

## 4. Bibliographie der Schriften

### **NICODEMUS: OR, A TREATISE Against the FEAR of MAN. WHEREIN The Causes and sad Effects thereof are briefly describ'd. With some Remedies against it. ...**

**Francke, August Hermann**

**London, 1706**

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21  
NICODEMUS:

OR, A

TREATISE

Against the

FEAR of MAN.

WHEREIN

The Causes and sad Effects  
thereof are briefly describ'd.

*With some Remedies against it.*

---

Written in *High Dutch* by

*Augustus Hermannus Franke,*  
Professor of Divinity in the Uni-  
versity at *Hall*, and Minister of  
*Glauchau* near *Hall*.

And Dedicated to the CLERGY  
in *Germany*.

---

Now done into English.

---

L O N D O N,

Printed and Sold by *Joseph Downing* in  
*Bartholomew-Close* near *Smithfield*, 1706.

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THEODORE

OR

TREATISE

FEAR OF MAN

AND

THE

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# The TRANSLATOR to the READER.

**T**HIS Treatise, Entitled, Nicodemus, or a Discourse against the Fear of Man, appears now in English, and affords the World a very necessary and usefull Lesson. There is no doubt but there are as many now as ever among all sorts of Men, who, tho' they are by Name and outward Profession, of a far purer and better Religion than his was, especially at that time, when the Jewish Church was quite degenerated from its first Divine Institution, are yet no less shy of the Light than Nicodemus was. He had a longing desire to be instructed in the way of Life by that Rabbi and Teacher, who he himself did own, came from God; but withal was so much afraid of incurring the Reproach of the Pharisees, and Contempt by an open Confession of the Truth, that, to avoid this, he rather chose to come to Jesus by Night, which his Fearfulness would not allow him to do openly and in the Eyes of the World. To be plain, is it not a shame for us, that profess our selves Christians, that is, such as freely embrace Christ's most holy Doctrine, and imitate his most perfect Life, that even we should yet need to be put

## The Translator

*in Mind of our Duty by one, who, tho' he had but an imperfect Glympe of the most glorious Rays of the Light, that now shines in the Gospel, yet did improve this Dawning thereof to that degree, that he more than once gave publick Demonstration of his Proficiency in Christ's School? For it is very remarkable and much to the purpose to observe, that Nicodemus is mentioned in the sacred History of the Gospel at three different times, and with three different Characters. First, When he begun to seek Christ's Acquaintance, Joh. 3. in order to be instructed by him in the right way to the Kingdom of God; where we find him somewhat timorous, and much afraid of the Wrath of the Pharisees, which he could not have easily escaped, if he had expressed his esteem for that Deceiver (as they were used to call him) before them. Nevertheless, it seems he had a sincere and earnest desire to have a right knowledge of the Truth from the Mouth of Christ, which made him willingly bear the several sharp Reproofs Christ gave him in his heavenly Discourse with him concerning Regeneration, as the only means to regain a right to Heaven. The Second time we find Nicodemus appear more bold for Christ, Joh. 7. against his Brethren the Pharisees, endeavouring to vindicate him by an Axiom*  
of

to the Reader.

of the Law; that no Man ought to be Judged and Condemned before he be duly heard, and his Works be tried and examined. Here we see him act with a much freer air, and with less Fearfulness, tho' at the same time with great Circumspection. Lastly, His Faith in Christ was more clearly seen than before, and that at a time when our Lord was in the lowest state of his Humiliation: For it is remarkably said of him, Joh. 19. that when Joseph of Arimathea (another Nicodemus, that is, a Disciple of Christ, secretly for fear of the Jews) had besought Pilate that he might take away the Body of the Crucified Jesus, there came also Nicodemus (which at first came to Jesus by Night) and brought a mixture of Myrrhe, and Aloes, about an Hundred Pound Weight. So that from these several Circumstances, we may justly conclude, that he did not always remain the same timorous fearful Man, but that the Words of Life, spoken to him by the Eternal Wisdom of the Father, became a living Seed in him, which produced most noble Fruit, and at last a free and undaunted Confession of the Truth, which he had long since believed in his Heart. And would to God that all who find their Portraiture drawn in this small Treatise, and are made sensible of the great hurt, that ariseth from such a fear-

## The Translator, &c.

ful, that is, unbelieving Mind, may follow sincerely the Steps of our Nicodemus, and by this Testimony of the Truth be excited to give God the Glory, and confess the Truth freely without any regard to Men. Which is the Scope and Design of this Discourse, which as it has proved extremely useful throughout all Germany, so it is not doubted, but it will produce some good Fruit here also; especially if we would mind the matter and subject here treated of, more than the Words and Expressions, which, I fear, do not reach the excellent spirit of the Author, whereby he has roused (by God's powerful Assistance) many a Soul out of their deep slumber and Lethargy, who might otherwise have slept on to eternal Death.

I have endeavoured, as near as I could, to express the Author's sense, and the Candid Reader will, I hope, excuse any mistakes that may have happened in the Translation by my being a Foreigner. If any think the Author speaks too boldly in some things, and deviate from the common road, let them consider, that he hath given sufficient proof of that living, true and divine power of Faith, whereof he speaks, so that it is but justly expected, that he who undertakes to judge him, would first be pleased to give a like powerful demonstration of true Faith and Love, two great Fundamentals of Christian Religion, as he hath done. He that would be further satisfied in this matter may read a Book Intituled *Pieras Hallensis*, or an Historical Narration of the Building of the Hospital at Hall, lately Printed in English.

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*To all Ministers and Teachers in  
Churches and Schools through-  
out Germany; Grace, Mer-  
cy, and Peace, from God the  
Father, and our Lord Jesus  
Christ, in the Fellowship and  
Communion of the Holy-  
Ghost.*

*Dearly beloved Brethren,*

**G**IVE me leave, who am the  
least of all the Servants of  
Jesus Christ, for the Love  
wherewith God hath loved us in his  
Son, to Dedicate to You, the follow-  
ing Treatise. For tho' I be the mean-  
est Member in the spiritual Body of  
our Lord Jesus Christ (if so much may  
be allowed me) yet am I thereby par-  
taker of the Life, Spirit, and Power  
of our ever blessed Head, and what  
descends from him, is not mine, but his,

ii *The Author's Dedication.*

and deriveth it self, by virtue of that Head, not only to the weak and despicable, but also to the strong and more honourable Members, which stand in need of the co-operation of the weakest Member, to the End, the whole Body may perform the Work for which it is designed, *viz.* its own Growth and Edification. If there is any thing in these few Lines, conformable unto the Mind of our chief Shepherd, and proceeding from the Energy of his Spirit, why should it not be received? And if after a truly Spiritual Tryal, you find any thing herein humane, faulty or imperfect, 'tis hoped you will commend the same to the Mercy and Love of our great Shepherd, that he would be pleased to correct it in me; and I shall be very thankful, if any one endued with a greater Measure, will be pleased to Instruct me for my further Edification.

I do not offer this as a piece of great Learning, or a thing extraordinary, as some will perhaps conclude, from the Persons, to whom it is Dedicated. The plain, simple truth of my God, and the least communication of his Divine Power, is infinitely more valuable to me, than all the Arts and Learning  
of

of this World ; and my only boasting in the Lord is this, that I have betaken my self to that School, and without any Merit or Worthiness of my own, have been received into it, wherein the highest Wisdom is to know Jesus Christ, and him Crucified. And tho' I (who have scarcely learnt my A B C in this School) have the Boldness to repeat this my Lesson in the hearing of all ; yet ought it not to be deemed an effect of Pride in me, since I do not offer it as any thing great or singular. But the Love of my Neighbour (since we all have but one Creator and Redeemer) hath constrained me some Years ago to offer my plain Thoughts to the Consideration of others, concerning the *inordinate Fear of Man*, under the Title of *Nicodemus*, who came to Christ by Night. And altho' some sheets of it were then Printed ; yet hath the finishing of it by manifold intervening hindrances been interrupted till now, that the Lord was pleased to excite me anew, and graciously afford his Assistance to finish it.

My Soul hath been grieved many a time in the sense of the apparent Corruption, not only of all Men in general, but also of our Order in particular.

iv *The Author's Dedication.*

more especially hath my Heart been touched to the quick, when from innumerable Instances I have been convinced, that the Fear of Man is become the Epidemical Disease of our Teachers. For when I reflected, with what Spirit, with what Joy, with what undaunted Courage, the Servants of God in the Old and New Testament, set aside all regard and Fear of Man, and as the Lord's Ambassadors, delivered their Message so plainly, and without mincing the matter, tho' it expos'd them to the apparent hazard of their Lives: and how gently and softly we go about it now a days; how little we manifest the Truth to the Conscience of every one; as also how much they suffered with Christ their Lord, for the sake of their Testimony; whereas the most of us take care to Preach so smoothly, as not to incur the least shadow of their Sufferings: All this made the difference between us and them appear so exceeding great, that I could not but be amazed and astonish'd at it. Pardon me, Beloved Brethren, if you think me to speak with too much plainness and simplicity; for I am not at all ashamed to become a Fool for Christ's sake, that I may be Wise indeed. I must own that

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that it is much upon my Mind, how very few there be amongst us that Believe what Christ saith, *Luk. 14. 33. Whosoever he be that forsaketh not all that he hath, he cannot be my Disciple*: As also how few there be amongst us, that can say with *St. Peter*, and the rest of the Apostles: *Lord, we have forsaken all and followed thee, Matth. 19. 27.* I question not but we are all very well pleased, that we are allowed to have Wives and Children, and to possess the Goods of this World, and indeed the Scripture does not disallow it. But do we as well consider, that of *St. Paul*? *1 Cor. 7. 29, 30, 31. This I say, my Brethren, the time is short. It remains therefore that both they that have Wives, be as tho' they had none: and those that Weep, as tho' they Wept not; and they that Rejoyce, as tho' they' Rejoyced not; and they that Buy, as tho' they possessed not; and they that use this World, as not abusing it, for the Fashion of this World passeth away.* When our Lord and Master was in this World, he was so far from desiring the Honours, Pleasures, and Riches of it, that he was indeed the poorest and most despised amongst Men, and spent the Days of his Humiliation in procuring our Salvation and Happiness. And he tells

us, Luk. 14. 27. *Whosoever doth not bear his Cross, and come after me, cannot be my Disciple.* And St. Peter saith, 1 Ep. 2. 21. *Christ suffered for us, leaving us an Example, that we should follow his Steps.* Whence I conclude, that we also ought to be so many shining Lights before others, by our hearty denial of all the Honours, Pleasures, and Riches of this World, and by employing our Lives for the Service and Assistance of our Neighbour. But if on the contrary we seek our selves, then, as far as I understand, we depart from the Pattern Christ our Lord and Master hath set before us: Neither is there any thing to my apprehension, that doth more effectually deprive us of God's Blessing in our Calling, than this doth; for sure it is, that the greater concern we have for our own Profit, Ease, and Honour, the more careless and negligent shall we be found in procuring the good of our Neighbour. And as long as our Minds are not wholly conformable to the Mind of our great Shepherd (whose Servants we are) it is impossible he should be well pleased with us; for he searcheth our very Hearts, and regards all our doings and intentions, whether we Feed the Flock,

or our selves; whether we seek every one his own, or that which is His. And if he be not well pleased with us, whence can we expect a Blessing upon our Calling, since we cannot have it but from his Grace? This I take to be the true Cause, why we are so strongly possessed with the Fear of Man; for did we desire nothing in the World, we should not Fear it.

Give me leave, Beloved Brethren, to add a Word more to You. We have a Day of Judgment before us, when we must give an Account to the Supreme Bishop of our Stewardship, who will demand of us, whether we have desired the things in this World infinitely less, than the Salvation and Happiness of Men, according to his Example, who had nothing else in his Eye? How can we then entertain the least thought of appearing before him in that Day with Joy, when our Hearts will upbraid us, that whilst we were here, we took more Pains to improve our Land, than to gain Souls; to encrease our Stocks, and improve our Money, than to lay up in store a good Foundation against the time to come: That we were either careless in our Preaching, without the least Tincture of god-  
ly

viii *The Author's Dedication.*

ly Zeal and Earnestness, as if it were no more than some other common Work; or else intending by it rather to set forth our own Science and Learning, than to recommend the simple Truth of Jesus Christ, without any Gloss or Trimming, to the Consciences of Men? Alas! is it not too apparent, that the generality of Men, both in Cities and Villages, are sunk into all manner of Crimes and abominable Wickedness.

If so be now we continue sleeping, and do not set upon the Work with another kind of Earnestness, than hitherto we have done, how think we, shall we be able with any boldness, to stand before the Son of Man, or alledge that common Excuse, that we have done our Endeavour, and we can do no more. There are but few amongst us, who so truly take to Heart their incumbent Duty, as did the late pious (a) *Grosgebauer* in his *Watchman's* Voice.

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(a) *Theophilus Grosgebauer* a Lutheran Minister at Rostock, left the mentioned Book at his Death, which was soon after Printed with an Approbation of the Faculty of Divines.

*Voice.* For did we seriously consider, what he hath written, it were impossible for us not to join Hand in Hand, and with united force, to hazard Life and Estate, Heads and Gowns, in rescuing the Honour of God, which is so horribly Assaulted and Violated.

It appears also, that we are very little concerned about what the Scriptures both of the Old and New Testament represent to us, *viz.* that our Order hath been always most in Fault, whenever a general Corruption hath overspread the People. Do we consider what a Thundering Lecture is read to Pastors and Teachers in *Jeremiah 23. Ezek. 34. and Matth. 22?* If we did, should not we apply our selves to our Duty with another kind of fervour than hitherto we have? should we not be more solicitous about the state of our own Souls in the first place, and in the next, about the Souls that belong to our Charge? should we not  
break

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*It contains a Discovery of the Causes of the Decay of Christian Piety, and the Unsuccessfulness of the Word of God, and of the Sacraments in the Evangelical Churches, for the Promoting a Real Conversion in Souls. See the Preface to the Pietas Hallensis.*

x *The Author's Dedication.*

break loose from the Transitory Amusements of this World? Should not we enter into greater familiarity with Christ our Lord and Master by Prayer? Should not we, in many things, give a more edifying Example to our Flocks? Should not we more effectually clear our selves from all suspicion of Covetousness, and other Reigning Vices? Should not our Preaching be composed with more plainness and simplicity, and delivered with greater Power and Demonstration of the Spirit? Should we not be more careful to examine those that we admit to the Communion, whether they be worthy Receivers, and whether they grow better by Receiving it? Should not we be more exprefs and Earnest to admonish every one in particular? Should not we strive and Wrestle more in Prayers, for the Welfare and Salvation of their immortal Souls? Should we not, as soon as any Desire and Love to God's Word appears in our Hearers, more readily lend them our helping Hand, that the sparks of Grace kindled in their Hearts might not be extinguished, but encreased and blown up into a Flame? Should not we by frequent Catechizing, endeavour to put a  
stop.

stop to overflowing Ignorance and Vice? Should not our outward Conversation with Men be more Holy, and consequently more successful and edifying? Verily, my Brethren, I fear we have good reason to be ashamed, when we read, what (b) *Taulerius* saith, in his Exposition of the Gospel for the 4th Sunday in *Advent*, *A Spiritual Person ought to be so inkindled and all-flaming with Divine Love, and both inwardly and outwardly so conformable to God, that whenever any one came to him,*  
be

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(b) *This Author was a Dominican Friar, of a very Holy Life and Conversation, and Preached first at Cologne, and afterwards at Strasbourg, where he died in the Year 1379. He is highly commended for his Holy Doctrine and Exemplary Life, both by Protestants and Papists, especially by Luther and Melancton. His Excellent Works, written originally in the Old High Dutch Language, are translated into Latin by Surius, and Printed several times at Paris, and Cologne. The most Famous of them are his Sermons, Institutions, Letters, Meditations upon the Passion of Christ, and a small Treatise concerning the Poor Life of Jesus Christ, which is now Translating into English, being a most admirable Testimony of the true Spiritual part of the Christian Religion.*

xii *The Author's Dedication.*

he might hear nothing from him but God; and his Heart and Mind ought to be fixed on him by burning Love, and so ready in all things faithfully to obey his Will, that such as visited him, tho' with cold and lukewarm Hearts, might be heated and set on Fire by him, as we see that cold and dead Coals are kindled, when they are put to glowing ones, which soon impart their Light and Heat to them.

Did we without intermission supplicate our Lord and Saviour, what could hinder him from making us Spiritual Men, not in Name only, but in deed and in Truth, and so far estranged from the Friendship of this World, that according to the Example of God's Servants of Old, we might brandish the Sword of the Spirit, with a chearful and undaunted Courage, that it might be said of us: *Behold the Sword of the Lord and of Gideon.* True it is, we have this our Treasure, the Light of the Gospel in Earthen Vessels; but since *Gideon's* Earthen Pitchers must be broken, what a Folly is it for us to dream of saving our Skins by being ashamed or afraid of Suffering? As if we only, forsooth, were an Exception from the general Rule: *For thy sake we are killed all the Day long, we are accounted*

*The Author's Dedication.*      xiii

*as Sheep for the Slaughter?* Alas! What will this Temporal Life, or the Ease of it, the Riches we hoard up, our Dignities, or the high Esteem of Men, avail us, when, for pursuing of these, we shall suffer loss in the Life to come, or neglect the welfare of one single Soul.

I have opened my Mouth, and made bold to Address you with the simplicity of a Child; and am very willing to appear mean in your Eyes, my Beloved Brethren, only despise not the Truth, which is not mine, but my Lord and Saviour's. I am not at all ashamed freely to acknowledge, that I do not account my self to have apprehended, or to be already Perfect. But this I dare tell you in Truth, (my Conscience bearing me Witness in the Holy Ghost, which also the Righteous Judge will testify for me at that Day) that I do not in the least seek to distinguish my self, by Publishing any strange or new Doctrine, by what Name soever it may be called: But since I have found Grace in the Eyes of the Lord, to perceive my own Misery, and to find the way, which Christ calleth the narrow way; all my Thoughts and Endeavours have been bent, in the simplicity and Faithfulness.

fulness of my Heart, to continue in it, and still more eagerly pursue it, and as far as possible, to direct all Men, to it. I despise or envy none of you that are of the same Function with me, either in the Universities or Ministry; nay I know many amongst you, whom I Honour to that degree, as to think my self unworthy to do them the meanest Service, and whom I Love and Venerate without the least alloy of Envy or Contempt. But on the other hand, I know many, and I fear the most of our Profession, whose Conversation, as far as I can discern, is not at all conformable to the Pattern Christ hath set us, and who have not yet attained to a living Experience of the Work of Conversion in their own Souls, which it is their Duty to Preach to others. And as for these, I heartily pity 'em, and pray for 'em, that the God of all Mercies would enlighten their Eyes to know the things that belong to their everlasting Peace. Neither is my Heart in the least incensed against those, that do most unjustly Slander and Reproach me, upon no other ground, but that of false Supposition and Prejudice. I rather find my Heart moved with Compassion towards them, being we must all  
one

one Day appear before the same Judge, to give an Account how we have lived with our Fellow Servants. For my part, I cannot call black white, nor take him for a Follower of Christ, and a Pattern of his Flock, in whom I find nothing of the Nature and Mind of Christ. True it is, I have made this the matter of my Publick Complaints, and continue so to do, but not at all out of any bitterness or disrespect, but rather from an hearty and inward pity for the loss of so many Thousand Souls, who, in my apprehension, might, and ought to be more carefully look'd after. By Nature I am never a whit better than another, but what I am, I wholly owe to the Grace of our Lord and Saviour Christ Jesus, to whom also I ascribe all the Glory, and not at all to my self: And therefore I despise no body, tho' I am not insensible of the dangerous state of their Immortal Souls. When I say, that by the Grace of God I am what I am, I intend nothing else, but that God has been pleased to shew Mercy to me, and of meer Grace draw me to himself; or if any thing more hath been vouchsafed to me, it is this (wherein also I heartily rejoyce) that I have been made  
partaker

xvi *The Author's Dedication.*

partaker of the Sufferings of Christ, tho' in a very low degree. And it is the greatest Comfort to me, that Men speak all manner of Evil of me falsely, framing manifold Judgments of me, the Groundlesness whereof, the Lord at that Day will discover. Let us all, my Brethren, think of this great Day, and so even our Accounts against it, that we may then appear with Joy and Confidence. Let us cast away all other Cares, and be earnestly concerned about this only: Then will so many unprofitable Contentions and Oppositions drop of themselves, and we with united Hands carry on the Work of the Lord, and be heartily glad to see any Fruit raised thence to the Glory of God, be it by our selves or others. And I beseech God, from the very bottom of my Heart, to Influence you all with a rich Measure of his Holy Spirit, and to Sanctifie you to himself, for Vessels of his Honour, and to pour down his Transcendent Blessing and Divine Power upon all your Planting and Watering; that it may appear Clear as the Day, that the Lord is risen to Build his Zion.

