

## 4. Bibliographie der Schriften

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**Francke, August Hermann**

**London, 1708**

A SHORT, PLAIN, AND SCRIPTURAL INTRODUCTION TO True Christianity.

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A  
SHORT, PLAIN,  
AND  
*Scriptural Introduction*  
TO  
True Christianity.

I.

**N**OT every one that is called a *Christian*, is therefore in Truth and Reality such. For a *Christian* hath his Name originally from Christ, which denoteth a *Man* that belongs to Christ, being in the blessed Number of his true and faithful Disciples, believing in Him with  
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his whole Heart, putting an entire Trust and Confidence in Him alone, and following his Holy Example out of pure and sincere Affection and Love to Him, void of all Hypocrisie and Dissimulation, even in the Path of his Cross: whereunto he is anointed with his Holy Spirit, to whose unerring Guidance and Direction he intirely and cheerfully committeth himself. He then that saith, I am a Christian, expresses thereby no less than this: I am a Disciple of Jesus Christ, to whom I properly belong; I believe in Him as my only Saviour and Redeemer; I love Him without Hypocrisie, earnestly endeavouring to be like-minded with Him, and to tread in his Steps in my whole Life and Conversation, with all Faithfulness and Constancy: To this End and Purpose He has anointed me with his Divine Spirit, who abideth in me as his Tabernacle, directing and governing me in all things.

He that cannot truly affirm this of himself, upon good and sure Grounds, cannot in Truth call himself a Christian. See *Isa.* 61. 1. *Matth.* 10. 37, 38. *Ch.* 16. *Ver.* 24, 25. *Luke* 4. 18. *John* 8. 31, 32, 33, 36. *Ch.*



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12. Ver. 26. Ch. 14. Ver. 21, 23. Ch.  
15. Ver. 4, 5, 6, 7, 8, 10, 12. Rom. 8.  
9. Gal. 5. 24. Phil. 2. 5. 1 John 2. 3, 4,  
5, 6, 9, 20, 27. Ch. 3. Ver. 24.

II.

From the Name of a *Christian* considered, with such a true and glorious Signification, it appears too evidently, that, alas! there are many Thousands of those, that assume to themselves the Name of *Christians*, and yet indeed are in no such happy State as they imagine: Whose Danger is so much the greater, & will bring them to final Destruction, if, without any due Consideration & Trial, they always entertain good Thoughts and Hopes of themselves; fancying they may pass for good *Christians* in the Eyes of the World, without thoroughly examining themselves, whether they only have the bare Name of *Christians*, or whether they be also in Truth and Reality faithful Disciples of Christ, the anointed of the Lord, guided and led by God's Holy Spirit?

It is therefore highly necessary for every one, to compare his own State and Condition, his Words and Acti-



ons, and the *Spring* whence all these flow, viz. the whole Frame of his Heart and Mind, with this true and proper Signification of that glorious Name of a *Christian*, by which he is called. If, upon a due and exact Trial of himself, a Man be satisfied, through the Grace of God, that he has hitherto falsely and unjustly called himself a Christian; or if he only happen to doubt, whether he hath been a true *Christian* or no; he is in all Reason and Conscience obliged thereby at the same instant, when he finds out his gross Mistake in a Matter of so great Consequence and Importance, without the least Delay, seriously to consider, how he may become a true and real *Christian*; and be fully assured, that he enjoyeth the Grace of God, upon a good and lasting Foundation, that will bear the severest fiery Trials. For what is more dreadful for us, than not to know, that we are true Children of God, and Inheritors of that Kingdom out of which there is no real Happiness? Or what is worse and more miserable, than certainly to know, that we are not in the State of Grace,  
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and for all that to feel in our Hearts no earnest Desire, to obtain that only happy State, wherein we might have a full Assurance and lively Sense of God's Grace and Favour, together with the blessed Effects thereof?

III.

