brother seeketh the destruction of a Brother: or, if not the shedding of his blood, yet his utter undoing. So the Father is not safe in respect of his Child sometimes; the Neighbor in respect of his Neighbor. This is not meant for this end, that Towns, Families, Kindreds, &c. should be filled with causeless and uncharitable suspicions of one against another, whereby Christian Love is weakened or extinguished; but that wisdom or watchfulness should be used, especially when men have to do with such, as either are notoriously wicked, or give shrewd signs of Hypocrisy, that we should not be too open toward such; nor by liberty of speech about matters too high for us to meddle in, or by opening secrets to give them power to hurt us; we know not how far the malice of Satan, together with the corruptions of their own hearts may carry them. A wise and watchful carriage in keeping out of their danger, need not hinder us from performing any office of Christian Love unto them. The Spirit of God in the Proverbs giveth many directions of this Nature, which Christians are to practice. And albeit we may think our words are such, as cannot justly be blamed, yet when we use unnecessary liberty of speech, though we seem to keep within our bounds, how easily may ignorance, mistake, or malice pervert that which hath been spoken, and so we may be snared in the words of our mouth.

Nay, not only such as I spake of, are to be taken-heed of, but even many others, in whom we see not those evidences of notorious sins, or Hypocrisy; for we know not what alterations there may be in men. It were much to be wished, that our speeches might be such, whereby ourselves or others might be edified, and not whereby ourselves or others should be entrapped, or endangered: yea the Scripture that highly condemneth worldliness, carking-cares, covetousness, and

neglect of that one thing necessary, yet doth commend Christian providence in managing these outward things; and therefore it is a Christian duty, and not only a point of good husbandry to take heed of rashness in betraying our outward means to the will and pleasure of other men without just cause, and therefore rash suretyship is condemned in Scripture: and many that run into bands they care not how, say afterwards (when it is too late) they had thought such and such would never have dealt with them as they have done.

CHAPTER XXV.

Showeth that the Sacrament of the Lord's Supper is a Sacrament of mutual and Brotherly Love.

Now beloved, see that you abound in love to the Brethren; think that you can never love them enough. To increase in Love is a thousand times better than to increase in wealth; it is more necessary and more excellent. Therefore St. Paul saith to the Thessalonians, 1 Thes. 4.9.10. As touching Brotherly Love, ye need not that I write unto you, for ye yourselves are taught of God to love one another: and indeed ye do it towards all the brethren that are in all Macedonia: but we beseech you brethren, that ye increase more and more. As if he had said, I do not provoke you to increase in Wealth, but to increase in Love: and he that thriveth most in Love is the richest man. He that aboundeth most in the grace of Love is most truly rich, he is rich in God, and possessed of an excellent treasure, whereas many an one that hath full bags, great lands, or stock, hath a beggarly Soul and Spirit, destitute of this most excellent riches.

And now my Brethren, when you come to the Table of Lord, and see it spread and furnished before you, I desire you to take special notice, that as this Sacrament is a Seal of the Lord's unspeakable love unto us in Christ, if we come fitted and prepared for it; so it is a Sacrament of mutual and brotherly love between those that are the Lord's invited guests, and those for whom he hath provided this blessed Supper. This bread of the Lord is the Children's bread; and this Cup of the Lord is filled for his Children: therefore thou who dost not love the Children of God, as they are his Children, how canst thou take this Sacrament without great Hypocrisy? The Sacrament is a Seal of our Union and Communion with Christ and his Saints. So saith the Apostle concerning this Sacrament; 1 Cor. 10.16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Is it not a Seal of our Union and Communion with Christ? And so proper to those that are truly united unto Christ, and made one with him. Then he addeth ver. 17. For we being many, are one bread, and one body, for we all partakers of that one bread. It is also a Seal of Communion between the faithful. Now in eating of this one bread with the Children of God, and drinking with them of the same Cup, thou professest thyself to keep the Unity of the Spirit with them, in the bond of peace, and so to embrace them, and to be joined together with them in love; for they are the people for whom this Supper is principally provided. Now if thou lovest them the worse for religion and godliness sake, it is great Hypocrisy, and so, a great pollution of the Sacrament for thee to receive it; and it is the ready way to bring a Curse upon thyself, instead of a Blessing, and to make thee guilty of the blood of Christ, instead of having thy guilt washed away by his blood.

CHAPTER XXVI.

Layeth down arguments to encourage the Godly to suffer the Hatred of the world.

Let me now give Arguments to encourage the Godly to suffer the Hatred of the World.