The

*The Author's Dedication.* xvii

The Spirit of Love and Truth  
keep all our Hearts, and lead them  
into the true Fellowship and Com-  
munion of Jesus Christ, who alone is  
able to give that true Peace, which  
the World cannot give.

At Glaucha by  
Hall, 1701.

*August Herman Franck.*

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NICODEMUS:

OR, A  
TREATISE

Concerning the

**Fear of Man.**

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CHAP. I.

*What the Fear of Man is, and the  
several kinds of it.*

**B**Y the Fear of Man, (the sub-  
ject of this Treatise) is not  
understood (1) that natural  
Bashfulness whereby a Man is  
apt to be dasht out of Countenance in  
the doing or speaking any thing before  
those with whom he is not acquainted:

B

Nor

Nor (2) that natural Wariness, whereby a Man seeing one stronger than himself, or whom he believes to be an overmatch for him, is not forward to strive with him; nor indeed any thing else, which in humane Affairs is called Fear of Man. But here we speak of that Fear of Man, which discovereth it self in things relating to God. In which respect it is considered either as a *great Vice and abominable fruit of Unbelief in the unregenerate*, who thereby are kept back from a true Conversion, from being built up in God, and from confessing the Truth of God before Men, and consequently from their Everlasting Bliss and Salvation; and by this their conforming to the World are tempted to many Sins, to deny Christ, his Word and Members: Or this Fear of Man may be considered as a *Failure cleaving to the Regenerate themselves*, who strive against it, and by Faith, which is *the Victory that overcometh the World*, at last entirely triumph over it. Now this Fear of Man, whether it be in the Unregenerate, or Regenerate, admits of certain degrees, as being in one much stronger than in another. God often makes his own Servants and dearest Children, as in other Cases, so especially

ally in this, sensible, that they are but Men: Whereof we have a pregnant Instance in the Old Testament in *Jacob*, who was sore afraid of his Brother *Eſau*, *Gen. 32. 7, 11.* and in *St. Paul* in the New, who was with the *Corinthians* in Weariness, and in Fear, and in much Trembling, *1 Cor. 11. 3.* Wherefore also the Lord was graciously pleased to comfort him with these Words: *Be not afraid, but speak, and hold not thy Peace: For I am with thee, and no Man shall set on thee to hurt thee: For I have much People in this City;* *Acts 18. 9, 10.* This Fear of Man, so far as it cleaves to the Regenerate, is continually opposed and striven against from a Principle of Faith that is in them, in which contention, tho' the Corruption of our Nature does powerfully exert it self, yet by the Power of God, and continual wrestling in Prayer, we are enabled successfully to War against it and overcome it, so that after the contest, the Glory of God becomes more visible and conspicuous. We therefore think it needful to treat here of the Fear of Man, both as it is a Reigning Sin in the Unregenerate; and as it is a Weakness found in the Regenerate themselves. Because even

Sins of Infirmitie must be more and more put off and subdued, that so Believers, through the Power of Christ, may press into further degrees of full assurance of Heart and Joy in Believing.

The outward distinction of Men makes no difference in the thing it self, for even Princes and Great Men of the World are no less subject to the Fear of Man than those of a lower and meaner Condition. There are many Princes would do more good, did they not stand in awe of their own Servants. And Experience convinces us, that Great Men are much more obnoxious to the Fear of Man, than those of a mean Condition. They have more of the Pomp and Glory of this World to renounce, and from their Youth up have been least accustomed to self-denial, and very rarely meet with any that will deal plainly with them, and tell them the Truth. Teachers and Hearers are alike insulted by this Sin; but in Teachers it proves more dangerous, for they are the most backward of all others to acknowledge it. They are Teachers of others, and therefore are very shy to call their New-Birth in question; they are more ready

dy to sit as Judges over the Consciences of others, who faithfully labour in Christ's Vineyard, and do not only abound with this sinful Fear themselves, but possess others with it also. Nay, they are often found to be the Men, whose Fear deters others from giving God the Glory, and openly confessing his Truth.

In a word: *This Fear of Man where-soever it be found, is in it self a great Vice, and a kind of Idolatry, arising from Unbelief; whereby we lay aside the Fear of God from before our Eyes, and think, speak, or do any Evil, or leave thinking, speaking, or doing that which is Good, for any Consideration or Regard of Men: It being our Duty, simply to follow the Word of God, and to Eye the same as our Rule and Directory in all that we do or leave undone.* Now the more there is of this Fear still cleaving to Believers, and the less they endeavour through the Power of God granted to them, to get a full Victory over it, the more dangerous is the Condition of their Souls.

But I shall have occasion in the sequel of this Discourse, especially in the *Third Chapter*, to give some further Declaration of this Fear of Man, and the several Kinds of it.

## C H A P. II.

*Of the Sources and Causes of the Fear  
of Man.*

**T**H E Causes thereof are either Internal or External. The Internal are chiefly these: (1) Unbelief, which is the Spring and Root of all Vices. (2dly.) The Love of the World and of the things of the World, *viz. The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life.* (3dly.) The want of true Self-denial, which is always joyned with the Love of the World; or when we fear, lest Men should prejudice us in our Reputation, Estates, Ease, or in our Bodies and Life it self, if we should simply follow the Guidance of the Word of God. (4thly.) Fleshly Wisdom, which we have suckt in from corrupt Reason, which always measures Divine things by its own Standard. (5thly.) The false Imagination we have of our selves, and our own Christianity, fancying that we are acceptable to God, tho' we yield in several Cases meerly out of regard to Man, without any leave from God's Word  
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to do so. (6thly.) False Humility, which is swayed more by Humane Authority than by the Word of God, and prompts us to refer all things to the Judgment of others, whom we pretend understand them better than our selves. (7thly.)

The great Deceitfulness of our own Hearts, which can put so fair a colour upon all manner of Sins, that we persuade our selves, we act prudently, whilst we are influenced by Unbelief and the Fear of Man. (8thly.)

The Desire or Hope we have to be advanced to some higher State in the World.

(9thly.) Want of Experience in the Ways of God, which makes us hesitate in this or that difficult case, to rely wholly upon God, fearing lest he should let us fail or miscarry in them: This proceeds from our not having sufficiently learnt, how dear they are to God, that

trust in him with their whole Hearts, and what powerful Assistance he affords them, to accomplish his own Work in them. (10thly.) Fear of Presumption, lest we should Tempt God in casting our selves wholly upon him.

(11thly.) Secret Pride, which prompts us eagerly to desire an happy end, and success in all our Undertakings, whereas indeed we ought to rest satisfied with

our inward Success and Victory, that is, in having kept a good Conscience towards God. (12thly.) Natural Bashfulness; for it cannot be denied but that some are more inclined to Fearfulness than others, from which natural weakness springs Bashfulness, whereby many are hindred from performing what cheerfulness in Believing requires of them. (13thly.) Neglect of Prayer, which not only prevents us from obtaining a full Conquest over the Fear of Man, but drives us down further in the stream of Hypocrisy.

The external Causes are these following: (1) The Tyranny of many in Power, who take upon them to bind and fetter the Consciences both of Teachers and Hearers, being only concerned to preserve Publick Peace and Tranquility. (2) The Forwardness of our Universities in their Dubbing of Hereticks: for they no sooner perceive any breakings forth of the Spirit of true Christianity, but they are sure to cast a Slur upon it, by giving it an ill Name, and all this under a cloak of their great Zeal for their highly valued Orthodoxy. (3) Those that enter into Holy Orders after a loose Education in the Universities, before Conversion

version and only for their Belly's sake: (4) The high Regard and Esteem we have for Men, which Blinds many to that degree, that they cannot imagine, that such great Men, so Eminent for Wisdom and Learning, should be so grossly mistaken. (5) The specious Reasonings of such as follow their corrupt Reason more than the Word of God. (6) The frequent Examples of such as are bound down by the Fear of Man as well as themselves. (7) Worldly Riches, that cast frequent and manifold Rubs in our way, and hinder us from pressing forwards incessantly in the simplicity of Faith. (8) Wife and Children, that by their importunate way of arguing, and their unbelieving Tattle and Clamour, do weary out and overcome many. (9) The Honour and Esteem we have already gained in the World, which makes us very loath to make others think, that hitherto we have deceived the World, and been in an Error our selves. To which may be added, that when a Man is placed in some high Post, he finds it a hard Lesson, to give it up, and suffer reproach with the People of God. (10) The Threats of others, especially of those in Power. (11) The fair Pro-

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miles of the World, which offer us great things, if we will but own that Odd is Even. (12th.) Great and honourable Acquaintance and Friends, who under the pretence of hearty Love and Kindness, are always cautioning us not to venture too far. (13th.) Too great and intimate a Familiarity with the Children of this World, whereby many deliver up their Spiritual Weapons, and so disables himself from reproving what is amiss in others with Courage and Joyfulness of Faith. (14.) The Neglect of frequent Conversation with Believers, who walk in true joyfulness of Faith, and rather choosing those for our Companions, that are themselves involved in the Fear of Man.

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### C H A P. III.

*Of the Signs and Effects, which discover the Fear of Man.*

(15th.) **A** Fearful Man knows to do good, but doth it not for fear of incurring the Hatred and Enmity of others. (2d.) He is not easily convinced of Truth; and tho' it be laid

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before him with the clearest Evidence, yet he starts many doubts and scruples about it, as having a secret Fear, that if he should confess the Truth, he should be hated, persecuted, and reputed an Heretick by others. (3d.) When after all, a Man is fully convinced of Truth, and believes it in his Heart; yet for Fear of Man *he hides this Light under a Bushel*, by not confessing it before Man. (4th.) Or if he do confess it, 'tis only amongst them that are Lovers of Truth, from whom he hath nothing to fear: but before the Enemies of Truth he conceals or denies it, and reasons so dubiously about it, as to leave them uncertain, whether he believes it or no; at least he takes care so to order his Words, as to give them no occasion to bring him into Trouble. (5th.) When such a fearful Person lives in a Place, where the Truth is professed, there he owns it open-mouth'd: but if he comes to another place, he finds many Knots and Difficulties in the Point, so that he resolves to withhold his assent, and leave it undetermin'd: for a timorous Person is always unstable and wavering. (6th.) Such a one, when he finds he cannot avoid the owning of Truth, yet takes care so to limit and pinch it, that it  
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may appear tolerable to the Enemies of Truth. (7th.) A fearful Man will at last break forth with an avowed Confession of Truth, but it is when he finds himself well back'd with Humane Authority, that is, when a Person of unspotted Reputation in the World, and of a great Name and Learning, hath asserted the same before him, under whose Authority he then hides himself, not daring to trust himself under the shelter of God's Word. (8th.) Accordingly such a one is more careful to furnish and arm himself with a fine Train of humane Testimonies than with the Word of God it self; and thinks he hath a Right so to do, because he sees that the cheerful Confessors of Truth have sometimes stopt the Mouths of their shameless Adversaries with the same. (9th.) A fearful Man is very cautious of reading those Books, which might be a means of opening his Eyes, pretending that some secret Poison may lurk in them, when indeed the cause of his Fear is, lest he should fall under the suspicion of Heresy, if he were known to read them. And for this reason (10th.) fearful Men do use to lay aside and hide good Books, tho' they own them to be so, and find themselves edified by them:

not considering, that in so doing they are ashamed of the Words of Christ. (11th.) A fearful Man's Speech or Silence is regulated by the Wind that blows from Court. (12th.) He holds his Peace, when abominable open Profaneness and Sins call for his Reproof; and when he is put in mind, that his Function obligeth him to speak, he saith, he knows it would be to no purpose, and therefore chooseth rather to say nothing. (13th.) His Word is always *Softly and Fairly*, my Friends, *Soft and fair goes far*; because he is afraid of suffering by the cheerful Boldness of Faith in others. (14th.) He always fears that others go too far, not considering, that himself goes not far enough. He quickly *perceiveth the Mote in his Brother's Eye, but minds not the Beam that is in his own Eye.* (15th.) The common sort of People he can reproach boldly enough; but when he is to speak to great and honourable Persons, his Mouth is gag'd. (16th.) When a fearful Man at any time bears Witness to Truth, he takes care to speak it behind the backs of those concerned; whereas when he speaks face to face, he gives it quite another turn. (17th.) Having taken upon him the Ministerial Function, he  
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is like a Fox, that hath always some Kennel to escape to: as long as he finds himself well back'd, he thunders it out, but when that which he depended on, fails him, he creeps into his hole again. (18th.) Being got into the Pulpit, he reproveth and exclaims boldly: but being told of it, he denies, that in so doing he meant any particular Person. (19th.) The Pulpit is a fearful Preachers strong Hold and Castle; but when he is to speak face to face, and bear Witness to the Truth, then he is very supple and complaisant. (20th.) As the Hare flieth at the beat of a Drum; so a fearful Minister drops his Freedom of Speech, when the World threatens and terrifies him with apparent Danger of being punish'd for it. (21st.) He is always complaining of the secular Power, because he is altogether ignorant of the Power of God. (22d.) He professeth in the Pulpit, that he must leave the Work of Reforming with the Magistrates; for his part, he can do no more towards it: when at the same time he admits all Persons, without distinction, to the Lord's Table. (23d.) He preaches often of the Power of the Keys, (*viz.* of Binding and Loosing:) and yet complains sorely, that  
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the Key of binding is taken from him; not considering, that no Man can take that from him, to which God and his Function do intitle him. (24th.) He saith always with the Slothful: *There is a Lion in the way*; for he fears, should he alter any thing of long received Customs, he might bring himself into Trouble. (25th.) When he hears filthy Speech, foolish Talk and Jestings, he holds his Tongue; and when it comes from great Men, he graces it with a Smile. (26th.) He goes oft into bad Company, to the visible hazard of his Soul; for the Fear of Man makes him their Slave. (27th.) Sometimes a good Thought comes into his Mind, to do something for the Glory of God; but he soon confronts it with a, *But what will the People say of it? Wo'nt they construe it so and so?* and then fairly drops it. (28th.) Above all things he cannot abide to be thought Singular. (29th.) He carefully avoids too great Earnestness in his Function, or Profession of Christianity, lest it should expose himself before Men, and so make him incapable, of doing any further good. (30th.) He very cautiously shuns frequent and familiar Conversation with the poor Members of Christ, that are cast off  
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and despised by the World ; for fear the People should fix a Name of Reproach upon him. (31<sup>st</sup>.) By Night or in Secret, he is willing enough to Discourse with good People ; but cares not to walk with them publickly in the Street, lest others should take notice of it : but rather appoints some certain place to meet them, where his conversing with them may be concealed, or at least do him no Prejudice. (32<sup>d</sup>.) A fearful Man that begins to relish Truth, willingly keeps to the hearing of good Preachers, but yet takes care so to manage the Matter, as that he may not incense, such as he knows to be ungodly and Belly-Servants : which often gives occasion to damnable Hypocrisy, and makes the last Errour worse than the first. (33<sup>d</sup>.) (Out of Complaisance) he goes sometimes to hear the Sermons of Hirelings, though they dispense nothing but Railing and Controversy, as being very loath to be quite out with them : and therefore he gives them a good Character before others, for fear of having them upon him. (34<sup>th</sup>.) A learned Man that is convinced of Truth, but somewhat fearful withal, makes it his Business in his Sermons, Disputations, and upon other occasions, to bring  
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in something against Quakerism, Enthusiasm, and Fanaticism, in order to persuade his Hearers, that he is truly Orthodox. And this done, he thinks he may venture to speak the Truth also, and that the World will let him pass for what he pretends to be. Which is true enough; for the World takes it for granted, that he means, as they apprehend it, that is, as spoken against those, upon whom they falsely bestow these Names. (35<sup>th</sup>.) A fearful Man rejoiceth for a time, whilst the Light of Truth shines upon him; but as soon as he is called to an Account for it, he is sore afraid, makes many Excuses, and by all manner of Ways endeavours to extricate himself and to get rid of the Suspicion. (36) If he apprehends himself in danger of being accused for his owning of the Truth, he endeavours to prevent it by pleading his Innocency, or otherwise to avoid it. (37) When some good and useful Work is to be done, he doth not undertake it with a simple Reliance upon the living God; but when he finds good Patrons on his side, and no appearance of danger, he at last sets upon it: But as soon as a rough Wind blows him in the Face, he begins to sink, as *St. Peter* did, after he  
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went out of the Ship to go to Christ. (38) Like as a Coward in an Enterprize, where his Life is exposed to danger, is not willing to stand in the Front, but would rather bring up the Rear: The same is the Case of a fearful Man in Divine Things. When others have boldly faced their Enemy, ventured Limb and Life, suffered Reproach and Contempt, and after all have obtained the Victory and prevailed thro' the Power of Truth, immediately these fearful ones join with them, and would fain be looked upon as Persons, who have owned the Truth long since. But there is a vast difference between confessing the Truth with the Mouth, and patiently submitting to great Tryals and Difficulties for the said Confession. (39) He doth not willingly keep Correspondence with those, whom the ungodly World doth reject: For he fears his Letters might be intercepted, and he become the subject of Mens talk. (40) A timorous Minister, though he owns the Truth, yet is desirous to live in outward Peace with those of his own Profession, tho' ungodly, especially which Officiate in the same Place with him: the Effect whereof is, that he is trusted by neither good nor bad, and reaps no good.