The first thing necessary to be done here is; to take *an exact and full View of our selves*, and those deep and unexpressible Corruptions which lurk secretly within our Breasts, waiting only for an Opportunity to break out into sinful Acts; as likewise of those many and heinous outward Sins, we have already committed. This is required of us in these Words of God, Jer. 3. 12, 13. *I am merciful, saith the Lord, and I will not keep Anger for ever. Only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God.* Now that this may be done exactly as it ought to be, we must humble our selves sincerely before God from the very Bottom of our Hearts, beseeching him, that he would vouchsafe to give us a true and *effectual Knowledge* of our desperately corrupt and sinful Hearts, that we may not think our

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selves.



selves better, than we are indeed; but rather acknowledge and esteem our selves the very worst and vilest of Sinners (as indeed we all bear the *Seed* and *Root* of all Sins within us), although perhaps our Corruption hath never broken out into so many outward gross Impieties and Crimes, as some other Persons have committed. This thinking our selves to be the greatest of Sinners, will do us no manner of hurt, but rather the more excite and inflame us, to implore the Divine Grace by humble Prayer, and will make us the more cautious, not to make the Grace of God a Cloak for our Sins; but rather to improve the same without Hypocrisie, to a sincere Amendment of our whole Life and Conversation. *For if a Man think himself to be something, when he is nothing, he deceiveth himself*, Gal. 6. 3. and doth himself the greatest Prejudice imaginable. To this End, as hath been intimated already, he ought not only to acknowledge his *outward* Sins; such as Swearing, Cursing, Uncleaness, Stealing, Drunkenness, and the like, which a Pagan himself may be able to avoid; but



but he must earnestly beseech God, in constant Prayer, to give him a clear Insight into the *Root*, and Original of all Sins; namely, *Unbelief*, which consisteth chiefly in not depending intirely upon God, and adhering only to him in all things, which is indeed the greatest, most heinous and most dangerous Sin, from whence all our other Sins and Corruptions, whether outward or inward, do most certainly proceed. After God hath thus graciously opened our Eyes, to behold, how deeply we have been hitherto plunged in this damnable *Unbelief* and reigning *Self-Love*; we shall be thereby soon obliged, freely to own and to confess, that all our Actions, Moving, Sitting, Eating, Drinking, and frequenting the Church; all our Words and Works, all our Thoughts and Imaginations have been nothing but *SIN*, whilst this horrid *Unbelief* and *Self-love* bore the Sway in us, staining and polluting all those otherwise indifferent things. For without Faith it is impossible to please God in any thing, Heb. 11. 6. And whatsoever is not of Faith is Sin, Rom. 14. 23. He that questioneth,

whether his Course of Life have been really so bad or no, hath no more to do, than seriously to consider: whether the same hath been chiefly directed to, and aimed at, the Glory of God in Reality, and not only in outward Appearance; and whether he hath heartily endeavoured and bent all the Faculties of his Soul, to be united to God, as his chiefest Good, by true Faith in Christ Jesus, complying with and performing the Will of God his Creator, Father and Lord, in all things without Exception? Or whether his Course of Life hath not rather tended to his own transitory Honour, temporal Interest and bodily Pleasure, that he might spend his Days in Ease and Quietness? and whether he hath not taken abundantly more Care for the Preservation of his corruptible Body, than of his immortal Soul? If he findeth himself guilty in these Respects, he may from thence unquestionably infer, that he has done nothing, but what an unconverted and unbelieving *Heathen*, *Jew*, or *Turk*, may do as well as he. But a true *Christian*, whether he eats or drinks, or whatsoever he doth, doth all to the



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*the Glory of God, 1 Cor. 10. 31.* The chief *END* and Aim he directs all things to, is not this Temporal, but the future everlasting Life, according to Christ's Doctrine and Exhortation, *Matth. 6. 33. Seek ye first the Kingdom of God and his Righteousness, and all other things shall be added unto you.* He that neglects and contradicts this, either in Word or Deed, is certainly a *Heathen*, as Christ himself affirmeth, *Vers. 32.* 'Tis indeed a thing of great Consequence and Importance, to be so truly convinced, and made sensible of our own Misery and Corruption, as to say from the Bottom of our Hearts: *I believe indeed, I am a Sinner.* For as easie as it is for the Mouth and Tongue to form the outward Expression; yet, on the contrary, it is so difficult for the Heart to be truly affected therewith, and for a Man to be induced to a free and sincere Confession thereof, that none is able to say this of himself without Hypocrisie and Dissimulation, but he alone, whose Eyes God has opened, to perceive his own Misery, so as to be thereby truly humbled before God.

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## IV.