1. Consider what a God ye serve, for whose sake ye are hated; and oppose the infinite Love of God to the worlds hatred: then you need neither to care for it, nor to be troubled at it. Perhaps a world of wicked men hate thee, yet an infinite God doth love thee: an hell of Devils are combined against thee, yet an infinite God standeth for thee, and embraceth thee. Is the hatred of the world and of hell, greater than the Love of God is towards thee? The worlds hatred is but of a short continuance; God's Love is an everlasting Love. There are bounds set to the worlds hatred, God's Love is boundless. Look up to God in Heaven, when the world is in an uproar about thee, and quiet thyself with this Meditation. I am causelessly hated of the wicked, Yet be not cast down O my Soul, the Lord of Heaven loveth me; and what is their hatred to His Love? The world is everywhere railing upon me, and scoffing of me; but what are all the reproaches of the world to me as long as the Lord delighteth in me, and approveth of my ways. As David answered Michal, mocking at him, dancing before the Ark, It was before the Lord who delighted in me: he cared not whom he displeased, so long as he pleased God; so the Saints need not regard the world hatred.

2. God hath a special care over thee in thy greatest dangers and troubles. Tertullian saith, a Saint is, cura Divini ingenij, God's own

charge in the world; he hath none to look after, but the Saints. Thou art the Object of the hatred of the wicked, and of God's care, as long as the eyes of God are upon thee, what matter is it that the envious eyes of the wicked be against thee? God is more watchful for thy good, than they can be to do thee hurt. David could sleep securely in the night, although a Host of ten thousand men did encamp against him: God's care over him was an impregnable Shield.

3. Consider that you have Christ a Co-partner with you in their hatred. When he lived here, he was hated as much as you can be, and is sensible of all the wrongs that are done unto you. Those Canaanites that are Thorns in thy side, are Thorns in his side. Those wretches which are pricks in thine Eye, are pricks in the Apple of his Eye. See how comfortably Christ speaks to you, Be of good cheer, I have overcome the world.

The wicked are but so many Serpents that have lost their stings; though you fight with a malicious world, yet you contend with a vanquished enemy, which shall shortly be trodden under your feet.

4. God doth over-rule their hatred: sometimes he lets the wicked lose upon his Saints, sometimes he binds them up. Esau hated Jacob, and purposed to slay him, but God chain-him up, and made the face of rough Esau to look like an Angel of God. Wicked men are compared to Seas; sometimes the Waves arise to such an height in a storm, as if they would over throw and drown all before them; but God hath set bounds to them: thus far, and no farther; here shall thy proud waves stay. So God hath bounded the malice of the wicked. Thus say shall they trouble his people, but here shall their hatred and malice stay: fain would the Devil have taken away the life of Job, but touch it not, saith the Lord. They cannot take away a hair from your heads, but what God permitteth.

5. Consider, how God will manifest his Love to thee in Heaven, who art hated for him here; how Christ will hug thee in his arms, and kiss thee with the kisses of his mouth, who art reviled for him here. Cast up thine eyes to Heaven, when thou art sensible of the world; hatred, and say, Heaven will pay for all: Call to remembrance thy future glory, and then rejoice that thou art counted worthy to be hated for Christ's sake. The more the world loads thee with malice and hatred, the more will God load thee with honor and glory. The more marks of Christ thou dost carry about thee, the higher will Christ exalt thee. Our Savior endured the Cross, despising the shame, for his eye was fixed upon the glory set before him, Heb. 12.2. Set Heaven before thine eyes, and thou wilt neither regard the best nor the worst in this present world. Oh what is the hatred of this world to the love of God in Christ, and that infinite mass of glory that shall be revealed!

CHAPTER XXVII.

Setteth down some rules for a Christians carriage in the time of the worlds Hatred.

Finally let me give two or three rules for a Christians carriages in the time of the worlds hatred.

1. Beware of giving just cause by thy carriage to wicked men, to exasperate their hatred against thee: if they hate thee, let it be for Christ, for Righteousness sake, and for well-doing. You are not hated for Christ, if you give any cause to the Adversaries of Religion to revile you. 1 Pet. 2 11.12. Abstain from fleshly lusts that war against

the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by their good works which they shall behold, glorify God in the day of visitation. And 1 Pet. 3.14. If ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled, but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Christians should labor so to walk, that they may have nothing to cover their malice withal; but that it may be manifest to their Consciences, and to the eyes of others, that they hate them, and set themselves against them for Righteousness-sake, and that their Adversaries may be ashamed. Then are men brought to shame, when things that are shameful are laid open; but when Christians by worldliness, or distempers, or by playing the busy body, &c. do give them something to cover their malice against them withal, they keep them from being ashamed. But when a Christian walketh unblameably and watchfully, he uncovereth the shame of their malice against him, making it to appear, that it is for Righteousness-sake; and so causeth the shame of it to reflect upon their own faces, insomuch that many times their own Consciences do condemn them, for such as fight against God, which may be a means of their Conversion or restraint.