good Fruits from his Ministry. (41) He asserts and maintains rashly and without due consideration, that wicked Ministers can rightly discharge their Office, though they want the Spirit of Power, of Love, and of a sound Mind; that we are not to withdraw from them, but diligently to attend their Sermons, notwithstanding that by their railing against that which is good, and exposing it to Scorn and Contempt, they prove an offence to the People, and divert them from true Repentance and amendment of Life, rather than any way contribute to the building them up in God; not considering that they do nothing else but pull down what he endeavours to build. But he feareth, that if he should lay open the great Mischief caused by ungodly Preachers, and the difference, there is betwixt one that is a true servant of God, and an Hypocritical Slave to his Belly, (tho' in so doing he doth not at all derogate from the Power of God's Word) he would be accounted a Donatist. (42) Fear of Man is apt to perswade us, that should we undertake to carry on the Work of the Lord with a greater application and earnestness, we might be hindred from doing

ing the good, which now we are permitted to do; not considering that God is ready to open a wider door to the chearful and couragious Labourers in his Vineyard. (43) This Fear makes many at their first entrance upon the Ministry to yield so much in all things, that afterwards they are quite at a loss, how to begin the Reforming of any thing. 44) The Fear of Man finds always something to blame in the behaviour of faithful Labourers, either about the manner of their acting or some Circumstances of it; and yet takes no care to mend the matter in himself. (45) The same Fear exposes those as presumptuous, Stubborn, Disobedient, Self conceited, Proud, and Pharisaical, who with a chearful and child like Spirit break through all Oppositions. (46) It will not allow a Minister to make a too plain and particular Application of his Sermons, so as to awaken his Hearers to a due sense and understanding of their deep Corruption, that they might be delivered from it. (47) It is a Daughter of Unbelief, and a Mother of Hypocrisy, where ever we meet with these, we may conclude that the Fear of Man is not far off. Never a one of these three will ever

ever break with the World, and therefore are excluded from the Friendship of God. The Man is convinced of the Truth, and commendeth it, when he is amongst good People; but as soon as he lights into bad Company, the Fear of Man seduceth him into a compliance with all their Folly, Vanity and Wantonnefs, under a false and mistaken Notion of allowable Christian Liberty. (48) The Fear of Man calls Drunkenness a Sin, and yet allows the Drinking of a Person of Qualit'ys Health, tho' a Man hath already drunk as much as is sufficient. 49) A fearful Man sees the Glory of God violated, hears Cursing, Swearing, taking of God's Name in vain, Blaspheming, Ridiculing the Scripture, without rousing himself to rescue the Honour of his God, who hath rescued him out of so many dangers. (50) The Fear of Man is never so busy in starting objections, as in cases that tend most to the promoting the Glory of God, and the good of our Neighbour; whereby he hinders himself from ever Experiencing the Glory of God in his powerful Help and Assistance, yea it bewitcheth him to that degree, that it giveth him a false evil Conscience, (as *Luther* calls it )

it) which perswades him, he need not concern himself with it; tho' it be nothing else but the Fear of Man that keeps him back. (51) A Fearful Man, if he be a Lover of that which is good, rejoyceth to see others break through in Faith, and obtain Victories and Blessings one after another; but yet is afraid to put his hand chearfully to the Work. (52) When he finds nothing to cavil at, he cries: the Work is not well timed, or is not to be set upon in this Place, when indeed there is no fault at all, but his own lack of Faith. (53) He saith, I must take care to live in Peace with my Brethren, and not to make them my Enemies, and continues to dissemble with them; and so the Dead Bury their Dead. (54) He is easily moved to Envy, especially when he sees those that are Young, acting cheerfully in Faith, and cries, that is none of your Work, but must be left to those that have greater knowledge and Experience. (55) He often saith: my Hands are bound, it is the business of the Magistrate, the Consistories ought to regulate these matters: if I were never so willing to begin a good Work, I can expect no Assistance in it. (57) He cries, I can do nothing alone,

alone, if others would act as well as myself, something might be done.

(58) He is afraid of burning his fingers, and therefore rather employeth another to do it for him; he makes the Arrows, but others must shoot them.

(59) He cries, I have been hit already, I don't care to come there again. (60)

He sometimes ventures himself in many particulars, but when he finds the Storm arise, and the Waves beat, he gives way, and so looseth what he seem'd to have already gained. (61)

He sometimes makes use of the Scripture to overthrow that which it plainly asserts and teacheth, that he may appear a stiff Maintainer of Orthodoxy, which he esteems his Crown, and therefore cannot think of parting with it.

(62) He cries, surely we ought to proceed with Prudence in all things, not considering *that the Foolishness of God is wiser than Men*, 1 Cor. 1. 25. (63)

When a Fearful Man findeth nothing to tax in the thing it self, he blames the manner of doing it, and saith, it should have been undertaken after another manner; when he himself finds no way or manner at all to undertake it as he ought. (64) He saith, Faith is Faith, though it be weak. Thus he comforts himself

himself, and strives not to attain to greater degrees of Strength, whereby he might break through all Opposition. (65) He feareth, where no cause of Fear is, and frameth many Difficulties to himself, which would all be dispelled as a Mist by the Strength of Faith. (66) He is not forward to give way to Universal Love towards those that are engaged in other Sects, for fear of incurring the displeasure of those of his own, by which means the same Enmity is kept up amongst our Modern Sects, as was between the *Jews* and *Samaritans*. (67) He forsaketh his best Friends in the time of Tryal. (68) He reproveth not his Neighbour, says, that God is so merciful, and so great a Lover of Mankind, that he doth not doubt, but he will pluck him out of the Mire in his due time. (69) He saith, things are not to be forced *at once*, we must proceed by steps, tho' he himself do not advance in Faith from one step to another, that is, from a lower to a higher Degree. A strong Place, saith he, is not to be taken at once, the Lines must first be finished, and before he hath got things ready for an assault, the cause is lost. (70) When a Fearful Man is to press the inward Truth of Christianity, he saith,

faith, alas! it is too high for them; if he is to reprove any outward Miscarriage, he accounts it a thing indifferent, or else saith, we must not begin at outward things. (71) He goes further sometimes and saith: To what purpose is all this bustle? My Reproofs would but make the People worse. (72) He is very apt to believe any false Reports against the faithful Children of God; and because his Heart is tossed with Fear, he is very forward in warning them to take heed to themselves, and by his imprudence *damps* and stifles their cheerfulness of Faith. (73) He sits on the Bench, when Believers are condemned, and consents to the unjust Sentence pronounced against them. (74) He saith, as long as I can but keep my self within due bounds, I shall be in a better condition to gain others: *For we must with St. Paul become Weak with the Weak.* But here lies the difference, that what St. Paul did, proceeded from Faith, and Divine Discerning, whereas in him it is the Fruit of Unbelief and worldly Wisdom.

## C H A P. IV.

*Of the manifold Mischiefs caused by  
the Fear of Man.*

## I.

**M**Any Thousands of Souls are thereby kept back from a true and thorough Repentance and Conversion; because they do not suffer the knowledge of the Truth, the Brightness whereof hath enlightned them, to shine forth in its full strength, but keep it imprisoned by manifold hypocritical Pretences. One is afraid of his wicked Minister; another, of his wicked Parents; another, of his Brethren in the same Function; another, of his Patrons; another feareth the Censure of some famous Divines; another, that of his Superiors and Magistrates, &c. in consideration whereof we have great reason to say with our Saviour, *Mat. 18. 7. Wo unto the World because of Offences!* for what an abominable and horrible Sin is it for a Man, to give occasion to others of falling into this sinful Fear, and thereby to hinder their Conversion? But yet this is not sufficient



God, which they stand greatly in need of. For this Fear makes us avoid the Conversation of those who are most able to build us up in our most holy Faith; it makes us guilty of many Sins against our Knowledge and Conscience: And as a chearful Confession of the Truth is a great Comfort and Happiness to a Man, and incredibly advances him in Faith, and the Love of God; so on the contrary doth the hiding or utter denying of what a Man owns in his Heart, keep him quite down, and hinders him from ever arriving at any degree of Strength, and from the chearful shewing forth of the Fruits of the Spirit. Many know not what the reason is, why they make such slow advances in their Spiritual Growth, when all this while the Enemy, that is the cause of it, lurks in their own Bosoms; tho' they take him for their best Friend, supposing this Fearfulness to be nothing else but Wisdom and Prudence.

## III.

When true Ministers are over-ruled by force, their Consciences shackled, and their good purposes hindred, and every way dashed and terrified, if they have not courage enough, chearfully to  
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come the Fear of Man ; they become dejected and heartless in the discharge of their Function, lose their power, insomuch that they hardly know themselves, what or how they ought to speak, expose themselves to frequent regrets, consume themselves with inward Grief and Sorrow, and become listless in all their performances. And by this means God's Judgments overtake the Magistrates, who have taken upon them a Power over their Consciences, and fall upon City and Country : Churches and Schools are deprived of their faithful Teachers, and punished with unfaithful Hirelings ; the most excellent Gifts which God hath bestowed upon them, become altogether fruitless, and the great good, which might have been effected by them, is hindered. How great an Encouragement is it to a faithful Labourer in the Lord's Vineyard, when his faithful Endeavours are acknowledged by others, and when they offer him their helping hand ; and on the other hand, it must needs cool and damp his Spirits, when he finds, that he can do nothing that will please those that are set over him, and after much ado

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hardly procure the Liberty of promoting real Goodness and Piety.

## IV.

When others see those who know that which is good, (or at least ought to know it,) backward in owning and confessing of it, and out of fearfulness dissemble it, they are thereby strengthened in their Hypocrisy and Wickedness: And the grosser this Hypocrisy and Fearfulness is, the more hurt it doth to others, by confirming them in the same. Nay it happens often, that by the Fear of Man in one single Minister, many Thousands are encouraged in their Hypocritical Dissembling.

## V.

This Fear of Man makes great and honourable Persons the most miserable of all Men: for hence it is, that no body ever tells them the Truth, which might lead them to the knowledge of themselves. A Court Preacher ought above all Men to stand free of the Fear of Man, and to be possess'd of a great boldness of Faith, to charge and reprove Princes to their Face, as *Nathan* did to *David*. But, alas! where are such to be found? O! the horrible and irreparable Evils which the  
Fear

Fear of Man doth at Court, which they are like to account for, who hold their Tongues, when they should speak and reprove boldly.

## VI.

The Fear of Man is always for maintaining old Customs; and whilst every one is afraid of Innovation, all Abuses are thereby the more and more authorized, so that all things proceed continually from bad to worse, because nothing is reformed or amended. Wherefore it cannot be expected, that a Minister guilty of this Fear of Man, should ever by his endeavours bring his Church or Parish into a better and more Christian State.

## VII.

Where there are two or more fearful Ministers in the same Place, tho' they may perchance have a good Intention, yet in effect they perform nothing worthy of their Calling. For the one hindreth the other from the chearful and faithful discharging of his Duty. It would be better for some, to have for their Fellow-labourer, one that is avowedly wicked, who perhaps by his Enormities might force the Truth from them, than to have a fearful Nicodemus for their Companion, that shuns the Light.

God crowns his true Servants with manifold Success and Blessing : he manifests his Glory in them, and makes bare his Arm before them : but there is nothing of all this, where Ubelief hath gained admittance, and where the Honour due to God from and before all Men is not chearfully and undauntedly rendred unto him. For a fearful Man trusts God no farther than his Reason reaches and carrieth him : and when any thing crosseth that, he presently giveth way. And therefore he can never behold the Glory of God, because he wants Faith.

## IX.

When the Adversaries of Truth see those that love it, shun the Light, this strengthens them in their bad Cause, concluding them not to be in the right ; because if they were, they would have no need to fear.

## X.

A fearful Man thinks sometimes by humane Means to avoid the Persecution that is raised because of the Word ; where as there by he frequently plungeth himself much deeper into Scorn, Contempt, and all manner of Mischief : because he would rather owe his Safety to his

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his own Ability than to the Divine Protection.

## XI.

St. James saith, Chap. IV. 7. *Resist the Devil, and he will flee from you*: and the reverse of it is full as true: for the more we give way to the Devil and his Instruments, out of fear, the more they pursue and press upon us. Men might rid themselves of many troubles, could they but chearfully rely upon the Authority of their Function, and boldly perform what God hath commanded them. If we neglect this, it is no wonder, if the Devil insult at us.

## XII.

When a House is on Fire, whatever we have a desire to save, must be laid hold off with Courage and Resolution: in like manner, when we see the near approach of God's Judgments, we ought to snatch Men like Firebrands out of the Fire; but a fearful Man always apprehends, he might burn himself by endeavouring to save his Neighbour: In the mean time the Judgments of God overtake us, and crush us both together.

## XIII.

God doth infinitely abound with Mercy, Love and Goodness towards Mankind, and would willingly every Day

pour out new Grace and Blessing upon us: but we are not receptive of them, save only by the Childlike Spirit of Faith. Since therefore a fearful Man doth not act in the strength of the Child-like Faith, but always apprehends, God might some time or other forsake him, he deprives himself of manifold and great Blessings, not only Temporal, but Eternal also.

## XIV.

Children commonly resemble their Parents, and as the Minister is, such commonly are his Hearers. If therefore a Minister be fearful, how will his Hearers be ever excited to a true Chearfulness of Faith? And those of them, who by the Grace of God are freed from the Fear of Man, and serve God without Fear, will never have any Confidence towards their Teacher, till they perceive him disingaged from this sinful Fearfulness. Many Ministers do wonder, why the faithful Children of God have so little Confidence in them, not considering, that the Reason of it is, because their Flock never saw in them the least proof of a good Shepherd, who exposés himself to suffering for his Flock's sake.

## XV.

Unfaithful Hirelings do Rob and Murder many Souls, by making them Slaves to their Authority to that Degree, that for fear of them they dare not go to hear able and faithful Ministers, to be instructed by them in the way of Truth; though they be convinced of it in their Hearts. And this is the very thing I said before, that this Fear of Man hinders many Thousands either from being Converted at all, or from their further Growth and Progress in Christianity.

## XVI.

This Fear of Man is the Bane both of City and Country. Our Superiors wou'd appoint good Ministers, but Fear hinders them, because they are not willing to displease this or the other Man. Thus the People must be plagued with a wicked Minister. They that should speak at the Election of a Minister, hold their Tongues for Fear. In the Courts of Judicature this Fear perverts Justice, and bereaves Widows and Orphans, the Poor and Distressed of their Right, because no Body will heartily espouse their Cause. The Ministers flatter their Superiours, and they the Ministers, and the rest flatter them both. And all this is the goodly Fruit of the Fear of Man.

## XVII.

## XVII.

Innumerable Souls are lost by Reason of this Fear of Man. A fearful Minister flatters himself with the hope of gaining upon his People by little and little; for, saith he, *it must not be done all at once.* But before he is aware, unlook'd for Death prevents and spoils all his cautious Prudentials, leaving him nothing but a bad Conscience.

## XVIII.

He that is convinced of the Divine Truth, and is sensible of the Corruption, into which Men are sunk, but withal captivated by this Fear, or a Slave to Humane Authority, such a one is always plagued and tormented by a bad Conscience: and being unwilling to break off quite either with the World or the Children of God; he is looked upon as unfaithful by them both: he exposeth himself to far more Trouble and Anxiety than the breaking through with a chearful Faith would have cost him. He finds no joyful Assurance in Prayer, the Word of God hath no relish with him. What he utters; is Ambiguous, Wavering and Distastful to the Children of God, because it is not seasoned with Salt. He never attains to a true Communion of Saints; and when he should comfort and strengthen others,

others, by exciting and exhorting them in the Power of God; he rather drives them to Fear and Despondency, and quenches the Spirit of God in them; and whereas he should unite them in the Bond of Love, he rather divides and separates them, for fear of their offending his Darling World. Thus he goes on himself without any Spiritual Experience, contenting himself with the bare Shadow of Christianity, which he hath laid hold on instead of the Spirit and Truth of it, and with the good Words, wherewith he can set it forth; being at the same time void of Soul and Life, without Spirit and Power: he depriveth others of their Strength too, and so falls at last into Security, carrying others also along with him, and by these Steps is in Danger of utterly denying the Truth, and precipitating himself into final Despair.

C H A P.

## C H A P. V.

*Of the Excuses that are usually made  
to palliate the Fear of Man.*

AS soon as we begin with true Humility to acknowledge the Fear of Man, and discover it to be a great Evil, and so strive against it with Prayer and Supplication : then the Danger is not so great ; for then the Work is begun, which if followed, will fully deliver us from it. But there are very few that will acknowledge this Fault in themselves, and rather expect to be look'd upon as those that do nothing but what is right and praise-worthy, nay, moreover are very ready to find fault and correct others. But when others that cannot justify their Actions, begin to Discourse with them about it, they are for justifying themselves, and endeavour to palliate their Fear of Man with various and manifold Excuses ; some whereof are *more gross*, and palpably discover, that they want the Grace of Self-denial ; but others justify themselves so *plausibly*, that they blind the Eyes of many, who take them for  
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very Christian and Prudent People. Now  
the grosser sort of *Excuses* are as follow :

## I.

Says one, *Should I act at this rate, I should soon be called to an account for it.* Well, but should this hinder a faithful Servant from executing his Masters Commands faithfully? Or ought he to have so little confidence in his God, as to question his Protection, when the wicked gather themselves together against him, saying, *Let us bring an Accusation against him,* as they did to *Jeremiah,* and other of the Prophets?

## II.

Well, but says another, *by this means I shall be put to Charges and Trouble.* Answer. Those that put you to those Charges and Loss, act very unjustly, and the Magistrate, that doth not punish such Crimes, doth worse, in suffering a faithful Preacher to be put to Trouble and Charge for discharging his Duty. But as for thee, thou art only a Steward; let the Money go: assure thy self they will get nothing by it, neither wilt thou lose any thing. Have Faith in God, he will restore to thee an Hundred-fold, what thou hast lost for his Names sake. God is a faithful Lord and Master, be it only thy  
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care to be a faithful Servant : He will never let thee be a Loser for his sake.

## III.

But you will say : *Indeed if I had not a Wife and Children, something might be done ; and besides, I am commanded to take care of my Family.* Answer : Christ saith, Matth. 10. 37. *He that loveth Father or Mother more than me : And he that loveth Son and Daughter more than me, is not worthy of me. You must forsake all, or else you can't be a Disciple of Christ,* Luk. 14. 33.

## IV.

But it is written : *If any Man provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel,* 1 Tim. 5. 8. Answer : If Children, and Childrens Children do not nourish, and take care for their Old and Impotent Parents, nor behave themselves dutifully and thankfully toward them, they shew thereby, that their Christianity is nothing but Hypocrisy ; because the Heathen themselves were careful to perform their Duty toward their Parents. And this is the right sence of St Paul's Words : But no body will hinder thee from Maintaining and defending thine own Right, and that of thy Family,

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provided thy Conversation be without Covetousness, and that thou art Contented with such things as thou hast. But God's Honour must not suffer a jot under pretence of providing for thy Family. Therefore learn thou this Lesson: *Seek first the Kingdom of God and his Righteousness, and all these things shall be added to you.* Matt. 6. 33.

## V.

*But this is the Business of our Magistrates and Superiors; let them look to it.*  
*Answer:* We ought to obey God rather than Man. The Magistrate must Answer for it, if he require unjust things; thou must be answerable for it, if thou obeyest them in things unlawful, or if upon their account thou omittest what God requirest of thee. It doth not belong to thee to say, Let the Magistrate look to it. God hath made thee also a Steward and Overseer, and therefore he'll require an Account from thee, and not from another.

## VI.

*We may be turned out of our Places and Benefices for it.* *Answer.* Happy art thou, when thou sufferest for Conscience sake. Though Man cast thee off, yet God will take thee up. And as soon as thou thus far overcomest the Fear of Man,

Man, thou wilt begin to Experience the true Joy in thy Heart: Neither shalt thou need to bury thy Talent upon this Account: For God can provide for thee without a Benefice, and whenever it pleaseth him, can make use of thee for thy Neighbours Profit, and the Advancement of his own Glory. But it is plain, that thou servest thy Belly and not God, when thou art unwilling to leave thy Benefice for the sake of God and a good Conscience.

VII.