When once a Man is thus thoroughly convinced and made deeply sensible of his miserable State and Condition, owning himself a poor, miserable Sinner, who has hitherto only *usurped* the Title of a *Christian*; such a Conviction can produce no other Effect, than a hearty *Sorrow* and earnest Concern for his Sins, which render him justly ashamed of himself, and his former Course of Life, *Ezek. 36. 32.* For now he is become truly sensible, what a great *Fool* he was before; by which Name the Scripture frequently describes the Ungodly and unconverted Sinner. *Psal. 14. 1. Psal. 53. 1.* He sees how much more careful he has been of his temporal Life, than of his immortal Soul and its eternal Salvation; what a gross Hypocrite he was, who loved to be called and counted a good *Christian*, even while his Heart was void of true Faith, Love, and all *Christian* Graces, and either spent his time in manifest Works of the Flesh, or else was neither hot nor cold, but served God and the World, two irreconcilable Masters] at once. He now  
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perceiveth how much and how heinously he has thereby offended that gracious and faithful Lord God, who, out of mere Grace and Mercy, has most freely proffered him true eternal Happiness and Glory, and against whom he has committed so many great Sins, not only out of Ignorance and Rashness, but also wilfully and on purpose, and *that* times without Number. He is now heartily sorry, that he has spent so many Years of his Life (given him to serve and glorifie God) in the most shameful Slavery of Satan, the World, and his own Flesh.

When a Man lays all this seriously to Heart, and is thoroughly sensible of the Wrath of God, and of the eternal Torments he has thereby most justly deserved: And further, when he calls to Mind the numberless undeserved Mercies, Favours and Benefits, God has so graciously bestowed upon him every Day, with how great Patience and Long-suffering he has born with him; how often God has knocked at the Door of his Heart; and on the contrary, how ungratefully he has shaken off the Checks of his Conscience,

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and how much he hath slighted God and his gracious Dealings with him: The Consideration of all this cannot but sensibly affect and afflict him, and fill his Heart with godly Sorrow and Repentance; so that he now begins to wish, that he had never sinned against his bountiful Creator. But tho' what is done cannot be undone (which highly aggravateth his Affliction, Anguish and Grief, remembring, that he is not able to shake off from his Conscience the Guilt he has contracted by his many wilful Offences against God:) he don't go about to *divert* these Thoughts and this Concern for his Sins, by merry, worldly, and vain Conversation, out of a tender Regard to his Flesh, or out of a groundless Fear of falling into *Melancholy* and Despair, knowing very well, what great Hurt this would do him by delaying his Repentance and Return to God. For he easily discerns, that this is a *godly Sorrow which worketh Repentance* (or a Change of Mind) *not to be repented of*, 2 Cor. 7. 10. He rather earnestly prayeth to God, to create and increase this true penitent Sorrow in his Heart, whereby



whereby his Sins may be rendred more bitter and odious to him, than Death it self, and he may never return again to his former wicked Life and Conversation.

## V.

But although a Man must not throw off this heavy Load of Grief, nor strive to get rid of this Anguish, arising from a deep Sense of his natural Corruption and miserable Condition, by any such unlawful *carnal* Method as was mentioned in the foregoing Section; yet he is not *always* to labour under the same Trouble of Mind, but is to fly with that broken and contrite Heart to the *Cross*, Blood, and Death of *Christ*, and with true Faith and humble Confidence pray for the Grace of God, the Remission of his Sins, and an absolute Deliverance from all the Miseries he hath drawn upon himself by his Transgressions. For thus doth Christ himself with his sweet and comfortable Voice, call and invite to himself all such poor sorrowful Sinners, *Matth. 11. 28: Come unto me all ye that labour and are heavy laden, and I will give you Rest.* Of which divine Rest  
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and Comfort he shall doubtless partake, if with an humble contrite Heart, and sincere longing Desire, he cast his Eyes upon the bitter Passion and painful Death of his Saviour Jesus Christ, and the full Satisfaction given thereby to the Justice of God, laying hold on these Merits with a true Assurance and Confidence of Faith; since Christ hath recovered to him the Grace and Favour of God, and the Pardon of all his Sins, and hath purchas'd for him an everlasting Inheritance of unspeakable Glory. This St. Paul. observes in *Eph. 1. 7*: *In Christ Jesus we have Redemption through his Blood, the Forgiveness of Sins, according to the good Pleasure of his Will.* And again: *We are justified freely by his Grace through the Redemption that is in Christ Jesus, whom God has set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, Rom. 3. 24, 25.* And in another Place: *God hath made him to be Sin [or a Sacrifice for Sin] for us, who knew no Sin, that we might be made the Righteousness of God in him, 2 Cor. 5. 21.* See also I Cor.