2. Carry yourselves meekly towards them, when they are most maliciously and furiously bent against you. Two Angels coming into the streets of Sodom in the Evening, were entertained by Lot. And in likelihood they appeared in the form of men, showed themselves in a shape surpassing in Beauty, whereupon these wicked Sodomites boiling with filthy and unnatural lust, desired to abuse them, contrary to the Law of Nature, taking them to be mortal men; and

observing into what house they entered between Supper and Bed-time, they assaulted his house, and called upon him to bring forth his guests, that they might deal with them according to their filthy Lust. Now mark the carriage of Righteous Lot in this case, Gen. 19.6, 7, 8. And Lot went out at the door unto them, and shut the door after him, and said, I pray you Brethren do not so wickedly: Behold now, I have two daughters which have not known man; let me I pray you bring them out unto you, and do ye to them as is good in your eyes, only unto these men do nothing; for therefore came they under the shadow of my roof. Now it must be confessed that here was a great failing in this carriage of Lot, which must not be imitated by any means, that to save his guests from being unnaturally abused, he would expose his Daughters to the beastly lusts of the Sodomites, which was so much the greater, in what (as appeareth afterwards) they were contracted, and so it was a great injury to their husbands, that had espoused, though not yet married them. But this was partly out of want of Knowledge, as it seemeth; for then many Truths were not so cleared as now they are: partly it was out of weakness: the unlawfulness of Polygamy, and so the unlawfulness of doing evil that good might come, or yielding to some sin to prevent a greater sin (as in this case). These and the like truths were not so clearly opened to the godly (it seemeth as now) they are, partly it was out of weakness of Faith, that he did not rest upon God, who had ways enough to keep him out of so great a strait without any such indirect and unlawful means as appeared afterwards: and partly out of a sudden confused haste, being beset with a mighty number of men, desperately wicked, and enflamed with violent and raging lust, so that not having time to retire his thoughts, and compose his Spirit, and to take things better into consideration, he fell upon this unwarrantable shift. I am persuaded, he had much rather have lost his heart-blood, if that would have satisfied them; but he thought

nothing would save his guests, unless these wretches filthy lusts had some other Objects to feed upon.

But passing by his great oversight and infirmity, let us take notice of his carriage otherwise: and that ye shall find was full of Love unto his guests according to the Law of Hospitality, full of detestation against such foul unnatural wickedness, full of meekness towards these Sodomites, as appeareth in his speech fore-mentioned. He gave them never a bitter word, he only sought to keep them from this sin.

CHAPTER XXVIII.

The Conclusion with an Exhortation to the continuance of Brotherly Love.

Now (to conduct) let me exhort every Christian to maintain a watchful eye over their Love, that it wax not cold in these evil-times. Our Savior long since prophesied of the latter times, that because iniquity shall abound, the love of many shall wax cold, Mat. 24.12. That there should be a flood of iniquity, and a frost of love. The times wherein we live, tell us, that iniquity doth abound, I had almost said, it cannot abound more; now then let brotherly love continue, Heb. 13.1. This Love (like that Fire under the Law) came down from Heaven, therefore preserve it; we had need be very careful, for sinful times are cooling times: Sin is as apt to quench Love, as Water to quench the Fire. These objects of Love are continually the same: When Love goes away, the power, the zeal, the practice of religion goes away. It is an argument your Love is truly divine, if you keep it

flaming in the worst of times. It you suffer your Love to God and his people to decay, you will lose all the good that ever you have done. If your Love decay, all the people of God with whom you have taken sweet counsel together, prayed together, fasted together, all these shall rise up in judgment against you. Oh think what manner of damnation yours will be; ye shall feel the most dreadful effects of God's eternal hatred, who have suffered your Love to God's ways and people to die within you. Oh if your Love decay, it is not easily recovered again; and to recover your first Love, you must repent, and do your first works, it will cost you much labor, much sighing, much sorrow of heart before you can recover your former degrees of Love. Take heed of a slavish fear of wicked men; St. Paul opposeth the spirit of fear to the spirit of Love, 2 Tim. 1.17. Be not too familiar with those that are unsettled in the truth. Many had loved more, had they disputed less. Set your hearts on the things of the world; Demas forsook the fellowship of the Saints, because he embraced this present world.

FINIS.

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