*But we do what we can. Answer.*  
 Thou canst not do any thing of thy self. But if thou art in Christ, then he alone doth all that is good in and by thee. But who can boast, that he does as much as the Grace and Spirit of Christ doth enable him to do? Valiant Soldiers never think they have behaved themselves in Battle with all the Zeal and Faithfulness that is possible for them. He that is throughly sensible of the Weightiness of the Ministerial Function, must needs acknowledge, he cannot answer God for the many things he hath omitted for Fear of Man, which we might have overcome by Faith, and which will appear in Judgment against him. He that says,  
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he does what he can, shews plainly, that he hath never yet tried what is possible by the Grace of God. At the beginning indeed very little appears possible to us; but if we venture boldly, relying upon God, we shall find ourselves able to do greater things; and in the end be able to say with *St Paul*, Phil. 4. 13. *I can do all things through Christ who strengtheneth me.* Overcome but once the Fear of Man, and then thou wilt proceed from Strength to Strength.

## VIII.

*We have our Church Orders, and if we observe them, then, who can find fault with us? Answer.* Some Church Orders are better than others; but God's Word is the best Rule of all, more particularly both the Epistles to *Timothy*, and that to *Titus*, are the Rule and Standard of all the Church Regulations. There are some necessary Points that do not belong to Church Government. Some Church Ordinances measure things too short, so that the Church Concerns cannot effectually be promoted and secured by them. And too often some things are allowed by them, that God's Word doth not allow. Thou shalt not be judged by any Church-  
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Ordinances, but according to God's Word. This case excepted, it is very commendable for thee to be diligent in observing all Church-Orders, for promoting the Honour of God, and the common Good.

## IX.

Neither are Preachers the only Men, that seek to excuse their Fear of Man after such a gross manner. For the People make use of such as are never a whit better. When the Magistrates are deeply engaged in the Fear of Man, and consequently endeavour to crush that which is good in others; their Topping Excuse is, that publick Peace and Tranquility is to be preserved, whatever come of it. And this is, because they don't understand the Nature and Design of the Gospel, of which Christ says, Matth. 10. 34, 35. *Think not that I am come to send Peace on Earth: I came not to send Peace on Earth, but the Sword. For I am come to set a Man at Variance against his Father, and the Daughter against her Mother, and the Daughter in Law, against her Mother in Law: And a Man's Foes shall be they of his own Household.* But, alas! we never enquire, who is the cause of the trouble. Not they who earnestly con-  
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tend for God's Word, but they that will not receive it, and who by belching out their lies and slanders against it, are the cause of all the noise and disquiet, and therefore ought to be punished. But where the Wolf is Judge, the poor Sheep always troubles the Water. *When I, says David, speak to them of Peace, they make themselves ready to Battle.* Much might be said here: God grant that the Magistracy may feel the Divine Peace in their own Souls, then would they endeavour to lay the right Foundation of a lasting Peace amongst those committed to their Care, and not concern themselves with the false Peace, where every one is settled upon the Lees of his corrupt and ungodly Nature.

## X.

The Common People say, *We must not displease the Clergy, our Spiritual Guides.*  
*Answer.* If they be Spiritual, as you call them, they will never be against you in any thing that is good. But if they be against you, when you are earnestly pursuing your edification, have then no Fellowship with the unfruitful Works of Darkness, but rather reprove them; for be sure they are not Spiritual but Carnal. What says Christ, Matth. 18.  
 14.

14. *Let them alone, they are Blind Leaders of the Blind?*

XI.

*But we must not despise our Teachers.*  
*Answer.* An Hypocritical Servant of his Belly fancieth himself despised, when any seek to be edified by others besides himself, and yet more, if we tell him to his Face, that we do profit more by anothers Preaching than by his. True Servants of God seek not their own Honour; but much rather rejoyce, when they see the People built up in their most holy Faith, let it be done by whom it will. Will a wise Shepherd complain that he is despised, if any other brings a strayed Sheep to his Flock again. 'Tis of far greater concern, that thy Soul be saved, than that the Respect of an ambitious Preacher should be preserved. Let him be converted, and Preach with the Demonstration of Spirit and Power, and then the Sheep will soon know his Voice, and follow him, as a good Shepherd. A Farthing is not despised, because we value it as a Farthing; for 'tis coyned for no more. The same is the case, when we value an idle Babler according to his worth, what reason has he to complain, that he is despised? Or if it be a contempt

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tempt, let him mend, and so take away the cause of it. For it is God's Punishment upon wicked Preachers, to render them despicable, Mal. 2. 8, 9. *But ye are departed out of the Way: ye have caused many to stumble at the Law: ye have corrupted the Covenant of Levi, saith the Lord of Hosts: Therefore have I also made you contemptible and base before all the People, according as you have not kept my Ways; but have been partial in the Law—* Thou mayest not slander any body; for then thou art justly complained of. But when thou only seekest the Edification of thy Soul, wheresoever thou findest it most, and heartily to follow thy Saviours Steps; then no body has reason to complain of thee; and he that does, betrays himself, that he seeketh his own, and not what is Christ's.

## XIII.

*We must not Worship other Gods. Answer.* This is usually alledged by those that will not go from their own Parish Church, nor hear any other Minister to edifie themselves. And wicked Preachers are so impudent as to make use of this Text, to deter others from hearing God's Word from any but themselves. But if it be thy earnest desire

to seek thy Growth and Edification in God, in so doing thou dost not worship other Gods; but, on the contrary, dost abhor and reject them, as *the Lust of the Flesh, the Lust of the Eyes and Pride of Life*, choosing to serve the only true living God alone. But the Fear of Man makes thee stand in awe of, and depend upon Envious and Ambitious Servants of their own Belies, and to keep fair with them, thou dost neglect the Edification of thy Soul. When certainly thou art a Worshipper of other Gods, and a Servant of helpless Idols, who are dead in Sin, withered and barren Trees. Wherefore suffer not thy self to be blinded by such a gross and abominable wresting of Scripture: But seek thy Edification to the utmost thou art able, and pursue thy Christian Race without Fear, let the World say what it will.

## XIV.

'Tis St Paul's Advice to Titus 2. 15. *Let no Man despise thee. Answer.* 'Tis great pity, that this Text should commonly be made use of as a Cover to carnal Preachers, and be perverted in favour of their Pride and Ambition; who from hence conclude, that they have reason to maintain their outward respect

respect, and not to suffer any the least contempt, and to interpret whatever is done to their Persons, as an assault of their holy Function, to engage themselves in worldly Contests, and to pour forth their Malice and Bitterness against all those who they suppose have affronted them. If a true Child of God, and especially one of an inferior Rank, tells 'em the Truth, they swell with anger, and tell him, they are not accountable to him, he should meddle with his own Business, and not reflect upon the sacred Order. Now People being very well acquainted with the churlish Temper of a great many Ministers, they are afraid to speak to them, or to do any thing which the Ministers may interpret to be against the respect due unto them: As for Example: To frequent the Sermons of others, whereby they may be better edified, or otherwise to converse with God's faithful Servants. And moreover perswade themselves, that it would be a piece of Injustice in them to do it, when they hear the Preachers alledge such Texts as these: *Let no Man despise thee: Whoso despises you, despises me.* But this is a scandalous abuse of these Texts; for the Apostle means

no more than this, that *Titus* should with earnestness apply himself to the discharge of his Function, and at the same time be a shining Example to others by the Holiness of his Life, that no body might have cause to vilifie his Office. This appears from the preceeding Words: *These things speak, and exhort and rebuke with all Authority.* And in the 7th and 8th Verses he says, *In all things shewing thy self a Pattern of Good Works, in Doctrine shewing Uncorruptness, Gravity, Sincerity, sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no ev'l thing to say of you.* The same he writes also to *Timothy* in the 1 Epistle 4. 12. *Let no Man despise thy Youth.* Shall we think that *St. Paul* by these words intended to warn *Timothy* to be very careful to maintain his outward Respect and Authority; to suffer none of the vulgar to put him in Mind of his Duty, nor permit his Auditors to be Edified by others, which would tend to the lessening of himself? not at all; for he fully explains himself in the following Words: *But be thou an Example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. Till I come, give attendance to Reading,*

*Reading, to Exhortation, to Doctrine.*

That is to say, the way for Ministers to avoid contempt, is to perform their Duty with all Application and Diligence, and to lead a blameless Life.

True it is, the Wicked will speak evil of them, bely and slander them; but it is no more than smoke dissipated by the Sun, and their Calumny soon vanishes, for when they are known, no body will believe 'em; but Christ's own Lambs will then put an high Value and Esteem upon them. And this also is the meaning of the Words of Christ

*Luk. 10. 16.* Christ there commands that we should hear those who come in his Name, or are sent by him, and abide in his Truth; that we should attend to their Words, and not to let them in at one Ear, and out at the other. Accordingly every one ought strictly to try and to examine himself, whether he comes truly in the Name of Christ, whether he be sent by him, and keep close to the Word of God; or whether, instead of God's Word, he entertain his Hearers with Critical Remarks, and History. Symbols, Emblems, and other such like Humane Inventions, yea, whether he doth in his Sermons wholly pervert God's Ordinance by

his rejecting and calumniating those, who desire heartily to govern their Lives by the Law of Christ. He that hears such a Slanderer, doth not hear God, but the Devil himself: Therefore no Man ought to be afraid of the Threatnings of such a carnal Preacher; but endeavour to promote the Salvation of his Soul with all Earnestness, and to procure his own Edification, as much as possibly he can. For if out of fear to displease others, a Man neglects his Conversion and Edification, who will be able to make good the Loss to him.

*The more subtle and refined Excuses, which carry a greater appearance of Truth, are as follow:*

## I.

*However, we must use Prudence; for Christ himself says; Be as wise as Serpents, and innocent as Doves, Mat. 10. v. 16. If we should imprudently blunder out all, we should spoil all. Answer. There are two sorts of Wisdom, one that comes from above, and another, that is from beneath, James 3. 15. The former of these is unproveable, and a most precious Gift of the most high; and is called, The Wisdom of the Just. Luk. 1. 17. This is a noble Wisdom indeed, whosoever doth thereafter, his Praise shall endure*

*endure for ever.* But now what is this  
 Wisdom? No other than *the Fear of*  
*the Lord.* Psal. 3. v. 10. Wherefore  
 this Wisdom is the true and only Poi-  
 son that infallibly destroys the Fear of  
 Man, and makes us to *contemn the Wick-*  
*ed, but to Honour them that Fear the*  
*Lord.* Psal. 15. v. 4. And this repre-  
 sents God so Glorious and full of Ma-  
 jesty in our Hearts, that we readily  
 give up Money, Goods, Honours, yea  
 our Body and Life, rather than willing-  
 ly and wittingly to offend our God,  
 or so much as expose our selves to the  
 least hazard of offending him. This  
 Wisdom leans upon the Word of God,  
 (Psal. 118. 9.) as upon a *sure Staff and*  
*Stay, and puts no confidence in Princes;*  
 but says, *It's better to trust in the Lord,*  
*than to put any confidence in Man.* All  
*Nations compassed me about, but in the*  
*Name of the Lord will I destroy them.*  
*They compassed me about like Bees, they*  
*are quenched as the Fire of Thorns: For in*  
*the Name of the Lord I will destroy them.*  
*They have thrust sore at me, that I might*  
*fall, but the Lord helped me.* The Lord  
 is my Strength and Song, and is become  
 my Salvation: The Voice of rejoicing and  
 Salvation is in the Tabernacle of the

*Righteous: The Right Hand of the Lord doth valiantly: The Right Hand of the Lord is Exalted: The Right Hand of the Lord doth Valiantly. I shall not Die but Live, and declare the Works of the Lord. Thus the Wisdom of the Just Vanquishes, Sings, and Triumphs over all the Fear of Man, and rejoyceth as a Valiant Man to run his Race. For they that love the Lord, shall be as the Sun, when he goes forth in his Might, Judges 5. 31. This was the Wisdom of those three Worthies, Shadrack, Mesach, and Abednego, who when Nebuchadnezzar in his Rage spoke to them, and said, If you will not Worship the Image I have set up, ye shall be cast the same Hour in the midst of a burning fiery Furnace, and who is that God, that shall deliver you out of my Hands? They replied, We are not careful to Answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery Furnace; but if not, be it known to thee, O King, that we will not serve thy Gods, nor Worship the Golden Image thou hast set up. Dan. 3. 15, 16. 'Tis by this Wisdom that a Man is made strong in the Lord, and in the Power of his Might, and puts on the whole Armour of God, that he may be able to stand against the Wiles of the Devil,*

*Eph.*

Eph. 6. 10, 11. Stand therefore, says St. Paul, having your Loyns girt about with Truth, and having on the Breastplate of Righteousness: and your Feet Shod with the preparation of the Gospel of Peace: Above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked: And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for all Saints, Verse the 14, to; the 18.

Happy is he, that is Armed with this Wisdom, which will Instruct him to act prudently in every thing he undertakes: But the Wisdom that is from beneath, hath some appearance indeed, but not the Essence of true Wisdom; but is *Earthly, Sensual, and Devilish*. This is that goodly Wisdom, which acquainted *Adam* and *Eve* with the Knowledge of Good and Evil. Where the Fear of the Lord is not continually before our Eyes, the Foundation of it is already laid: Where Faith is Weak, there she raises herself: Where Love grows cold, she exalts herself, and is puffed up without Reason. She seeks not what is God's; but under

his Name she seeks her own. She informs us, how to please God without displeasing the World, to follow Christ, and yet avoid the Cross. Her greatest Study is how to live in Ease and Affluence without touching the Cross, *Psal.* 49. 19. She trembles at the shaking of a Leaf, for fear they should be disappointed of this their beloved aim. As long as the Kingdom of God consists in Words only, she is so very learned, that she cannot utter all she has to say; but when it is to be evidenced and demonstrated in Power, then she hath recourse to her many shifts: She cautions us (as having a hearty good will for us) not to venture too far, for fear of throwing our selves into some inconveniency; jumbling Light and Darkness together, she shifts and turns every way to keep the Cross from her shoulders; she swims with the Current, and avoids all Converse with those who suffer reproach for Christ's sake, or else sets up her self for a Master over them; and if her Advice be rejected, then she swells with bitterness, and judges all they do us, to proceed from Disobedience, Obstinacy and Self Will. She keeps up the appearance of Godliness as long as she can, and will by

no means be thought Wicked or Ungodly: and yet she holdeth her Tongue, when called to sit in Judgment, where the Children of God are condemned, nay, often assists in pronouncing their Sentence, and then says, they have precipitated themselves into this Misfortune thro' their own Self-Will and want of Prudence; she does much Evil, that Good may come of it, or under Pretence, that all doing of Good may not be hindred. But as soon as the Light riseth again out of Darkness upon God's Children, and the Sun shines upon them after the Night of their Tribulation, then she would fain be look'd upon as their best Friend. And indeed who is able to describe this horrible Monster, which is come up out of the Bottomless Pit. 'Tis true: *We must make Use of Prudence*; but consider well both these sorts of Prudence, and judge which of 'em is to be chosen: yea, set thy self before this Looking-Glass, that thou may'st know, by which of these two thou hast squared thy Life hitherto.

## II.

*By too far and open a Declaration we may hinder a great deal of Good, that otherwise might be done, and endanger the over-*

turning of all: whereas by prudent restraint and concealing our selves, we may under hand promote a great deal of Service. Answer. This is nothing else but a piece of false Prudence. For tho' it is not to be denyed, but that an understanding Man finds a time for Silence as well as speaking; yet a true Christian ought to put his Trust in God, not doubting but that he will so far bless the Good, that he aims at, that no other good Undertaking will be hindred by it. If we do not continue in this stedfast Confidence in God, the Devil will delude us at Pleasure, always representing such Phantoms to us, that will make us let go what we have in our Mouths to catch at a Shadow. 'Tis Matter of Wonder, that there are many, who, tho' they cannot so much as name one Man, whom they have really Converted to God by their Ministry, yet for all that, will not in any one particular vigorously break through in order to the discharging of their Function after another manner, and with more Earnestness and Application, under the same pretext of fearing to overthrow all: When in Truth they have never yet built up any thing, that can be overthrown. But if a Minister has already done

done some good, why then he ought to think, that God will yet further bless his Labours, and by his Power strengthen and confirm what he hath already begun, and by his own Arm effect and accomplish, what hereafter will be undertaken with Faith and Prayer. *There shall not any Man be able to stand before thee all the Days of thy Life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee, says God to Joshua, Chap. 1. v. 5.* And with this Promise, every true Servant of God may bid defiance to all the World; because the Words are spoke, as we see they are apply'd by *St. Paul, Heb. 13. 5.* to all faithful Christians for their special Comfort. The Words of *St. James, Chap. 4. v. 17.* are of incontestable Truth and Clearness: *To him that knows to do good and doth it not, to him it is Sin.* Let us only follow this Rule, and let God take care for what is to come. For this we may be sure; that God can be no better Advanced, than when one Wedge drives another, and when we couragiously and comfortably leave all to God's gracious Help and Assistance.

## III.

*We must hold in a little, that when Opportunity offers, we may promote a good Work with greater Force and Efficacy. Answer.* Where has God given thee leave to let slip an Opportunity of doing Good in order to reserve for some other time, which thou fancies may be more favourable? *St. Paul, Ephes. 5. v. 16.* bids us *redeem the time*, or more exactly according to the Greek, *to buy up every Opportunity*, that is, to lay hold of it as soon as it offers itself For when it is once past, you cannot regain it at any Price. And that *St. Paul* calls *True Wisdom*. Reserving our selves for a future Uncertainty proceeds from false Prudence. This Reservation accustoms thee to Hypocrisy, and will hinder thee from ever meeting with an Opportunity to exert the true Power of Faith.

## IV.

*To undertake a thing without being able to effect it, doth more hurt than good, wherefore it were better never to begin. Answer.* Thou dost well to compute the Charge, before thou dost begin to build a Tower; but whence wilt thou procure the Charges? from thy own Ability. No, that cannot reach it. Begin thy Work with full reliance upon God, and take thy  
Sup-

Supplies from his Might, Goodness, Wisdom and Truth: and by this means thou wilt never be to seek for a sufficiency to compleat thy Work: Or if God for holy Reasons should not afford Success to thy pious Endeavours; yet will it be no small Comfort to thee, that thou hast not left it unessayed, and thy Conscience will be much more easy than it would have been, if from a Mistrust of God's Assistance, thou hadst never set upon it. Perhaps God intends to prove thee, and though it hath not succeeded this time, it may another. God can bless thy Endeavours in the Hearts of many, in stirring them up to an Imitation of thy Zeal. And if thou shouldst be disappointed in all thy good Purposes, by the Disobedience and Perverseness of those whom thou art willing to do Good to, would'st thou therefore conclude, that thy Work of Love had been in vain? Was not this the Case of Christ himself, when he was forced with Tears to lament over the City, saying: *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee. How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would*  
not.

not. Behold your House is left unto you desolate, Matth. 23. 37, 38. In like manner must we try all things, were it for no other Reason than that our Endeavours may stand as a Witness against the Wicked. Examine thyself, whether thy desire of succeeding and overcoming in all things before the World be not the Effect of great Pride lurking in thee. Be thou satisfied with the inward Victory a true Christian can never be deprived of, which consists in thy continuing unwearied in the Patience of Hope. And even the outward Victory will at last, as the stopp'd Current of a River, break forth more gloriously. Thy Rose must flourish under the Cross.