1 Cor. 1. 30. Eph. 5. 2. Heb. 9. 12, 14, 15. Gal. 2. 16, 20, 21. Ch. 3. 13, 14. Rom. 5. 18, 19. Ch. 4. 5, 6. Ch. 10. 4. *Isai.* 53. 11. *John* 1. 29. *Jer.* 23. 6. *Act.* 10. 43. Ch. 13. 38, 39.

Now when a penitent Sinner looketh upon Christ in *Faith*, and so taketh hold of his satisfactory Merits, then God's Grace aboundeth towards him, granting him the full Remission of his Sins, and freely justifies him for the Sake of Jesus Christ. The first blessed Effects of which Justification are *Peace with God*, and a filial cheerful Confidence [*παρρησία*] in him, whereby the poor contrite Soul is most sensibly comforted and quieted, which will add new Vigour and Strength to his constant Prayers and Supplication; so that he will never cease knocking at the Door of Grace, till he be fully satisfied and assured in his Heart and Conscience, by the gracious and powerful Operations of God's Spirit, that the Door of Grace is now set wide open to him; that his Sins are pardoned; and that God is now reconciled to him through our only Mediator Jesus Christ; that with  
all



all Confidence and full Assurance he may call him *Father*; the *Holy Ghost* continually crying in his Heart: *Abba, Father*, Rom. 8. 15.

## VI.

But here we must beware of thinking, that we are able to believe in God and Christ by our own Strength, and by the Power of our Reason. For it is not of our selves: It is the Gift of God, Eph. 2. 8. And no Man can say, that *Jesus* is the Lord, but by the *Holy Ghost*, 1 Cor. 12. 3. Therefore after God has graciously wrought in us a true and lively Sense and Knowledge of, and hearty Sorrow for, our Sins, we ought to give God the Glory, and acknowledge that it is only *He*, who, by the secret Power of his Grace exerting it self in and through his Word, kindles true Faith in our Souls, and that we must not resist his holy Operations; but rather continually call upon him, out of a Sense of the inconceivable Depth of our own Misery, and with true Humility and Submission pray for that great divine Gift of saving Faith; that so our Faith may not stand in the Opinion of humane Wisdom,

*dom, or the Merit of our own Works, but only in the Power of God; and that our Hope of Salvation may not be the mere Product of a vain Imagination, but a real well-grounded Assurance springing from a true and living Faith.*

VII.

Now a Man that has, through the Grace of God, received this true and living Faith, and by it Remission of his Sins, may be well assured, that God will not deny him a further Supply of his Grace, with the blessed Effects thereof; but will fulfil the Wishes and Desires of his Heart, by pouring a larger Measure of solid Peace, Comfort, and Joy into his Soul, and the pleasant and delightful Streams of *Divine Love* will plentifully flow into his Heart by the Presence of God's Spirit, whom he will likewise bestow upon him as a Pledge of *that tender Love*, and of his Inheritance of Glory in Christ. Now he perceives, sees and feels, that his Mind is quite changed, and he himself moulded and formed by a new Birth from above, into a new Creature in Christ, *in whom he is created*



ted by God unto good Works, 2 Cor. 5.  
 17. Eph. 2. 10. Now he hath the blessed Experience of God's Faithfulness, in fulfilling his Promises given to Believers by the Mouth of the Prophet, who saith: *I will sprinkle clean Water upon you, and ye shall be clean: From all your Filthiness, and from all your Idols, I will cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and will give you a Heart of Flesh. I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgments and do them,* Ezek. 36. 25, 26, 27. He hath now his Heart sprinkled from an evil Conscience, and his Body washed with pure Water, Heb. 10. 22, 23. All this maketh him more solicitous about the State of his immortal Soul, than he was before. His Mind is no more worldly or earthly, but heavenly. He doth no more regard this temporal *Life*, and the Pleasures thereof, with such Tenderneſs as he did before; but his Love is fixed upon God, and his Mind set on the World to come, seeking those things  
 which

which are above, where Christ sitteth on the right Hand of God, Col. 3. 1, 2. He ordereth his Life and Actions so, that they may not clash, but agree with the Will of his heavenly Father. He can no longer so freely entertain vain and idle *Discourse*, as he did before; but findeth his Heart soon disquieted and troubled, whenever he hath, through Inadvertency, been too far engaged therein. He proposeth to himself nothing that seemeth only good and advantageous to the Flesh, but in all things seeks to be assured of the good Pleasure of God. He keepeth his Heart and Mind with all Diligence, free from Distractions, and from seeking after high things. He finds little or no Joy and Satisfaction in the things of this World; because he knows, he has actually found more worthy matter of Joy and Comfort in Christ. In short; because he knoweth, that he is justified of God in Christ, and hath received a new Life of God, he is always careful not to lose or forfeit this Grace and Life of God; which Unhappiness would certainly befall him, if he shou'd return to his former sinful