V. *We cannot have all at once. Answer.*  
 Thou unprofitable Servant, should'st thou therefore bury thy Talent in a Napkin? Though thou hadst tryed all manner of Ways, and couldst gain but one Soul after all, yet wouldst thou have no Reason to repent thy Labour. God is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us: unto whom be Glory in the Church throughout all Ages World without End. Amen. Eph. 3. v. 20,

21. If we would but venture upon it boldly in the Strength of God, and lay aside all Fear of Man, we should effectually experience, that God would do more for us and by us, than we could have imagined.

VI. *But his aground*

*We must have a Care not to become the Talk of the World, and of getting an ill Name. As long as we have no odious Name with the World, we may do some Good; But if once an odious Name be fix'd upon us, this makes all our Endeavours so likewise. Answer. This is to set Reason against Faith. Hast thou learnt this in the Word of God? Does not Christ say: Blessed are ye, when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as Evil for the Son of Man's sake? Rejoyce ye in that Day, and Leap for Joy: for behold, your Reward is great in Heaven: for in the like manner did the Fathers unto the Prophets. Wo unto you when all Men shall speak well of you! for so did their Fathers to the false Prophets. Luke 6. v. 22, 23, and 26. This is a true Fetch of the Devil's to persuade Men that the Reproach of Christ is an hindrance to the Course of the Gospel, by which he endeavours*

*deavours to make void the Cross of Christ.*  
Whereas on the contrary, every one of us must most certainly believe, that he can do nothing at all to the purpose, as long as he refuses to wear the Badge of Christ. We must resolutely break through all, and take up the Reproach of Christ, before we can expect, that the full blessing of the Gospel should attend our Endeavours.

## VII.

*However, by this way of being reserved, and not exposing ourselves, some may be won.* Answer. I fear thou wilt only make Hypocrites like thy self, that are ashamed of Christ and his Word, and will not suffer Persecution for the Cross of Christ, and yet are vainly puff'd up with their Knowledge of Truth. But if once thou canst boldly and cheerfully break through, and evidence thy Faith by taking to thee the Reproach of Christ, then others waxing confident by thy Sufferings, will be the more emboldned to speak the Word without Fear, Phil. i. v. 14. But as long as this is not done, thou wilt not be trusted by any of God's real Children. For a Servant of God must be tryed and approved by Suffering.

## VIII.

*We must not expose ourselves, and let others make Fools of us; for how then shall we be in a condition to edifie them. Answer.* This is a common Objection with them, who, by the Fear of Man, suffer themselves to be kept back from their real Conversion. True it is, we ought not to do any thing, that is Weak or Foolish, I mean, that is contrary to God's Word. But it is the Devil's Suggestion to think, we shall expose ourselves, by breaking through in Faith, and directing our Actions precisely according to God's Word. Here 'tis that St. Paul's Caution will do us great Service. *Let no Man deceive himself. If any Man among you seemeth to be Wise in this World, let him become a Fool, that he may be Wise. For the Wisdom of this World is Foolishness with God, 1 Cor. 3. v. 18, 19. We are Fools for Christ's sake, 1 Cor. 4. v. 10.* Is it not a Shame, when the Lord of Glory was taken for a Mad Man, and one possesst by the Devil, that thou would'st be highly esteemed of the World? By this thou givest Evidence against thyself, that thou dost not belong to Christ, neither knowest his Cross, and how then wilt thou be able to rejoyce in him? It neither can nor must be otherwise.

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Thou must be looked upon as a Fool in the World, if thou wilt be a Disciple of Christ, it will not fail thee an Hair's Breadth. High and Low, Teachers and Hearers must alike suffer themselves to be censured by the World, when once they earnestly turn themselves to God. For as soon as their Actions do no more comport with the Ways of the World, she Scoffs at them, and calls it Fanaticism, Singularity, Pharisaical Hypocrisy, and loads them with thousand Lies and Calumnies. Now he that is afraid of this Reproach from the World, will continue an Hypocrite as long as he lives. And after all, how foolish is it to be a Slave and Bondman to the World, when after you have done all you can to please it, and to comply with it to the uttermost, you will be still found fault with one way or other? And yet we are unwilling to suffer this for the Glory of God and the Welfare and Salvation of our Souls!

## IX.

*We must become All to All, as St. Paul did, 1 Cor. 9. v. 22. To the Weak I became as Weak, that I might gain the Weak: I am made all things to all Men, that I might by all Means save some. Answer. St. Paul gave sufficient Proof of his being a chearful and*

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and undaunted Workman, to whom God had given not the Spirit of Fear, but the Spirit of Power, *2 Tim. 4. v. 7.* But what hast thou to shew for thy self? Crafty and worldly-minded Courtiers have also Learned to become All to All, but from another Principle, by other Means, and for quite another End, than *St. Paul* did. Thou imaginest, perhaps, that thy Aim is good; but does it flow in thee from the pure bottom of a tenderly compassionate Maternal Love, as it did in *St. Paul*? On the other Hand consider, whether thou canst express the bold Alacrity of *St. Paul*, who was not afraid to withstand *St. Peter* himself to his Face, when the Fear of Man had made him play the Hypocrite, and drew others into the same Dissimulation with him, which was contrary to the Truth of the Gospel, *Gal. 2. 14.* It is certainly a great piece of Wisdom to become Weak with the Weak, as not to lose any thing of our own Strength; to become all to all, and yet be free from Hypocrisie. Examine thy self, whether the innocent Dove-like Nature be in thee, or whether the Serpent with his feigned Prudence hath not corrupted and perverted thy Mind from the Simplicity in Christ. There is no  
Cloak

Cloak, that more plausibly covers the Fear of Man than this. Therefore look to it, that above all things thou dispatch this Enemy.

X.

*If such as are leading Men would once begin to break the Ice, such as Doctors, Superintendents, &c. who ought to be foremost in all good Undertakings, we would readily follow them; but we are not willing to be the first beginners, because it may be construed as Pride in us, or have some other ill Name put upon it.* Answer. Do as a Servant that carries the Link before his Master, and yet does not think himself better than his Master. The Kingdom of God comes commonly last to them, who are first and greatest in the World; When thou art to receive thy Sallery, thou dost not refuse receiving it, till thy Superintendent be paid first, but art very willing to be first served. And shall the Unbelief of others keep thee back in thy Race? In the Kingdom of God there must be no dispute about Precedency. When thou art convinced of the Truth, but dost not obey it, God will punish thee tho' thou shouldst appeal to Pope or Emperour. Consider also that thy Crown will be by so much the more glo-

glorious, by how much greater thy Combat hath been, in which thou hast overcome.

## XI.

*But it is visible, what great Disorders arise up and down, when People are too forward, and do not restrain themselves, which is the cause of manifold Scandals.*

*Answer.* It is impossible but Young and unexperienced Christians will make some false Steps, and not always act so wisely as they ought. Here our timorous Gentlemen presently discern this Mote in their Eyes, and all the while do not perceivethe Beam in their own. Here they begin to Triumph and say, *Do but see how these People have exposed themselves. It is very well for us, that we have not been too far concerned with them, if we had, we should now have been partakers of their Shame and Reproach.* In this case we must give good heed to that Caution of our Lord: *Blessed is he whosoever shall not be offended in me,* Matt. 11. 6. We ought to bear with the faults of beginners with great Moderation and compassionate Love: And if we think our selves to be more wise and more knowing than they, we should endeavour to reedifie them in the Spirit of Meekness, considering our selves, lest we also be tempted, Gal. 6. 6. But God and  
the

the godly minded, look upon the Thing with other Eyes: for there is a vast Difference between a Person that is spiritually Dead, and one that has obtained the Life that is from God, but yet is seized by some Temptation and Weakness common to Man, which his high Priest knows very well, and will accordingly take compassion on his Infirmity. The way of the World is, always to spy Faults in the Children of God, but will take no notice of the good in them. If thou wilt draw back, because others do not what they ought, thou wilt never be converted. Break thou thy self through in the true Power of Faith, and shew others by thy Example, how they must serve God in all Purity. If thou suffer Reproach here with the Children of God, and lendest thy helping hand to bear their burden, then shalt thou also partake with them in their Glory hereafter.

## XII.

*But we must not draw down Sufferings upon our Heads, or wilfully run into them. Neither must thou be afraid of Suffering, nor Fly from it: As long as this flinching from the Cross is in thee, thy Faith is not what it should be. When a good thing is not to be attained without suffering, thou art absolutely bound to*  
take

take it up. 'Tis better to suffer all things, than to have an Evil Conscience. Learn what that means: *He that would be my Disciple, must take up his Cross daily,* Luk. 9. It is not required of thee, that thou shouldest Trouble thyself, when thou art to suffer any thing, only do thou heartily the Will of God, all will be well. *God will not lay more upon thee than thou art able to bear, for he is faithful, and will not suffer thee to be Tempted beyond thy Power.* Thou representest it to thy self more hazardous than indeed it is. Now thou art afraid of Men, but do but break through and glorify the Lord God in thy Heart, and then they will be afraid of thee.

## XIII.

*But however, we ought to go fair and softly to Work, and do what good we can considerately and by degrees. Answer.* Ay this is something indeed, if we could but perswade the Devil to go fair and softly too. But alas! *he walks about like a roaring Lyon, seeking whom he may devour: What is to be done then? Whom resist stedfast in the Faith,* 1 Pet. 5. 8. Here thou hearest, that by being stedfast in Faith, that is, in the Power and Demonstration of the Holy Ghost, thou must resist him without any Fear of Man, *by the Armour of Righteousness*

*confness, on the Right Hand and on the Left, by Honour and Dishonour, by Evil Report and Good Report, as Deceivers and yet True.* 2 Cor 6. 7, 8. The Devil laughs at all thy *Fair, Softly*: Give him but time and place, and you may be sure, he will not be Idle: And God will require the Blood, which thou hast neglected by thy Softness, at thy Hands.

## XIV.

*An Edge too Sharp is easily turned.*  
*Answer.* If this Proverb be intended to signify that we may sometimes let odd be even, not be overcareful about the Peace of our Conscience, and now and then in our Function wink at the Faults of those committed to our Charge, or otherwise dissemble with them, then it is all false Prudence, and directly contrary to the Cross of Christ. It is but just, that we shew Love and Meekness toward all Men. And we ought more especially to represent to our Hearers the Gracious and Loving kindness of God, that they may be gained thereby, rather than by Railing and Threatning. But at the same time we must use Earnestness, and by all means take heed, that *Liberty be not made a Cloak of Maliciousness,* 1 Pet. 2.

16. Unbelief and the Fear of Man are at the bottom of our Heart, and with these specious and plausible sayings we excuse our selves: And tho' we are neither Hot nor Cold, but lukewarm, and thro' our Fear of Man, let all things lye in the greatest Disorder and Confusion; we would fain be look'd upon as if we observed the Golden mean, and were careful in all things, to preserve a true Temperatue and due Moderation.

## XV.

Furthermore, the Priestly Function of Christians is but little known; and how in virtue of the same, every Believer hath not only Power, but is even obliged to shew his Neighbour the right way, when he sees him wander in Error or Vice. Hence it is, that those who are not engaged in the publick Teaching-Office, excuse themselves, shifting this Duty from one to another, when their Neighbour should be admonished and reprov'd; which in Truth is nothing else but an Hypocritical Fear of Man, which commonly makes People speak as follows: *Why, what is it to me? I am no Preacher, nor ever took the Care of Souls upon me. I am none of his Tutor, nor Master of the Family.*

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mily.

*mily. Let them look to their Duty and Charge.* Yea some that are Ministers think that they have found a good Excuse for themselves in saying, *I am not his Father Confessor, and 'tis no business of mine to take care for his Soul.* To which may be added that wicked distinction, which we derive from Popery, whereby those that are Preachers, or designed for that Office, are called Spiritual Men, and the rest of People, Lay-men; whereas indeed all true Christians, be they in what state they will, must be spiritually minded, as St Paul teacheth, *1 Cor. 3. 16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.* And Rom. 8. 9. *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in You. Now if any Man have not the Spirit of Christ, he is none of his.* And Verse 14. *For as many as are led by the Spirit of God, they are the Sons of God.* But we don't think of this, and scarcely know, what the Name of *Christian* imports, *viz.* one anointed with the Spirit of Christ; therefore we think our selves sufficiently excused, when we can say: *I am a Layick, and no Spiritual Man.* It is not to be expressed, what horrid Mischief this wicked distinction is the cause

cause of, and what deep Root it hath taken in Mens Minds: infomuch that the Devil himself could hardly have found out a better way to perswade People, that one is not as much bound as another, exactly to order his Life in all things according to the Rule of God's Word. Accordingly Satan fails not, presently to shew his claws, whenever this Spiritual Priestly Office, commended to all Christians, is earnestly pressed and inculcated. *Thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him,* says God, *Leviticus 19. 17.* not to the Teachers alone, but to all in general. Thou canst not therefore but acknowledge, that the Commandments were given as well to thee, as to Teachers: And that thou art bound to observe all the Rules of Christ as well as they, altho' this does not take away the particular Duty of each in their several Stations.

## XVI.

Every whit as absurd and frivolous is the Excuse which many alledge from their outward State and Condition, when they say: *The Place I am in, requires it of me.* Many will say, *I take no delight in these Vanities, in Rich Cloaths, in Banquets, in Dancing, in Plays and*

Opera's, and the like. But I must do it, my State and Quality obliges me to it. If I should not do it, others would take an opportunity to do worse: 'Tis better therefore, that I prevent more Wickedness by my Presence. This is one of the Fruits of our Modern Political Christianity; but if we bring it to the Standard of Apostolical Christianity, it will be most convincingly evident, that it is altogether inconsistent with the Truth, as it is in Jesus Christ. The World excuses all with this wretched shift. *Tollatur abusus, maneat usus.* 'Take away the abuse of things, but let the right Use continue. The true Children of God, who are Crucified to the World, and the World to them, cannot find the least true use in these things; but plainly discern, that by them Satan ensnares the World still more and more, and makes his Service more agreeable by means of these pleasant Baits, and under the fair pretext, that they are things indifferent, that may lawfully be used, he engageth them to be his avowed Votaries. When the true Children of God would avoid or prevent any Evil, they have no need of the Devil's Rattles and Puppet shews; but fly to their God, and commit themselves

selves to his holy Direction in Faith and confidence of his Assistance; and by raising themselves into the Patience and Long-suffering of God, they endure, what they cannot prevent. They enjoy the necessary Nourishment and refreshing of their Bodies for no other end, but to spend the strength they receive thereby in humble acknowledgment and Child-like Thankfulness, and to renew the Vigour of Soul and Body for the Service of their Neighbours.

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## CHAP. VI.

*Of the Means whereby we may be delivered from the Fear of Man:*

**T**HE first and most necessary means to cast off this Fear of Man, is a constant and earnest Endeavour to free our selves from the most dangerous *Deceitfulness* of our own Hearts. Nothing is more mischievous, or proves a greater hindrance to a Man's Salvation, than that false Conceit, when a

Man fancieth himself to be already a good Christian, and actually in the State of Grace, and consequently has no more need of Repentance and the first Conversion to God. This false and most dangerous opinion is, alas ! but too commonly entertained by the greatest part even of Protestants themselves, who are not a little encouraged and fortified therein by unconverted Ministers : For by them they are all, without any distinction, called beloved Brethren in Christ ; they are all absolved from their Sins, admitted to the Holy Sacrament, and after Death declared happy and Blessed. For this reason it is the most difficult Task of a Minister, first to convince People from the Word of God, that they have not yet attained to true Conversion, and that they must pass over into a quite different state from what they are in, if so be they desire to enter into the Kingdom of God. Now when this false Conceit is entertained by Ministers also, and they fancy themselves already Converted, tho' indeed they are not (the greatest part of them having never tasted and experienced in themselves the true Conversion of the Heart to God) then this false persuasion

sion proves still more dangerous. For  
 a Minister is not easily removed from  
 this Opinion: for having taken upon  
 him to direct others in the way to  
 Heaven, he presupposes it as a most  
 certain Truth, that he is enlightned  
 by the Holy Ghost, and that being a  
 Spiritual Man he must needs have ad-  
 mittance to Heaven before others. But  
 because he sees but little difference,  
 (if any at all) betwixt himself and his  
 Auditors, and knoweth nothing of a  
 thorough Change of Heart, he takes  
 them all for true Christians, and like a  
*Blind Pharisee*, reproaches nothing but  
 outward Vices, his own inward part be-  
 ing not yet cleansed by the Spirit of  
 God, and consequently neither is he  
 acquainted with the difference between  
 the *Law* and the *Gospel*, nor how to  
 make a right *application* of both, so as  
 to awaken People thereby out of their  
 slumber, and to bring them over from  
 their *False and Imaginary Faith*, to a  
*True living Faith*, that works by Love.  
 And by means of these Unconverted  
 and Ignorant Ministers, whole Parishes,  
 Cities and Countries, are confirmed in  
 their carnal security. Now when God  
 is pleased to send forth faithful Wit-  
 nesses of his Truth, who begin to a-

waken People out of their Sleep of Sin; then the Devil is very busy to keep them Captives to the Fear of Man, so that one feareth this, another that, and refuse to arise from their sleep of Sin: And now the long accustomed carnal security joyning with this Fear of Man choaks the Truth of God in the Heart, that it cannot break forth with Power. The best Advice, that can be given to a Man in this case, is, that he thoroughly search and enquire into his own state and Condition, according to the Word of God, that he may not delude himself by a vain Conceit, hoping always the best of himself, but may come to a full assurance of the state of his Soul, the Spirit of God also bearing him Witness, that he is in Truth a Child of God. For as long as a Man is unwilling to part with his darling self-love, and to take the pains to search into the bottom of his Heart, it is impossible for him, to be rid of the Fear of Man: Nay he will not be able to make a right use of any means at all that may be offered him. For in this case the power of the Holy Ghost is absolutely necessary, which is obtained in our true Conversion to God; for otherwise a Man will never  
get

get so far as in all his actions to eye God, and discharge his Duty without the least Fear of Man. But how can this be done? No other way but by humble and continual Prayer to our infinitely gracious God and Heavenly Father, that he would be pleased to open the Eyes of many, to acknowledge their own Misery, and to turn themselves from the bottom of their Heart unto God, that so they may learn to *draw Strength out of the fulness of Christ, to serve God without fear in Holiness and Righteousness, which is acceptable unto him.*  
Luk. 1. 74, 75.

## II.

And forasmuch as the want of Self-denial is one of the chief Causes of the Fear of Man; it will be therefore absolutely necessary, in order to our subduing of this Vice, to endeavour after a *true selfdenying frame of Spirit*: For as long as we fear the loss or decay of our Honour and Esteem in the World, of our Goods or Ease, so long we shall be loath, by our close following the Steps of our Lord, to incur the displeasure and disrespect of Men. But when we are once convinced, that *Godliness with Contentment is the greatest gain*; when we seek no other Honour but what comes from

God, nor any pleasure besides that of doing his Will, we shall find it an easy matter to overcome the awe of Men, and with undauntedness to confess the Truth both in Word and Deed. Our Saviours Maxim is of unchangeable and indubitable Truth, *Luk. 14. 33. Whosoever doth not renounce all he hath, cannot be my Disciple.*

## III.

He that would enter into a thorough self-denying Life, and so free himself from the Fear of Man, must often set before his Eyes the *Vanity, and even Nothingness of this Transitory World.* For whilst a Man overvalues the Honour, the Riches, and Pleasures of this World, it is impossible to deny himself in them. But as soon as he begins to discern, that all this while he hath been in pursuit of *an Idle Dream and Vanishing Shadow*, he is ashamed of himself, and looks out for something more worthy and durable. To this end it will be of great Use to imprint in our Hearts the following Texts of Scripture: *As for Man, his Days are as Grass; as a Flower of the field so he flourisheth. For the Wind passeth over it, and it is gone, and the place thereof shall know it no more. But the Mercy of God*

is from everlasting to everlasting upon them that fear him: and his righteousness unto children's children. Psalm. 103. v. 15, 16, 17. All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Isa. 40. v. 6, 7. The World passeth away, and the lust thereof; but he that doth the will of God, abideth for ever. 1 John 2. v. 17. The rich shall pass away as the flower of grass. For the Sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. James I. v. 10, 11. What hath Pride profited us? or what good hath Riches: and the vaunting show of it brought us? All these things are passed away like a Shadow, and as a Post that hasteth by. As a Ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the way of the keel in the Waves. Wisdom of Solomon, Chap 5. v. 8, 9, 10. What Reason therefore hath any one to fear Man upon the account of such vain and fading Things?

## IV.

It will be needful also to have continually before our Eyes the Nothingness and Vanity of Man himself, that we may not be afraid of their terrour, neither be troubled, but sanctifie the Lord God in our Heart. 1 Pet. 3. v. 14, 15. Surely Men of low degree are vanity, and Men of high degree are a lie: to be laid in the balance, they are altogether lighter than Vanity itself: that is, as Luther adds, he that puts his trust in Men, will fail of his hopes; for let them be never so great, yet they are still but as nothing and vanity; and as they themselves must fail, so they will fail those that expect help from them, Psalm 62. v. 10. Lord make me know mine end, and the measure of my days, what time I have to live. Behold thou hast made my days as an hand breadth, and mine age is as nothing before thee: Verily every Man at his best state is altogether Vanity. Selah. Surely every Man walketh in a vain shew: Surely they are disquieted in vain: he heapeth up Riches, and knoweth not who shall gather them, Psalm 39. v. 4, 5, 6. When a Man from these and other Texts of Scripture duly considered and pondered in his Heart is convinced of his own and other Mens Nothingness and Vanity, then he will find no Cause to fear them,

them, but will say with *David, Psalm 27. 1. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I then be afraid?* &c. When a Man comes hither, he will no more make account of this Life, nor be afraid of Men for the Maintenance of it.

## V.

The frequent and serious Consideration of the *Pre-eminence of Heavenly, Divine and Everlasting Things*, will also not a little contribute towards an intire Conquest over the Fear of Man. For as by this Means our Hearts are most powerfully withdrawn from the Love of Temporal and Earthly Things, so as no longer to look at the things that are *Visible and Temporal, but at those which are invisible and eternal*. So it will make all the Fear and Awe we had for those, who at their worst can but damage us in Temporals, to vanish and disappear. What we value not, neither are we afraid to lose: but we never cease valuing a Thing, till we get a sight of better and more glorious Objects. He that hath continually in his Eye *the glorious Majesty of the Almighty Creatour of Heaven and Earth*, looks down upon Men as weak and pitiful things, how high and da-

dazling foever they appear'd to him before. Here we learn to obey the Command of our Lord Jesus, who saith, *Matth. 10. 28. Fear not them that kill the Body, but are not able to kill the Soul: but rather fear him, who is able to destroy both Soul and Body in Hell.* He that is transformed into a Heavenly Frame of Life, hath his Conversation in Heaven, and sets his Affections on things above, and not on things of the Earth, how should he fear Men, who neither by Slight nor Might can put him by his ultimate End? The hurt, Men do themselves by distracting their Minds about the Concerns of this temporal Life, and but seldom or never sufficiently applying them to the Life Eternal, and the inestimable Treasures of it, is altogether unutterable. What was the main Reason, why the Primitive Christians were so far estranged from all Fear of Man, that they joyfully embraced Martyrdom, and even ran to meet it, but because their Minds were fixed upon the future Eternal Glory after this Life, and had all the Powers of their Souls already drawn up into it?

## VI.

The faithful Champions of Christ have found this also a certain and sure Means.

Means to Conquer the Fear of Man, viz. to plunge themselves immediately into the Meditation of the bitter Passion of our Lord Jesus Christ, as soon as they found themselves under any Temptation to it. It was this Antidote St. Peter prescribed to Believers against the Fear of Man in the first Epist. Chap. 4. v. 12, 13. *Beloved, think it not strange concerning the fiery tryal, which is to try you, as though some strange thing happened unto you; but rejoyce in as much as ye are partakers of Christ's sufferings; that when his Glory shall be revealed, ye may be glad also with exceeding joy.* And the Exhortation, Heb. 12. v. 3. recommends the same Remedy to us: *Consider him that endured such contradictions of Sinners against himself, lest ye be wearied and faint in your minds.* And in the 4th Chap. of the 2d. Epist. to the Corinth. he saith: *We always bear about in the Body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our mortal body.* This is the true Prophetical and Apostolical Mind, which few do apprehend; but they that apprehend and have it, tread in their Footsteps, and declare themselves Servants of the Living God in true chearfulness of Faith. They are not afraid of the terrour of Man,

*neither are they troubled, but sanctifie the Lord God in their hearts, 1 Pet. 2. v. 14. O Lord help and assist us by thy mighty Power to attain to that Degree, that we may from the bottom of our Hearts say with St. Paul: We determine not to know anything save Jesus Christ, and him crucified, 1 Cor. 2. v. 2.*

## VII.

In this consists the whole *Mystery of the Cross, which is the Wisdom St. Paul declared among them that are perfect: yet not the Wisdom of this World, nor of the Princes of this World, that come to nought; but the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World unto our Glory, 1 Cor. 2. v. 6, 7.* He that begins to be a proficient in this hidden Wisdom, will find the Fear of Man vanishing of itself. Why do we fear Men? for no other Reason, but because we are afraid of the Cross. And why do we fear the Cross? because we understand not the infinite Good, that lies hid in it; even because we do not apprehend, that since the Fall whatever is good, must be born again, and arise to us through and from the Cross.

## VIII.

More especially would it be found an easy thing for us to overcome the Fear  
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of Man, if we seriously considered, what a mighty Reward is annexed to the denial of this Temporal Life and Goods, and the chearful taking up of the Cross. Christ tells us: *Every one that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life, Matth. 5. v. 10, 11, 12. Blessed are they that are persecuted for Righteousness sake: for theirs is the kingdom of Heaven. Blessed are ye, when Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad: ( Rejoyce you in that day and leap for joy, Luke 6. v. 22.) for great is your reward in Heaven, Psalm. 126. v. 5, 6. They that sow [in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him, 2 Cor. 4. 17, 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things that are not seen. And who is able to enumerate all the glorious Promises of God, that are made to the willing taking up the Cross of Christ?*

## IX.

The want also of duly considering the several degrees of Clarity and Glory, which shall be revealed in the Children of God, doth not a little conduce to the detaining of Men in subjection of the Fear of Man. For even the far greatest part of Men are sunk into so much Ignorance, that they scarcely remember ever to have heard of it. Whereas if they lived in the Knowledge and Belief of it, they would with much more ease rid themselves of this slavish Fear. Of this *Moses* had a View when he *Esteemed the Reproach of Christ, far greater Riches than the Treasures of Egypt*; for he had respect unto the recompence of the Reward. Wherefore also he forsook *Egypt*, not fearing the Wrath of the King, Heb. 11. 26, 27. Those Believers also mentioned Heb. 11. 35. had the same Object before them, who would not accept of deliverance, that they might obtain a better Resurrection. What can be conceived more glorious, than to be a Bride of the Lamb, which stands at his right hand in Gold of Ophir? Psal. 45. 10. A Glory never assigned to any of the Angels themselves. This most precious Gold is nothing else but our Faith, which after we have been  
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exercised here in heaviness for a Season, through manifold Temptations, being much more precious than the Gold that perisheth, which is tried in the Fire, may be found unto Praise, and Honour, and Glory, at the appearing of Jesus Christ, 1. Pet. 1. 6, 7. None therefore can arrive at the Glory of being called the Dove and Bride of Christ, but they that pass this Tryal of the Cross, and overcome all in Jesus Christ. For to him that overcometh, saith he himself, will I grant to sit with me in my Throne, even as I also overcame and am set down with my Father in his Throne, Rev. 3. 21. To be made wholly conformable to Christ, in his Cross and Sufferings, is the most glorious Conformity, the consequence whereof will be the highest Conformity with him in his Glory and Eternal Clarity. He that hath this imprinted in his Mind, speaks heartily with St. Paul, Rom. 8. 35,--39. Who shall separate us from the Love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? As it is written, for thy sake we are killed all the Day long, we are accounted as Sheep for the Slaughter: Nay in all these things we are more than Conquerors, through him that loved us. For I am perswaded, that  
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neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

## X.

Neither is the frequent representing to our selves, of those Courageous and Faithful Champions of Christ, mentioned in the Scripture, as well as other Histories, of less avail towards the strengthening of our Faith. This was the way St. Paul took to excite the *Hebrews*, who were weak in Faith, in the 11th Chapter of his Epistle to them, which being an Excellent Abstract of the whole Old Testament, ought to be more especially pondered by us, and applied for the strengthening of our Faith in all outward and inward Temptations. St. Paul also takes notice in his Epistle to the *Philippians*, Chap. 1. v. 14. That many of the Brethren waxing confident by his Bonds, had been much more bold to speak the Word without Fear. The Histories likewise of the Primitive as well as later Martyrs, were they more attentively considered, would contribute much towards our attainment of the true chearfulness of Faith. *Martin Luther*

ther gave upon a time this Advice to his Friend *Jerome Weller*, when he saw him sorrowful and much dejected, which moved him to make a Collection out of the Histories of the Martyrs for his own Use and Edification, as appears from his small Treatise, Printed in the Year 1697, and Reprinted Anno. 1700, under the Title of *The School of the Cross*. Neither are the Modern Persecutions less Remarkable than those of Old, and it is a blame-worthy negligence and want of Love, that they are so little minded. What *Brousson* and others have written concerning the late Persecutions in *France*, may prove very beneficial and improving to an understanding Reader. More especially the Example of *Luther* and his oft expressed Couragiousness of Faith, ought to be a great encouragement towards the Conquering of all Fear of Man, if not to others, at least to them that call themselves after his Name.

## XI.

But forasmuch as the strength of Man is not sufficient to bring this about, it is necessary for every one to apply himself to God in earnest Prayer, that he would be pleased graciously to vouchsafe unto him his holy Spirit,  
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which is not a Spirit of Fear, but of Power, and of Love, and of a sound Mind. 2 Tim. 1. 7. And this is not of us, but the free Gift of God, which Gift he is most ready to impart to those that pray for it. Let us ask therefore, that we may receive. Neither must we only pray for this Gift, but more especially at such times, when we are called forth to act any thing, that requires the Power of Faith, we ought to do nothing according to our own Conceit and Apprehension, but in the first place lay it open before God in Prayer, and then set upon it Armed and well appointed with the whole Armour of God. Above all, saith St. Paul, Eph. 6. 16. 17, 18. taking the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the Wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: Praying always with all Prayer and Supplication in the Spirit; and Watching thereunto with all Perseverance and Supplication for all Saints. Of this we have a notable instance in Jacob, Gen. 32. how resolutely he wrestled with God, when he was afraid of his Brother Esau. Let us therefore in like manner wrestle with God, and the Fear of Man will soon vanish, and we shall be

be Blessed with *Jacob*, and so become the true *Israel of God*, who enjoy the Blessing of Peace and Mercy, Gal. 6. 16.

## XII.

And as on the contrary this chearfulness of Faith is greatly obstructed, and the Fear of Man confirmed and increased, when we *consult with Flesh and Blood*, or with other Fearful Men; we ought either wholly to forsake such Persons, and avoid all Conversation with them, or to use it with great Caution and Circumspection, for fear of being involved in their fearfulness. There are many that take courage in God to undertake this or the other thing in Faith; but whilst they do not with *St. Paul* set about it immediately without conferring with *Flesh and Blood*, when he was to Preach Christ among the Heathen; but first take the Advice of this or another Friend, who represent the thing doubtful and hazardous, they quit their Design, and stifle the Gift of God that was in them. Indeed it is not to be expressed, how much Good by this means is hindered, stifled, and left undone. It is Praise-worthy not to rely too much upon our own Prudence, but to take the Advice of Experienced Persons also into consideration: But  
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withall we must be wise and prudent, lest we fall into the other Extream, of being tossed and rocked with every Wind of Doctrine: For it is a good thing that the Heart be established, which stability indeed, is obtained by Faith, but it is easily lost again by the talk of those, that have but little Faith, as appears in the instance of the Children of Israel mentioned *Numb. 13. 32. and 14. 1.*

## XIII.

Because the Apostles of our Lord were so sensible of the great damage, which accrues to Men by their conferring with Flesh and Blood, they themselves did not only carefully avoid it, (*Gal. 1. 16.*) but warned others also against it: and though they were not wanting to set before them a whole Cloud of Witnesses, by whose Example they might be effectually excited to a chearful and couragious Faith; yet they chiefly pointed them to Christ, as the *Beginner and Finisher of our Faith*, *Heb. 12. 2.* And it is very Emphatical, what he adds, *Ver. 3. Consider him that endured such contradiction of Sinners against himself, lest ye be wearied and Faint in your Minds.* Where the meaning of the Word in the Greek Text is properly  
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this, *make a Comparison, viz. betwixt that which Christ hath suffered, and what ye suffer; consider what a Proportion and Analogy there is betwixt these two: For sure it is, in case you resolve to be his true Followers, you must resist unto Blood, striving against Sin. This was it that so powerfully encouraged and Strengthened St. Paul to expose himself to all manner of sufferings for the Name of Christ, without any regard to the Fear of Man. For the Mark he had always in his Eye was, to know Christ and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death; if by any means he might attain unto the Resurrection of the Dead, Phil. 3. 10, 11. And 2 Tim. 2. 8, 9. he saith, Remember that Jesus Christ, of the Seed of David, was raised from the Dead, according to my Gospel: Wherein I suffer trouble as an Evil-doer, even unto Bonds; but the Word of God is not Bound. And St. Peter, Epist: 2. 20, 21. from the same ground saith, If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God: For even hereunto were ye called; because Christ also suffered for us, leaving us an Example, that we should follow his Steps.* Thus

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Moses also Esteemed the Reproach of Christ greater Riches than the Treasures of Egypt, not fearing the Wrath of the King, for he endured, as seeing him who is invisible, Heb. 11. 26, 27. Christ himself likewise giveth the same Instruction to his Disciples, Job. 15. 18. *If the World hate you, ye know that it hated me, before it hated you: And Verse 20. Remember the Word, that I said unto you: The Servant is not greater than the Lord. If they have Persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also.* And in his last farewell he encourageth them with his continual Presence, than which nothing could more powerfully comfort and raise their Spirits; Lo, saith he, *I am with you alway, even unto the End of the World,* Matth. 28. 20. Wherefore if any Man would in good earnest be rid of the Fear of Man, let him Eye continually the Example and Image of Christ, and know assuredly, that he cannot be happier in this World, than when he cometh up to the nearest Conformity with the Image of his Suffering and Crucified Lord. And if his Love to Christ be sincere, it will kindle in his Heart an ardent Desire to be made like unto his Image; which desire then will dispel

dispel all the Fear of Man, because it makes the Cross, which is *so bitter unto the Flesh, sweet and delightful unto the Spirit*; by which means the Spirit gains a compleat Victory over the Fearfulness of the Flesh, so that it can no more hinder him to drink most willingly the Cup, his Saviour hath appointed for him. Nay, *St. Paul* assureth us, that a Man *not only overcomes thereby, but that he is even more than a Conqueror*; intimating, that by this Victory he obtains an inconceivable Advantage over all the Sufferings, which can befall him for the Gospels sake. And to this purpose he enumerates those seven Calamities, which may happen to a true Child of God, *Rom. 8. 35. Who shall separate us from the Love of God? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?* and hereupon he adds, *Ver. 37. Nay in all these things we are more than Conquerors through him that Loved us.* Neither doth he stop here, but expresseth the undaunted chearfulness of his Heart in Christ yet more Emphatically, *Ver. 38, 39. For I am perswaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things Present, nor things to Come, nor Height, nor Depth, nor any*  
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ther Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. Let us, Dear Brethren, in like manner, as the first Fruits of the Lord, press in Spirit into the living and powerful Fellowship of Christ Jesus, so that we may live no more, but that he may live in us, and the Life which we now live in the flesh, we may live by the Faith of the Son of God, who loved us, and gave himself for us, Gal. 2. 20. Thus all Fear of Man will soon vanish out of our Hearts, and the joyful Spirit of Christ Jesus will fill up the Room it had there, and make us grow in Strength, comfort and encourage us in all our Combats, and afford us continual Victory.

## XIV.

Now forasmuch as Jesus Christ himself is he, that most certainly can deliver us from all Fear of Man, and Clothe us with his Power, so as that, tho' we be assaulted by it, yet we shall notwithstanding get the Victory over it: So none can teach us better, how and by what means we must strive and fight against the Temptations of this Fearfulness than he himself. And this he hath done most faithfully, especially in the latter part of his State of Humiliation, when

when in his last Discourse he was pleased to comfort and raise the Spirits of his sorrowful Disciples; so that every one that is plagued with the Fear of Man, will find a most effectual Medicine against it in the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> Chapters of St. *John's* Gospel, if we would but read and consider them with due application, accompanied with hearty Prayer and Supplication to God. Now the principal Point insisted upon in these Chapters, is *Christ's Promise of sending the Holy Ghost to his Disciples*, whom also he calleth the *Comforter*, because he drives all Fear of Man out of the Heart, filling and overflowing the same with a *Stream of Life and Power* (Which no rational grounds of comfort can afford, tho' they may convince our understanding) Therefore he that would be a Disciple of Christ in Truth and good Earnest, hath nothing else to do, but with full assurance to accept of and to rely upon this his Promise, and with a filial Freedom and Confidence pray to Christ, that he would powerfully make good the said Promise to him: This was it, to which St. *Paul* directed *Timothy* 2 Epistle Chap. 1. 7, 8. *God hath not given us the Spirit of Fear, but of*  
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Power, and of Love, and of a sound Mind. Be not thou therefore ashamed of the Testimony of our Lord, nor of me his Prisoner: But be thou partaker of the Afflictions of the Gospel according to the Power of God. St. Peter also testifies, Ep. 4. 13, 14. that when we are partakers of Christ's Sufferings, and willingly bear Reproach for his Names sake, the Spirit of Glory and of God resteth upon us. And since Christ himself draws so near unto Man in his Sufferings, that he thereby becometh a Tabernacle or Habitation of God, upon which the Glory of God resteth, yea which is filled with the Spirit of Glory and of God, should he not be powerfully moved thereby, when he lyes under the temptation of the Fear of Man, willingly to give up himself to the Cross, as believing, that the Power of Jesus Christ will be perfected in his Weakness? And what a surpassing comfort is it, that the same Holy Spirit also helpeth our Infirmities; that whereas we know not what we should Pray for, as we ought, the Spirit it self maketh Intercession for us with Groans that cannot be uttered? That is, most powerfully and in a manner altogether inconceivable by Humane Reason, as our chief Advocate in Heaven, and in the Counsel of the Holy Trinity,

nity, bequeathed to us by Christ, as long as we continue Orphans in this World, see *Joh. 14. 17, 18. Rom. 8. 26.* Nay *Christ* himself, who is at the Right Hand of God, *makes also intercession for us, Ver. 34.* O that we were thoroughly sensible of the Joy and Pleasure, which the heart of God taketh in them that seek all their Comfort and Help from him, trusting in him alone! How easie would it be for us then to get rid of the Fear of Man, and even blush for shame, that we had ever been diverted by it from any good Undertaking?