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ful way of living. Wherefore he directs and employs all his Thoughts and his whole Mind to lead a new Life, according to the Will of his Heavenly Father. This new Disposition of his Mind and bent of his Will, which he hath obtained by *Regeneration*, enables him more and more to perform the Will of God, with earnest, real and constant Resolution; whereas heretofore he rested in some lazie Prayers or empty Wishes, without endeavouring earnestly to set forth the Love of God and the Power of Godliness.

## VIII.

Since therefore (as we have already observ'd) such a Soul hath obtained by Christ, the only Mediator between God and Man, *Access into the Grace of God wherein she now standeth*, Rom. 5. 2. This will remove far from her all Imagination of her own Ability to contribute any thing now towards her future Improvement in a more pious and holy *Christian Conversation*. True Humility will teach her, that she must give all the Glory to God alone, no less now than at her first Entrance upon

upon a truly religious Life. She is fully perswaded, that *Christ is made of God, unto her, not only Wisdom and Righteousness; but also Sanctification and Redemption.* By *him* therefore, and his holy Spirit, is the whole divine Work of her Sanctification, begun and carried on to the End. For which Reason she will in constant and humble Prayers call upon God, to purifie her Affections more and more by true Faith in Christ, from all evil Thoughts, sinful Desires, and vain Imaginations; and more and more to inflame her Love to God by *his* Spirit, but chiefly to strengthen her by his mighty Power in a sure Dependance upon his Grace, that *he, who has wrought in her to will, and so begun the great Work of her Conversion,* will be graciously pleased also to bring it to Perfection. In this Faith and full Assurance *she worketh out her Salvation with Fear and Trembling,* Phil. 2. 12, 13. Ch. 1. 6. And by so doing, she will be preserved from carnal Security, and from falling again into her former sinful Course of Life. For which End she will never cease to put up her humble and devout Prayers



Prayers to Almighty God, to *strengthen her with Might in the inner Man*, and to make her more and more conformable to the divine Image and his holy Will. And as she is very well assured, that his Advancement and Increase in this new Life depends upon it; so she earnestly contends in Prayer, sighing to God continually, that it may please him to increase and strengthen her Faith in Christ Jesus her Saviour, and that she may attain to the full Age and Stature in it, which will be accomplish'd by Christ's really dwelling in her Heart by true Faith, and by her being *rooted, grounded, and established in the Love of Christ*, till she is able to say with St. Paul; *I live, yet not I, but Christ liveth in me: and the Life which I now live in the Flesh, I live by the Faith of the Son of God*, Gal. 2. 20. Thus she is framed and formed, and made every Day more and more conformable to his divine Image. Eph. 3. 16, 17, 18, 19. Coloss. 2. 5, 6, 7.

## IX.

Now 'tis no longer indifferent to one so justified, how he leadeth his Life and spendeth his time, so he can but

but maintain the Character of a virtuous and morally honest Man ; but because his Lord and Master Jesus *Christ* hath called him, to *deny himself*, and to imitate *his* holy Life ; therefore his Thoughts and Endeavours are all bent directly towards an exact Observance of *his* divine Paths, and a strict and faithful Imitation of *his* holy Example, as becometh a Servant of *Christ*, being led thereunto by *his* holy Spirit, and endued with Strength from above to walk as *Christ* did, during his Stay here on Earth, in Love, Meekness, Patience, and constant Faithfulness, *John* 2. 6. *Ch.* 12. 26. *Ch.* 13. 34, 35. To this End he crucifieth his Flesh, with the Affections and Lusts thereof, *Gal.* 5. 24. The World is crucified unto him, and he unto the World ; because he keeps himself in a constant Denial of all Ungodliness and worldly Lusts, *Tit.* 2. 12. And whenever evil Lusts and the Seeds of Corruption begin to stir in his Flesh, seeking to break out into any outward Act of Sin, he soon conquereth and quelleth them, by abstaining from them, and continually warring against them, *1 Pet.* 2. 11. All this he doth only for *Christ's* Sake,