## XV.

Would we be further informed, with what extraordinary Earnestness the Apostles endeavoured to free every one that named the Name of Christ, from the Fear of Man; or would we know, wherewith they strengthened, and with what Weapons they armed themselves, as good Soldiers of Jesus Christ against all Assaults from within and without, *let us read the 6th Chapter of St. Pauls Epistle to the Ephesians, from the 10th to the 20th Verse,* and follow the good Advice which *St. Paul* giveth us therein: then without doubt this Enemy, the Fear of Man, will first be conquered, and afterwards we shall be in a rea-

dines to cut down with the same Weapons all the rest of our Enemies in the Name of the Lord. *Finally, saith he, my Brethren, be strong in the Lord, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in high Places. Wherefore take unto you the whole Armour of God, that ye may be able to withstand in the Evil Day, and having done all to Stand, and gain the Victory, which you will in no ways be able to obtain by humane Weapons, viz. natural Wit, Learning, and the like: Stand therefore, and be not of the Number of those that give way for fear of their Enemies: having your Loyns girt about with Truth, Isai. II. 5. that the knowledge of the Truth, which is according to Godliness, may keep your Heart and Mind, your Words, Works, and Affections, within the right bounds, that ye lose not your Raiment, and the shame of your Nakedness do not appear: And having on the Breast-plate of Righteousness: To keep your Breast and Heart from all unjust things, giving them*

them no inlet into your Soul: *Isai.* 59. 17. *And your Feet shod with the Preparation: That is, the forward Readiness and Chearfulness of the Spirit of the Gospel of Peace, Isai. 52. 7. Above all taking the Shield of Faith, as Abraham did, Gen. 15. 16. And David, Psalm 91. 4, 5. Wherewith ye shall be able to quench all the fiery Darts of the Wicked: And so not only the Fear of Man, but of all the Devils in Hell also: And take the Helmet of Salvation, Esai. 59. 17. 1 Thess. 5. 8. and the Sword of the Spirit which is the Word of God, Heb. 4. 21. Apoc. 1. 6. as Christ himself did, Matth. 4. 4, &c. Praying always with all Prayer and Supplication in the Spirit, Joh 4. 23, 24. and watching thereunto, Matth. 26. 41. with all Perseverance, and Supplication for all Saints, and for me also, that utterance may be given unto me, that I may open my Mouth boldly, without any Fear of Man, even then, when my Life is thereby exposed to apparent danger: To make known the Mystery of the Gospel; not to hide it under a Bushel for Fear of Men: For which I am an Ambassador in Bonds, that therein I may speak boldly as I ought to speak, without being baffled or dash'd by the Fear of present Death: Is not*

the whole Store-house of Divine Ammunition opened to us in these Words, and the whole Armour of God presented to us, not meerly to gaze upon them, but to lay hold of, and to put them on, if we would not with horror remember the Words of the Holy Ghost, *Rev. 21. 7, 8. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. But the fearful and Unbelieving shall have their part in the Lake which burneth with Fire and Brimstone, which is the Second Death.* O! dreadful-Sentence pronounced against the Fear of Man, which yet too commonly is looked upon as a very small Sin. Neither need we wonder at the punishment assigned to this Sin, if we call to Mind, what before hath been said of the manifold hurt and mischief, it causeth, and the great good that is hindred by it.

## XVI.

To this purpose also we should call to mind the *Doctrine of the Royal Priesthood of Christians*, whereof we meet with such glorious Declarations in the Scripture, and in particular that of *St. Peter, 1 Epistle Chap. 2. 9, 10. Ye are a chosen Generation, a Royal Priesthood, a holy Nation, a peculiar People, that ye should*  
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shew forth the Praise of him, that hath called you out of Darknes into his Marvellous Light; which in time past were not a People, but are now the People of God; which had not obtained Mercy, but now have obtained Mercy. Which words of St. Peter direct us to Exodus Chap. 19 34, 35, 36. Where we find these emphatical Expressions of God, *The Lord called unto Moses out of the Mountain, saying: Thus shalt thou say to the House of Jacob, and tell the Children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self. Now therefore if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People; for all the Earth is mine. And ye shall be a Kingdom of Priests, and an Holy Nation. These are the Words, which thou shalt speak unto the Children of Israel.* But because some that are Weak in Faith might object, that these Words do not belong to them, because they were spoken by God to *Israel* after the Flesh, therefore St. Peter points them further to the 2d. Chapter of *Hosea*, Ver. 23. thereby informing them, that by Faith they are become the true Peculiar People of God, and have Right to lay claim to, and to

comfort themselves with all the glorious Promises of God with full assurance, no less than *Israel* after the Flesh. And now, to what purpose did God in the foresaid place make this most comfortable declaration to the Israelites? Was it not that he might drive all Fear of Man from their Hearts, and to assure them, that none, how powerful soever, should be able to hurt them, as long as they continued faithful to his Covenant, not by Profession only, but in Deed and in Truth, and yielded filial obedience to his Commands? As they had seen with their own Eyes, how that all the Power of the *Egyptians* was confounded before them: And therefore represents to them their high Estate and Nobility, that they are a *Priestly Kingdom, and Holy People*. Which Promise also he made good to them indeed: for though his People were the least of all Nations, yet none were able to resist them, as long as they continued in his Ways. And hath moreover evidenced by many instances, that the whole World cannot hurt a Man that relies upon this his Promise. For he that trusts in God, doth by *this Faith unite himself to that degree with the Power of the living God, and Creator of Heaven and Earth, that*  
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thereby he becomes much stronger than the whole World, whether visible or invisible.

This precious Promise of God concerning the Royal Priesthood of the Saints, was Confirmed and Sealed by the Death, and in the Blood of the Son of God, Rev. I. 5, 6. *Jesus Christ, the faithful Witness, and the first begotten of the Dead, and the Prince of the Kings of the Earth, hath loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father. To him be Glory and Dominion for ever and ever. Amen.* But who is it that giveth him the Glory due unto him, but he that demonstrates himself to be one of these Royal Priests, by casting off all the Fear of Man, and fighting the good fight, *νομίμως*, lawfully, according to the Rules of Combats, that having finished his course, and kept the Faith, he may obtain the Crown of Righteousness from the hand of his God. 2 Tim. 2. 5. Chap. 4. 7, 8. Does not St Paul deny this Royal Crown even to them that strive, and so seem in some sort to conquer the Fear of Man, but not lawfully? It is therefore necessary to break through in Faith, and to give to God the things that are his, and to Caesar the things that are Casars. A Divided Heart is not

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at all acceptable unto God, and tho' he seems often to bear with it in Patience; yet no Body ought to abuse the Divine Forbearance for a Cloak of his Sloth, Negligence, and want of Faith; but rather be the more awakened and excited thereby, to break through all Difficulties, in true Chearfulness of Faith, which God is willing to give to all without respect of Persons. For what other Reason has he given such great and precious Promises to Men, but to testifie, how earnestly he desires, that those, who hear and read them, might thereby be made *Partakers of the Divine Nature*, which has no Fellowship at all with the Fear of Man?

O! how sensible shall we be at that Day, of the horrible Effects of this Sin, when we shall perceive, what a glorious Crown, what an heavenly Kingdom, and unspeakable Glory we have lost by it!

Let every one therefore rouze himself, that in his Holy Baptism hath renounced the Devil and all his Works, and has given up and dedicated himself to the Service of the Lord of Hosts, and seriously consider, with how holy and high a *Majesty*, with how great a *Monarch*, (who indeed is the only *Potestate*),

tate,) he hath entrusted his Soul and Body, to the end he may rid himself of this foolish and unreasonable Fear of Man, and *no more fear them, which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in Hell,* Matth. 10. v. 28. Let him think with himself, that he is not only secure under the Protection of so great a King: for he that dwelleth in the secret place of the most high, and abides under the shadow of the Almighty, saith of the Lord: *He is my refuge, and my fortress: my God, in him will I trust,* Psalm 91. v. 1, 2. But let him also duly consider, that he is not to fight this Combat by his own Strength, but that *the Captain of the Lord's Hosts, will deliver his own Sword to him, arm him with his own Power, and encourage him, as he did Joshua, Joshua 1. v. 5, 6, 7, 8. I will never leave thee, nor forsake thee: (Heb. 13. v. 1.) Be strong and of good Courage, that thou mayst observe to do according to all the Law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayst prosper whithersoever thou goest. For then thou shalt make thy ways prosperous (if thou continuest in the keeping of my Words) and then thou shalt have*  
good

good Success. Have not I commanded thee? Be strong and of good Courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, withersoever thou goest.

These Words were spoken in particular to Joshua, who, as a Type of Christ, was to conquer the Land of Promise, and put the Children of Israel in Possession of it: but in as much as it is the Duty of every one of us to overcome the World by Faith, and to take Possession of the true Canaan, they as truly concern and are address'd to us; and therefore we ought firmly to believe, that these Words are spoken to every one of us, as well as to Joshua himself. And for this Reason, St. Paul also alledgeth them as a general Promise, Heb. 13. 5.

Lastly, let every one of us consider, that the only way for us to secure to our selves the Pre-eminence of this Royal Priesthood, is to fight manfully the Battles of the Lord of Hosts, and come Life, come Death, press thorough to him: So shall we forget those things which are behind, and reach forth unto those things which are before, pressing towards the Mark for the Prize of the high calling of God in Christ Jesus, Phil. 3. v.

13, 14.

XVII.

In a Word: *All holy Writ from the beginning to the end, nay even Heaven and Earth, and all the Creatures of God, would prove happy Means to rid us of the Fear of Man, could we behold and consider them with a believing Heart.* Does not our Saviour upbraid and reproach our foolish Fear of Man, by sending us to the Sparrows for better Information? *Matth. 10. v. 29. Are not two Sparrows sold for a Farthing? and one of them shall not fall on the Ground without your Father.* Nay he directs us to the very Hairs of our Head, saying, *But the very Hairsof your Head are all numbred:* and from thence inferrs, *v. 31. Fear ye not therefore, ye are of more value than many Sparrows.* He takes the *Grass of the Field* to witness against our little Faith, *Matth. 6. v. 30.* and all this to expose our horrible Unbelief to Shame and Confusion, and to represent to us in a clear Light, that a *Man by Faith becomes the most glorious, as by Unbelief the most Base and Miserable of all Creatures.*

## XVIII.

But because the Heart of Man is so deeply sunk into Atheism and denial of God: (For what is the Fear of Man, but a denying of that Majesty, which alone

alone can defend and preserve us, so as that even in Death it self, nothing can hurt us?) therefore it is highly necessary, that a Man, (how bold and couragious soever his Nature may be;) *renew himself in the Spirit of his Mind,* and daily take his Nourishment from the Word of God: Stir up himself in Prayer, and strengthen himself with the Company of other true and faithful Christians, if it may be; since Christ himself has promised to be among, and to impart his Blessing and Power to those that are gathered together in his Name, *Matth. 18. to stir up the Gift of God,* that is, the Child-like chearful Spirit always and without Intermision:) as *St. Paul* exhorts his *Timothy* 2 Epist. Chap. 1. v. 6. ) even as a Fire by constant blowing is kept up to a Flame: to press to stronger Degrees of Faith, by pondering the precious Promises of God, continually to exercise his Love to his Neighbour, to the uttermost of his Power, with all singleness of Heart, whenever God affords him Opportunity; because nothing conduceth more to the Growth and Increase of Faith, than *continual Exercise.* If he perceives himself to be naturally inclin'd to Bashfulness and Fear-

Fearfulness, let him with the greater Earnestness assault this Enemy, and above all things make it his Business to keep a good and unblameable Conscience, that his natural Fearfulness may not grow upon him, when his Sword is broken, and he must suffer others to cast this or the other Misdemeanor in his Teeth; that he have a care in the beginning, not to make himself a Slave of other Men; especially of them that are in high Places, and who can easily frighten him through their Power and Authority; but behave himself always as a faithful Servant of God, in all Humility and Discretion. And if in the beginning he have perhaps fallen short, and been wavering, yet afterwards he may the more encourage himself in God, thenceforward to obey him more than Men: not suffering himself any more to be diverted from this Kingly Resolution and Courage, either by Force or Subtilty; but continually lifting up his Head in Christ, tho' it were under the hardest Combat, and continual great Poverty of Spirit: that he *make the Glory of God his End* in all he does or leaves undone, diligently searching himself, that this *Mark* be not removed by the subtilty of the Serpent, or mingled

led with wrong Intentions. For tho' God be so Faithful, as not to suffer us to be tempted beyond what we are able to bear; yet withal *he hath placed us here in a state of Warfare and Fighting, and to this End hath himself put Weapons into our Hands*, to the end we may not be Negligent and Sloathful, but unweariably Fight it out, and make the best Use of our Spiritual Weapons: and whenever we perceive a Failure, to amend the same presently, not casting away our Confidence, but *continue Faithful until the End*. Blessed is he that thus holds out, and stands his Ground in all Combats and Assaults: (*Josh. 4. v. 10.*) and even then when the Enemy crys, I have prevailed against him: For he shall go from Faith to Faith, from Strength to Strength, and finally overcome and inherit all in and with Christ.

## C H A P. VII.

*Of Christian Discretion, Wisdom and Prudence, to be observed in the Exercise of true Chearfulness and Joy in Believing, and that we must distinguish betwixt Faith and Rashness.*

**W**Hat hath been alledged in the foregoing Chapter from the Word of God, concerning the proper Means to get rid of the Fear of Man, and to attain to a true Christian Boldness of Faith, might be thought sufficient: But forasmuch as Flesh and Blood is commonly inclin'd either to exceed or fall short in matter of Duty; so it may easily happen, that whilst a Man endeavours to avoid the Fear of Man, he may fall into the contrary Vices of *Rashness, Presumption, Inconsiderateness,* and other such like, despising others in his Heart, who perhaps do not half the Mischief by their *Bashfulness and Fearfulness,* as he doth by his indiscrete overforwardness and boldness, which produce nothing but monstrous and

untimely Births: Wherefore it will be necessary for every one *to be upon his Guard*, that he may, by the Grace and Spirit of God, be taught to keep the middle way, be possess'd of true chearfulness of Faith, and not please himself with a mere Phantom, or a vain Conceit of it.

## II.

Wherefore we are before all things to consider, that as there is *no true Faith*, which hath not *true Repentance* for its Ground and Foundation; so neither can there be any true Boldness of Faith, unless a Man have passed *through a true Process of Repentance, and exercise himself Daily in it*. For a chearful and undaunted Faith is no such bold ungovern'd *Rashness*, as is found in a wild Soldier; but it is the Fear of God, which having taken Possession of the Heart, does expel the Fear of Man; and where the Spirit of Man is truly humbled and broken under the mighty Hand of God, there the Power and Spirit of God dwells and exerts it self so gloriously, that there is no room left for the Flesh to boast it self. Let no Man here deceive himself. There is nothing to be done without true Repentance, and where that is past over,

it is to no purpose for a Man to exalt himself. Whatsoever wants a *true Divine Bottom*, cannot last long, let the outward Appearance of it be never so goodly.

## III.

The true Chearfulness of Faith is this, *when our Faith is active and operative by Love.* By Faith a Man is made a Lord over all; but by Love he is a Servant of all; by Faith he is a King, by Love a Spiritual Priest, *ministring, not Lording* in God's Sanctuary. *God himself is Love, and he that dwelleth in Love, dwelleth in God, and God in him,* 1 John 4. v. 16. Now when a Man doth not abide in Love, but is pufft up and swayd by his fleshly Passions, as Hatred, Wrath, Rail- ing and Scorning, he hath no true Chearfulness of Faith; and though he may have had some Degree of it before; yet it is troubled and spoiled by these ungodly Exorbitances. Therefore in this Case, a Man ought to humble himself before God, and by the renewal of his Mind in the Spirit of Love and Divine Peace to press in again into the Chearfulness of Faith. Satan indeed will not be wanting, by occasion of these Failings, to cast him down, and deprive him of his Joy in Believing; but  
here

here it is then, that he must resist him stedfast in Faith, and humble himself the more under the mighty Hand of God, owning himself guilty before him, and proceeding chearfully in *his Work of Faith, and in his Labour of Love, and Patience of Hope.*

## IV.

To keep up and preserve this Chearfulness, we *must continue in Prayer and Child-like Communion with God*: for by this the Mind of a Man becomes Sanctified, and is best guarded from all Wandrings and Excursions, and inspired with true Meekness and Friendliness towards Men, in which good Company this joyfulness of Faith doth most powerfully and effectually exert it self. And where this Advice is observed, so that a Man, by humble Prayer, presseth after Communion with God and Holiness of Heart, not only all *Precipitancy and Hastiness* of Spirit will be prevented; but also *his tempting of God*, against which the Men of little Faith chiefly put in their Caveats.

## V.

Neither doth this Boldness of Faith take away that so often and earnestly enjoyned *Obedience*, which one Believer owes another, (according to *1 Pet. 5. v.*  
5.)