Sake, lest he shou'd dishonour *him* either in Body or Soul. His Love to God and his Neighbour is hearty and sincere; his Obedience and Submission to the Word and Will of God is the Effect of a willing Spirit, which also makes him approve himself to all about him for a true Disciple and Follower of Christ; that God's infinite Grace, Mercy, and Goodness, may be the more praised and magnified in and by him, *John* 12. 26. *Ch.* 14. 21. For this End and Purpose, *he is made a Partaker of the divine Nature*, whereby also all things that pertain unto Life and Godliness have been given unto him, 2 *Pet.* 1. 3. *viz.* That Christ may be glorified in him both in Body and in Spirit, which are God's, 1 *Cor.* 6. 19, 20.

## X

In the same true Faith, whereby he submitteth to Christ, and stedfastly followeth *his* Steps, he now likewise makes quite another Use of the Means of Grace appointed by God for the Conveyance of his Grace and Salvation, than he did before: He has a due Respect and Veneration for them, which induceth him to use them in a true, di-  
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vine Order, to the right Scope and End, according to the good Will and Pleasure of God, which is to procure the Salvation of his Soul. For as he is born again and regenerated through the *incorruptible Seed* of the living Word of God, 1 *Pet.* 1. 23. *Jam.* 1. 18. So he is also like a new born Babe in Christ, desirous of the sincere Milk of the Word, that he may grow thereby, i. e. that he may be more and more enlightened in his Understanding, to see more clearly, and to taste more sweetly how gracious the Lord is, which he has already begun to taste in his first Conversion to God by Faith, 1 *Pet.* 2. 23. Wherefore he taketh hearty Pleasure and Delight in the frequent Use of God's Word, reading, searching, hearing and contemplating the Scripture with true Devotion, calling constantly upon God in fervent Prayer to enlighten the Eyes of his Understanding, seeking therein Spiritual Food and true Nourishment for his immortal Soul. He is no longer put upon reading the Bible by mere Curiosity, with a Desire only to increase his Knowledge and natural parts thereby, but to be made more truly wise



to save his Soul through Faith in Christ, 2 Tim. 3. 5. and to be more firmly built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone, Eph. 2. 20. And to draw from the Word of God more Helps and Advantages for sound Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that he may be thoroughly furnished to all good Works, and chiefly, that he may fight the good Fight of Faith, wherein we are engaged, 2 Tim. 3. 16, 17. Psal. 19. 8, 9, 10, 11, 12. Psal. 119. 72, 103, 104, 105. Jer. 15. 16. He frequents the publick holy Assemblies, no more out of bare Necessity or Custom, or only to be seen by Men; but he resorts thither out of a willing Spirit, possessed with Love of the Truth, and with a sincere Desire of being further edified by the Minister's Preaching: As also to call upon God in a holy Communion with others, to offer up the pure Sacrifices of Praise and Thanksgiving; and withal to set others a good Example, by his constant Attendance on the publick Service of God: And tho' perhaps he may very certainly know and perceive, that the Life and Preaching

ing of many Ministers want much of that Light, Warmth and Efficacy of the Spirit of God, which only make the Sermon truly edifying and profitable to the Soul; nay, altho' he may yet more plainly discern, that many there present, are in a very miserable and deplorable Condition, appearing from various evil Fruits he sees them bring forth in their Manner of living; yet, as he can by no Means call Light Darkness, nor Evil Good, so also the true Faith in Jesus Christ will not allow him to abate the least of that hearty Love he ought to bear to all Mankind in general; since he cannot ascribe to himself the least of what cometh only from, and is for that Reason only due to the Grace of God, which has been effectual in him, and to which therefore alone he continually gives all Honour and Glory. This Consideration is a strong Argument with him to maintain a hearty Love towards all Men. He often calls to Mind, or rather has continually before his Eyes, the miserable Condition he was once in himself, by being a Slave to Sin and Satan: And this inspires him with a tender and hearty Com-