5.) and more especially, which the younger and unexperienced owe to their Elders and more Experienced, Children to their Parents: (by Nature or Grace;) yet with this Caution, that it be no blindfold Obedience, that prefers the Authority of a Man before the clear and evident Command of God; concerning which Obedience, as it is represented in the Gospel, there is lately published in High-Dutch, an *Excellent Treatise* by Balthazar Kopke, Inspector at *Nauen*, in the King of *Prussia's* Dominions. This Caution is highly necessary, because there are but too many, that think they act in Faith, and express an extraordinary Courage and Chearfulness, when indeed they follow their own *Wild fire*, and exalt themselves above others by their self-Conceit and Wilfulness. Which Distemper in them is the more Dangerous, because no Remdy can be applied to it; for such as these, that walk in the Light of the Fire of their own kindling, when they are advised to true Humility, and Christian Discretion and Obedience, they are very apt to suspect, that it proceeds from a Design of *Lording* over their Consciences, and that all the good Ccusels given to them, are no better

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than the Effect of the Fear of Man and Unbelief: they think themselves very happy, that they adhere to no Body, without taking notice, how fast they elcave to themselves. He is truly Wise and Prudent, who seeks more and more to humble and annihilate himself, and is ready to submit himself to all Men. For where *Humility* is practised without Intermission, there the Enemy finds no Room for his dangerous Temptations. *He that stands lowest, falls easiest.*

## VI.

St. Paul's Emphatical Words, *2 Tim.* *x. v. 7.* ought to be well considered by us: *God has not given us the Spirit of Fear, but of Power, and of Love, and of a sound Mind.* Happy therefore is that Man, in whom *not the Spirit of Fear, but of Power,* takes Place, and enables him to do Good, and suffer Evil with Courage and Chearfulness; but this Spirit must be also a *Spirit of Love,* so as that all that a Man Acts or Suffers, flow from the Love of God and Man. It must be also a *Spirit of soundness of Mind,* that is, according to the true sense of the Greek Word, a *Spirit of Wisdom, Prudence, Discretion, Moderation, and Sobriety of Mind,* or rather, *he that works all this in Man, and through him*

him

him in others also, and makes him not only to discharge his Duty with an undaunted Courage in all Things, intending nothing but the Glory of God and the Good of his Neighbour; but moreover to behave himself in all his Doings and Sufferings, according to Divine Prudence and Wisdom. This St. James intended, when he adviseth, Chap. 1. v. 5. *If any of you lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him.* For there is also a false Prudence, with which St. Peter was overtaken, when he took Christ aside, and began to rebuke him, saying: *Be it far from thee, Lord: this shall not be unto thee.* But Christ turned, and said unto Peter: *Get thee behind me, Satan, thou art an Offence unto me; for thou savourest not the things that be of God, but those that be of Men.* How can a Man be better secured and kept free from this seeming, but false Prudence, than by continually keeping a watchful Eye over his own Spirit, humbling himself always before God; and like an helpless Infant, praying to God for Wisdom and Understanding, and taking the Word of God to be his Counsellour? For God's Word cannot lie, which

gives us the assured Promise, that he shall prosper in all he undertakes, that takes heed to act in all Things, according to what is written in the Law, *Luke I. v. 6. Psalm 1. v. 2, 3. Psalm 119. v. 9.*

## VII.

Where this *Foundation* is laid, we need not fear any hurt from a Chearfulness of Faith, and though perhaps, for want of Experience, it may not be always exerted in due Place or Time; yet are we to take heed, as soon as we are sensible of it, that we be not too much cast down, because of this Imperfection; but rather praise God from the bottom of our Heart, who makes us sensible of our Failings for this very End, that we may amend them, and he may bring all Things into due Order. But whenever we observe such like Failures in others, we ought still to be much more cautious of judging them, because God will not Judge according to our, but according to his own Mind: and *God's Thoughts are not as our Thoughts, neither are his Ways, our Ways.* In this Case we often find the Truth of what the *Psalmist* saith: *Out of the mouth of Babes and Sucklings, thou hast perfected Praise,* *Matth. 21. v. 16. Psalm. 8. v. 3.* And, *if these should*

should hold their peace, the Stones would immediately cry out, Luke 19. v. 40. It is much easier to judge others, than to judge our selves; and it happens frequently, that we find fault with the manner of another Man's Acting, tho' we never undertake to do it better; and hardly do any Good our selves, or suffer others to do it; because we see no way to undertake it, without troubling the Devil and his Instruments: And thus we *quench the Spirit of God*, or seek to quench it, by endeavouring to avoid outward Disorders, as is exemplified in the Behaviour of the High-Priests and Scribes, towards the Apostles of the Lord in *Acts*, Chap. 4. v. 16, 17, 18.

But hereby, we do not in the least Reflect upon any one, who from a long Experience in the ways of the Lord, and in the Spirit of Wisdom and Love, doth admonish his Brother, and minds him of the Failings, which may have overtaken him in any of his Actions, performed in the chearfulness of Faith, and sets him right in the Spirit of Meekness, without stifling any good Thing that is in him, but rather *prunes the good Tree from its superfluous and irregular suckers*, and for the rest, like a skilful

Gardener takes care of, and has an Eye over him, that he bring forth his Fruit in his season, and his Leaf may not wither, but prosper in all he does.

## VIII.

Let us then continually join the *Exercise daily Repentance, of true Humility, hearty Love, Christian Discretion, the Denial of our Selves and our own Wills, Obedience, Submission, Prayer, Meekness, and Patience of Christ, hearty Compassion with the failings of our Brethren, and all other Virtues, that flow from the Wisdom, that is from above:* Let us, I say, join and knit all these together with the *cheerful Exercise of Faith and Trust in God,* casting off all Fear of Man. Let us excite one another with comfortable Words to a cheerful Faith; and wheresoever God has wrought a good Will, let us take heed of damping it, or despising what is good, in the least Member of Christ; but let us cherish it through the Word of the Gospel, and by the Rules of Wisdom keep it within its due bounds, that it may grow up to full strength, and bring forth Fruit, to the end that whatsoever has been lost or spoiled by want of Faith, and the Fear of Man, may in the Power of God be recovered and restored through Faith and Love.

CHAP.

## CHAP. VIII.

*Of the Inestimable Good, which ariseth from a chearful Faith, that Conquers all Fear of Man.*

## I.

**I**T doth not seem needful to set forth the manifold and Glorious Advantages, which acruē to those, who by the Spirit of God are set free from the Fear of Man. For if any one will but duly weigh and consider, what has been said in the IVth Chapter of the manifold great Mischiefs that proceed from the Fear of Man, he will easily perceive, by the Rule of contraries, the great profit that ariseth from the chearfulness of Faith. Wherefore I referr the Reader to that Chapter, desiring him seriously to consider what is there offered. But yet if a Man were inclined further to enlarge upon this Subject, by representing from Scripture all the wonderful Advantages of a chearful Faith, it would not be altogether fruitless, but be a further Confirmation of what has been said before.

The 11th Chapter to the Hebrews lays an ample Foundation for these Reflexions: For it does not only represent the manifold glorious effects of Faith, for our Excitement and Edification; But moreover teaches us, how to understand all Holy Scripture, and to know the Power of God, which hath so manifestly exerted it self in true Believers. But here it will be necessary to bid you take heed of *making God changeable*, in saying with the Unbelieving World, *This indeed hath been done formerly; but now it happens no more.* For by this *false Maxim* suggested from the bottomless Pit, the highest Dishonour imaginable is put upon the living God, by making void all his precious Promises; all the Examples he hath set before our Eyes, and all his Divine Calls, Invitations and Allurements to Faith, are made null and insignificant. And whereas we have none to blame but our selves, for not treading in the same Foot-steps of Faith, in which the Saints of Old walked, and consequently for not seeing the Glory of God, as they did, we rather chuse to cast all the blame upon God, and devise a  
*difference*

*difference of Times*, whereas the *difference* is to be look'd for *in the Persons themselves*. For tho' it cannot be said, that every Believer must do the very same Works which were done by *Noah, Abraham, Moses*, and others; yet ought every one to *follow the Faith* of these godly Men, and to shew and exert the same with full Power and Strength, in that State and Condition wherein God has placed him, and in those Circumstances, which are daily offer'd. And in so doing, he may be fully assured, that he also shall see the Glory of God, as well as they of Old experienced the same. And with such an Heart and Mind is the Scripture to be read and searched into, and the Examples of Faith, and the glorious Effects of it to be duly considered: and by this means we receive Strength and Joy to be more nearly united with God, and to enjoy his endless Love, Goodness and Faithfulness in a more ample and abundant manner.

## III.

The *chief Advantage* not only of Cheerfulness in Believing but of Faith it self absolutely considered, as it treats with God, and relies upon the Redemption made by Jesus Christ, is this that it *lays*

hold on the Righteousness of God, and makes Man a Friend of God: And this is confirmed by the Example of Abraham. And ought not we therefore to make it our great Business to obtain the same Spirit of Faith, that dwelt in Abraham, and most seriously to weigh and consider the Fruits and Power of it, with more exactness, than is commonly done, and so learn to know Abraham according to that inward Divine Ground and Bottom that was in him, and according to that infinite Blessing, which attended his Faith? Thus we should soon perceive, that the Faith of Abraham was something far more Considerable, Glorious and Divine, than the bare conceit in the Brain, (which some take to be Faith) without tasting and experiencing the Fruits, which Abraham reaped from it. O! it is indeed a great thing to be a true Son of Abraham in Faith, and to walk in the same Footsteps of Faith, and cheerfully to fight his way through all Temptations: To Hope against Hope, and believe, what we see not.

## IV.

Now because Faith, (being so high and precious a Gift of God, is commonly not Esteemed according to its true worth, it is no wonder, that there  
are

are so very few, that read the Scripture with a seeing Eye, and discover, that the whole Scripture is a Book which throughout teacheth us, that *all the good*, that ever was wrought in the World by Men, *is done by Faith, by which God unites himself so closely with Men, that all things become possible to them*; and that God hath manifested himself gloriously and powerfully in all Believers, tho' in some otherwise than in others, according to the several Works they were engaged in. Wherefore it is highly necessary, with all plainness and earnestness, to represent not only to the World, but to the Children of God also, that Faith is something far more great and glorious, than Reason can conceive or express. For as long as a Man is not sensible of this, nor duly lays it to Heart, so long he will be unable to comprehend in the least, what an *inestimable Treasure*, true Faith brings along with it, notwithstanding that the whole 11th Chapter to the *Hebrews* lays before us a large Catalogue of its Fruits or Effects. But when this Faith cometh to be known according to the true Description given of it, *Heb. 11. 1. viz. that the Substance,  $\epsilon\upsilon\omega\sigma\iota\varsigma$ , the Ground and Bottom of things hoped for,*

*whereupon*

whereupon, as an immoveable sure Foundation, all the inconceivable happiness, we hope for, doth rest: And an *ἔλεγχος*, or convincing Evidence and Testimony of the Spirit, which assures us beyond all doubt, of things not seen: I say, where Faith is thus known in the Light of God's Spirit, and a Man experiences it to be so in his Heart, then he sees at the same time, that the Fruit and Advantage of that Faith, which overcometh all Fear of Man, is of so large a compass, as to contain all the good things we can conceive or hope for from God, even all that can be conceived or expressed. For then he discovers, that it is Faith, that carries a Man through, and delivers him from all Evil of Soul and Body: And on the other hand puts him in possession of Sovereign Bliss, and the fulness of God himself, (or the Divine Fulness) and unites him with God (beyond all rational comprehension) making him a right happy Man in Time and Eternity. When a Man, I say, attains to a true and Experimental Knowledge of this, then he will also more fully comprehend, what a vast Advantage Cheerfulness of Faith hath above Fearfulness and Pusillanimity, and that God both in the *Old and New Testament*, when he

he had any thing, that was Glorious and Extraordinary, to perform, always employed those, whom he had set free from the servile Fear of Man; so that it may be truly said, *Thou dost send forth thy Spirit, and it Created them, and there is none, that can resist thy Voice. For the Mountains shall be removed from their Foundations with the Waters, the Rocks shall melt as Wax at thy Presence: Yet thou art Merciful to them that Fear thee, (and not Man) Judith 16. 17, 18.* And on the other hand, the Scripture as plainly asserts, that a Mixture of the Fear of Man spoils and destroys all good Undertakings. A single Man, that hath set aside the Fear of Flesh and Blood, and ventured in the Name of the living God, hath frequently been a means of saving a whole Nation: And what was more remarkable in the Apostles at their first-entring upon Preaching the Gospel, than their great Boldness and Joy in Believing, at which the High Priests, Scribes, and Elders themselves stood amazed? Acts 4. 13. Where we clearly see, that the Fear of Man was to be expelled, before the Gospel of Christ could be Preached to all the World, and for this reason, the Apostles of the Lamb are set before us as

Examples,

Examples, that we might be informed, by the Victory of their Faith, to cast off the Fear of Man, and confess Christ and his Gospel before all the World, bearing his Cross and Reproach willingly, that in due time we may be partakers of his Glory.

If so be the Reader is convinced by what has been said, that the Fear of Man *is a damnable Fruit of Unbelief, and the Mother of many other abominable Evils*; and hath seriously laid to Heart the *Means*, whereby he may attain to a true Chearfulness of Faith; then nothing remains, but that he experience in himself, that, where the Fear of Man is overcome, there a Door is opened to the obtaining of all Divine Gifts and Graces, and an Entrance vouchsafed into the happy Fellowship of the Blessed Cross, and the surpassing Glory that will follow thereupon. And therefore a certain Author, calls it *the first Seal of the Book* mention'd, *Rev. 5.* of which he says: *The first Evil Spirit, or first Seal to be opened in this Book, is the FEAR of MAN, a most wicked Devil indeed! who hinders and opposes the Fear of God in us. One Fear casts out another: And where Men are feared, there God, his Counsel and*  
*Word*

Word are despised and neglected. Now  
 when a Man is about to follow Christ,  
 and to enter into the Rest of God, by  
 walking in the way of the Cross, and  
 performing his Baptismal Vow through  
 much Tribulation, then the Fear of Man  
 and his Tyranny steps in, and stops him  
 from attaining the Favour and Fear of  
 God, which is the beginning of Divine  
 Wisdom: For he fears, should he comply  
 with the Will of Christ, it might cost  
 him Life, and all he hath: So that here is  
 a Bolt in his way, and a Seal on the Book,  
 which prevents him, who is but a Servant  
 from arriving to Son-ship and Liberty,  
 which is promised to all the Children and  
 Freemen in the House of God. Every one  
 therefore, by casting off the Fear of Man,  
 must hazard himself, casting behind him,  
 hating, forsaking, and denying his own  
 dear Soul and Life, and much more Wife,  
 Children, Parents, House, and Lands, if  
 he desire to learn the Art of God, which  
 will teach him not to understand, interpret,  
 and explain the Scriptures according to  
 the Fear of Man, as the World, and Blind  
 Letter-learned, which are not instructed  
 to the Kingdom of God, do, to avoid the  
 Cross, but freely according to the Sense  
 and Mind of God in the Holy Ghost. We  
 must indeed follow Christ, bear the Cross,  
 hate

hate our Life, and forsake all, if we would be Christ's Disciples, as indeed we meet with nothing so frequently inculcated by the Evangelists, who understood the necessity of it, and that without it we cannot be admitted into the School of Christ, nor be his Disciples. Therefore must this Seal be first opened, and this Devil of the Fear of Man cast out, before the Fear of God can Enter, and this Seal of the Book be opened. But a Man must suffer manifold Trials and great Opposition, until the Fear of Man be wholly cast out, and the pure Fear of God enter in. As far as the Fear of God enters, so far the Devil leaves him, and the Seal of the Fear of Man is opened, and the Wisdom of God begins to take place in him, Eccles. Chap. 1.

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## A PRAYER.

**O** Lord, whose Wisdom is everlasting, and Power infinite, and whose Eyes are open over the Ways of the Children of Men, to give to every one according to his Ways, and the Fruit of his Doings. It is manifest to thee, that the Fear  
 \* of

of Man (by which thy Glory and Majesty is denied, and thy infinite Power, which thou hast shewn from the Beginning, is despised, and made to truckle under by the Nothingness of mortal Men, who are but Dust and Ashes) bears the sway every where, and is the Mother of innumerable Crimes and abominable Sins; though generally esteemed by Men as a piece of Prudence, and ranked in the Number of Virtues. O Lord, how deeply are we sunk and plunged into Atheism, and a denial of thy Eternal Godhead, from our Youth up, through that general Corruption, that overspreads the Face of the whole Earth. In thee we live, and move, and have our Being, and yet how backward are we to seek Thee, if haply we might feel after Thee, and find Thee, tho' thou art not far from us, and nothing can subsist without Thee. Alas! how intirely are we turned towards these outward Things, tho' the Nature of true Faith be to  
look,

look, not at the Things, that are seen, but at the Things, that are not seen? This Word, F A I T H, we have much in our Mouths, but not as an Olive-leaf of Peace. For the Power of Faith is no where to be found. What is all our Doing, when compared with the Examples of the Ancients? These were Men indeed, and performed manly Deeds; but with us it is mere Childs-play. We boast of Faith, and are put into a Fright by the least rushing of a Leaf, when indeed our Hearts ought not to be afraid, though many Hundred thousands were incamp'd against us round about to devour us. Art not thou, O Lord, our Light and Salvation, whom then have we cause to fear? Art not thou the strength of our Life, why then are we terrified? Do we believe, that thou art with us, why then do we fear any, that are against us? Who is it that can hurt us, when we have our Almighty Father, the Creatour of Heaven and Earth,  
for

for our Friend? But thou seest, O Lord, that Hypocrisy has filled the Earth, and that Men dissemble and lie to their Neighbour for temporal Interest; and yet for all that, we imagine our selves to be in a good State, and think the Church in a Flourishing Condition. But thou, O Lord, wilt inspect our Case, and create a help for us. Thou wilt send forth again the Spirit of Faith, as of old, that thy Servants may be known by their not being the Servants of Men, and thy Messengers, by being raised above the Fear of Tyrants. O Lord, let the Simplicity and Chearfulness of thy Servants, despised of the World, shine forth and flourish again, whom thou didst make use of as thy Mouth, and didst confirm their Testimony by their Sufferings and thy wonderful Assistance: honouring them, that did honour thee, without any Respect of Persons, Thou didst make them a fenced Wall of Brass, which every one did fight against, but  
could

could not prevail over them; for thou didst deliver them out of the Hands of the Wicked, and didst redeem them out of the Hands of the terrible Ones. O Lord, let thy Face shine upon us again, that we may behold thy Glory: So shall we be healed, and thou alone magnified, and thy Name only Sanctified in our Hearts, and through thy Power we shall overcome all. Open the Eyes of those, whose Feet thou hast turned into the Path of Peace, and discover to them the great Perilousness of our Times, that they may know, how highly necessary it is for them in their Soul, and from the bottom of their Hearts, to be separated from all Creatures, and to be firmly united to thee by Faith; to the end they may continue faithful under all the manifold Temptations, which Daily befall them, or may assault them for the future: and that they may not suffer themselves to be drawn away with others into a perverse Mind.

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Confound, O Lord, all false Prudence, which is afraid of the Cross of Jesus Christ, and leads the inconsiderate into the ways of *Balaam*. O Lord, awaken them that are fast asleep in Security, and persuade themselves, that they serve thee well and faithfully, whilst in all things they endeavour to imitate and please Men. Rouze them, O Lord, that the Dead may no longer bury the Dead. Send thy Holy Spirit, even the Spirit of Power, of Love, and of a sound Mind, into the Hearts of the Pastors of thy Church, that every one may clearly see and perceive, not in a few but many Thousands, what a Difference there is betwixt Hirelings, who are always afraid of Men, for fear of losing their Reward, and the true Servants of God, and Ministers of the most High, who do not seek their own, nor desire to please Men, but count not their Lives dear; and always bear about in the Body, the dying of the Lord Jesus, that the  
Life

Life also of Jesus might be made manifest in their mortal Bodies. Prepare the Youth for thy Service, and vouchsafe thy Blessing unto them, that they may be like Arrows in the Hand of the Mighty. Fill many Thousands with the joyful Spirit of thy Prophets and Apostles, and make them as so many polished Arrows in thy Hand, that may fly strait to the Mark, that all the Earth may be filled with thy Glory. Vouchsafe also of thine infinite Grace, thy Blessing to this Testimony, that many may learn thereby, to know themselves, and resolutely begin to turn inwards, and courageously enter upon a constant Warfare against the Fear of Man, and through thy mighty Power fully overcome and conquer it. O Lord God of Hosts, hear us, and comfort us again with thy Help. To thy Name give the Glory, that thou mayst be known by all Men, according as thou hast revealed thy self in thy most holy Word. *Amen.*

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To

To fill up the vacancy of the remaining Pages, it is thought convenient to mention here some of those Books, that have prov'd serviceable in promoting a more inward and practical Reformation in some Parts of *Germany*: Some of which are Printed at the Charge of the Hospital at *Glauchba* near *Hall*.

*Arnd's (John) IV.* Books of true Christianity. Octavo, in High Dutch and Latin.

*Arnold's (Geltfried)* Primitive Christianity. Folio, in High Dutch.

— Collection of Lives of such Persons as have been Eminent for Piety, although of differing Perswasions. Quarto, in High Dutch.

— Character of a Minister of the Gospel, taken out of the Writings of the Fathers, and drawn up according to the Sense of the Primitive Church. Octavo, in High Dutch.

— *Manuductio ad Lectionem Scripturæ Sacræ.* Twelves, Latine impressa Halæ & Lond.

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