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passion even towards the basest and vilest of Sinners, which he expresseth by humble and hearty Sighs and Prayers to God for their Conversion and Amendment. This true Faith fills his Heart more and more not only with a *brotherly* and particular Love to them, that are born of God, as he is; but also with an *universal* Charity, which moveth and inclineth his Heart to a divine Zeal for winning and amending others; and which also obligeth him not to separate himself from the whole Congregation, upon the Account of some Mens abusing the *Gospel* of Christ to their own Destruction: But he is rather solicitous to be really found in the Number of those, that make a right Use of it, and to order his Conversation amongst the Men of the World, through the Power of the Spirit of Christ, to God's Glory and the Good of his Fellow Creatures. *He is an Example to all, in Word, in Conversation, in Charity, in Spirit, in Faith and Purity,* 1 Tim. 4. 12. He is a savoury Salt, according to that of Christ, *Matth. 5. 13*: to season and keep others from further Corruption and Putrefaction; lea-

leaving it to God to give a Blessing to his pious Endeavours as the divine Wisdom shall see fit; till God himself, by his irresistible Arm, beat down and destroy the Kingdom of Darkness, according to the Riches of his infinite Mercy, Wisdom and Power.

Again: as after his Conversion, his Love to the Word of God, as hath been declared, is abundantly more fervent than before, so he is not a little comforted and encouraged in his Christian Warfare by his being baptized in the Name of the Father, and of the Son, and of the Holy Ghost, according to the express Command and Order of Christ; whereby he was entred into a holy Covenant and League of Grace with God, *Matth. 28. 19.* For tho' he cannot glory, that he has fully kept this Covenant on his part, yet he is fully perswaded, that the Gifts and Calling of God, which he hath once vouchsafed to him in Baptism, are without Repentance on God's part; who never faileth to fulfil his Promises, *Rom. 11. 29.* And that God hath graciously pardoned his Unfaithfulness: Therefore he rejoiceth in the Answer of a good Conscience towards God, *1 Pet. 3. 21.*



His Baptism daily exerting its Efficacy and Power in him, who is buried with Christ by Baptism into Death, that like as Christ was raised up from the Dead, by the Glory of the Father; even so he shou'd walk in Newness of Life, Rom. 6.

4.

The Lord's Supper is now in no less Value and Esteem with him; and as he has heartily and with great Sorrow repented, of having many times basely abused this blessed Ordinance of Christ, while he was yet none of his true and faithful Disciples, (for the Spiritual Nourishment and Comfort of whom alone it hath been ordained :) so he now approaches to it with true Faith, after having duly examined himself, and receiveth the Body and Blood of Christ with an humble Sense and Acknowledgement of his own Unworthiness, and with a holy Reverence; in order thereby to strengthen and increase his Faith in Christ, whose Death he sets forth by dying daily more and more unto himself, and the World, and by living only to Christ who died and rose again for him. Wherefore he every Day reneweth his holy Purposes and Resolutions of leading

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ing a pious and truly Christian Course of Life. To this End and in this Disposition of Mind he endeavours at all times, and especially after partaking of this heavenly Food at the Lord's Table, by constant and fervent Prayer, to establish his Faith, and to inflame his Love to God, keeping a continual Watch over his Heart, and fighting manfully and vigorously against all Sin. For which End he constantly frequents the Lord's Table, resolving neither wilfully to neglect, nor slightly and carelessly to use, any Means and Ordinances, that may serve for attaining to an entire Conquest and Victory over Sin, and for the strengthening of his inner Man, and making him the more ready to all good Works.

## XI.

In this true Faith and entire Reliance upon God, he committerh himself with all he hath and doth, into the Hands of his faithful and gracious God, who loveth him in Christ, as a Father his Child, and therefore can never leave nor forsake, nor any way neglect him. For this Reason he no longer puts any Confidence in the Favour, Authority



thority and Power of mortal Men ; but only in the Grace, Almighty Power, and Faithfulness of God, whereby he obtaineth Ease and Tranquillity of Mind, shaking off all unnecessary Fear and Anxiety. For he stedfastly keepeth his Confidence in God through Christ, knowing, that *it has a great Recompence of Reward*, Psal. 37. 5. Psal. 40. 18. Psal. 55. 23. 1 Pet. 5. 7. Heb. 10. 35. Ch. 13. 5. In this constant Exercise of Faith, he dispatcheth the *necessary Business of his Calling* in this World, with a cheerful and confident Disposition of Heart, aiming chiefly in all things at the Honour and Glory of God, and the Good of his Neighbour ; and so maintaining himself honestly in this World, without setting his Affections too much upon it : but he never ascribes any of his Success to his own Endeavours, but to the Blessing of God Almighty ; daily Experience teaching and convincing him sufficiently, that many labour, and yet get little or nothing by it, for want of God's Blessing. This real Faith, which God has wrought in him, makes now all the Weight and Burden of Afflictions, which it shall please God

God to lay upon him, most easie to him who strives earnestly in Prayer, to be more and more cheerful and confident in Poverty, Sicknes, and even Death it self, and in all such things, as are apt to cast the Unbelievers into Despair. He knows most assuredly, that whatsoever befalls him, comes from the Hands of his gracious God and Father, who thereby gives a Proof of his Fatherly Love to him in Christ Jesus, *Heb. 12. 5, 6, 7.* and who directs all things to his real Advantage, how strange and unaccountable soever they may seem to be, according to that of *St. Paul, Rom. 8. 28. All things work together for good to them that love God.* Further, if God should permit him to be reviled, rejected and persecuted by the World for his Piety and Devotion, yet in all this he is more than a Conqueror through Faith, becoming thereby rather more cheerful and confident, and taking it for a Cause of Joy, and a Token of God's special Grace, to be counted worthy to suffer for the Name of Christ, *Act. 5. 41. Matth. 5. 11, 12. Luke 6. 22.* To support this Faith the Grace of God is sufficient for him, *2 Cor. 12. 9.* which teacheth him to say from the Bottom  
of



of his Heart out of the 73 Psalm: *Whom have I in Heaven but Thee? and there is none upon Earth, that I desire besides Thee. My Flesh and my Heart faileth: But God is the Strength of my Heart, and my Portion for ever.*

## XII.

To close up the whole in a few Words: This *divine Principle of Faith*, we have now been speaking of, enables a Man to *abhor that which is evil, and cleave to that which is good*, Rom. 12. 9. It makes a Man to be afraid of nothing in the whole World, so much as of Sin, and of the Displeasure and Anger of God his heavenly Father: And as it sheweth, that the outward Appearance of Godliness without the inward Power of it, working in the Soul and renewing it after the Image of God, is but *Hypocrisie*, so it makes a Man carefully to avoid, not only the outward gross Effects of his inward Corruption, but the very *Appearance of all Evil*, and all Conformity to the World. To this End it banishes from the Heart all evil Purposes, Resolutions and Designs of yielding even to the least Sin, and it maketh a Man to live and walk  
always

always as in the Sight and Presence of God and Jesus Christ, labouring and pursuing after nothing more eagerly, than to please God, and to continue faithfully in that near Alliance and holy Union, which he hath now obtained with God through Christ. A Man that is moved by this living Principle of Faith, no longer seeketh *his own Honour* and Glory in any good Work, which God enableth him to perform, altho' at the same time he earnestly endeavoureth always to do that which is good and acceptable to God; not seeking after vain Glory, nor insulting over other Persons, in whom he discovers any Sin or Defect, *Gal. 6. 4.* For he finds Work enough at Home to keep a continual Watch over his own Soul and his own Faults, being heartily ashamed of the very least of them, which he finds in himself: And if he seeth any Failing in his Brother, he reproveth him as Opportunity serveth, in a most obliging and prevailing way, striving to *restore him in the Spirit of Meekness* and Compassion, *Gal. 6. 1.* joining thereunto hearty and humble Prayers to God for the Grace of his Spirit to amend him.

But



36 *A Short Introduction, &c.*

But if he himself happen to slip, and to be surprized unawares with any Failing, he doth not foolishly *flatter himself*, nor excuse or extenuate it, either in his own, or any other Man's Opinion; but he immediately returns to God in humble and earnest Prayer for Pardon of his Transgression, and for Grace to enable him to walk for the future with greater Caution and Integrity. Thus he goeth on in his Spiritual Warfare, and his laborious Pilgrimage through this World, without being tired, waiting with Patience and a lively Hope for the Day of his Release out of the dark Prison of his Body, and for the glorious Appearance and Manifestation of the Great God and our Saviour Jesus Christ; when he hopeth to obtain the inestimable Crown of Eternal Life, which he shall most certainly receive from the Hands of God, through his Grace in Jesus Christ, *Tit. 2. 12, 13. 2 Tim. 4. 8.*

F I N I S.