

**A CHOICE DROP OF HONEY FROM
THE ROCK 'CHRIST'**

OR,

A SHORT WORD OF ADVICE TO ALL CHRISTIANS,
OF WHAT PERSUASION SOEVER, IN ORDER
TO A THOROUGH REFORMATION.

BY THOMAS WILCOX
Late Preacher of the Gospel.

The Fifth Edition.

Deut. 32.31.

*For their Rock is not as our Rock,
even our Enemies themselves being Judges.*

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AT THE GOLDEN-BOAR'S-HEAD AGAINST THE CROSS-KEYS INN
IN GRACE-CHURCH-STREET, AND AT THE CORNER OF GRACE-CHURCH-STREET,
NEXT CORNHILL.

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TO THE READER

CHRISTIAN READER, I find in this latter day the love of the Lord shining in some measure, with its pleasant beams in my heart, warming my affections and inflaming my soul, not only to give a spiritual echo in soul-duty to so great a lover as my Saviour is, whose transcendent love passes knowledge,

Eph. 3:19 “And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

But also to love and wish well to all Sion's heaven-born children. I find in this day many poor souls tossed to and fro, ready to be carried away with every wind of doctrine, by the sleights of men, and cunning craftiness, whereby they lie in wait to deceive,

Eph. 4:14 “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”

And, that there are so many foundations to build upon that are false, upon which much labor is spent in vain; that men are not speaking the truth in love; neither are they growing up into him in all things, who is the Head, even Christ,

Eph. 4:15 “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

There cannot be a growing in Christ, without an union in him. And without an union in him, all that we do is cursed.

Thou wilt find, Gentle Reader, in this ensuing little treatise, if the Lord is pleased to bless the reading of it unto you, as a still voice behind you, saying, *This is the way, walk in it, that thou turn not to the right hand, nor to the left.* The way into that pleasant path of soul-justification before God, is in and through the righteousness of Jesus Christ, for all our self-righteousness is as filthy rags; for surely shall one say, In the LORD shall all the seed of Israel be justified, and shall glory.

Isa. 45:24, 25 “Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be

justified, and shall glory.”

It is only the dying of that Just One for us unjust ones, that must bring us to God. He that knew no sin, was made sin for us, that we, who were nothing but sin, might be made the righteousness of God in him.

2 Cor. 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

Christian Reader, let all that is of old *Adam* in you fall down at the foot of Christ. He only must have the preeminence. All the vessels of this spiritual new-covenant temple, from the cups to the flaggons, must be all hung upon Christ. He is to bear the glory. He only is worthy, for he is to build the temple of the Lord, and is to bear the glory. He, by his Father's appointment is the foundation-stone, corner-stone, and is the top-stone. He is the Father's fullness of grace and glory. Whatever your wants be, you may come to him; there is balsam enough in him fit for cure.

Reader, the good Lord help you to experience this ensuing word of advice, that it may be made by God unto you like Honey, sweet to the soul, and health to your bones, and my soul shall rejoice with you. Your Brother in the faith and fellowship of the gospel.

T. W.

A CHOICE DROP OF HONEY FROM THE ROCK 'CHRIST'

A Short Word of Advice to all Christians, &c.

A Word of Advice to my own Heart and yours; you profess baptism, Church-fellowship; you do well, they are glorious ordinances; But if you have not the blood of Christ at the root of your profession, it will wither and prove but painted pageantry to go to Hell in.

If you retain guilt, self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with greatest strictness every day, what bottom your profession and hope of glory is built upon, whether it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down and great shall be the fall thereof, *Matt. 7:27*.

Glorious Professor, you shalt be winnowed: Every vein of your profession will be tried to purpose: Terrible, to have it all come tumbling down, and to find nothing but it to bottom upon.

Soaring Professor, see to your waxen wings betimes, which will melt with the heat of temptations. What a misery to trade much and break at length, and have no stock, no foundation laid for eternity, in your Soul!

Gifted Professor, look there be not a worm at the root that will spoil all your fine gourd, and make it die about you in a day of scorching. Look over your soul daily, and ask, Where is the blood of Christ to be seen upon my Soul? What righteousness is it that I stand upon to be saved by? Have I got off all my self-righteousness? Many eminent professors, have come at length to cry out, in the sights of the ruin of all their duties, "Undone, Undone to all Eternity!"

The greatest sins may be hid under the greatest duties, and the greatest terrors: See the wound that sin hath made in your soul, be perfectly cured by the *blood of Christ*, not skinned over with duties, humblings, enlargements, &c. Apply what you will besides the *blood of Christ* it will poison the sore. You will find that sin was never mortified truly; that you have not seen Christ bearing for you upon the *cross*: Nothing can kill it but the beholding of Christ's righteousness.

Nature can afford no balsam fir for soul-cure. Healing from duty, and not from Christ is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) large enough (without patches) to cover the soul's nakedness. Nothing can fit the soul for that use but Christ's perfect righteousness. Whatsoever is of nature's spinning must be all unraveled before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder every rag away, and leave the soul naked and open to the wrath of God. All that nature can do will never make up the least dram of grace that can mortify sin, or look Christ in the face one day.

You are a professor, are baptized, you go on hearing, and praying, and receiving, yet miserable may you be. Look about you, didst you ever yet see Christ to this day in distinction from all other excellencies and righteousness in the world, and all of them falling before his Majesty and Grace, *Isa. 2:17*.

If you have seen Christ truly, you have seen pure grace, pure righteousness in him, every way infinite, far exceeding all sin and misery. If you have seen Christ you can trample upon all the righteousness of men and angels, so as to bring you into acceptation with God. If you have seen Christ, you would not do a duty without him for ten thousand worlds, *1 Cor. 2:2*. If ever you did see Christ, you did see him a rock higher than self righteousness, Satan, sin, *Psal. 61:2*. and that Rock does follow you, *1 Cor. 10:4*. And there will be continual drops of Honey and Grace out of that Rock to satisfy you, *Psal. 81:16*. Examine if ever you beheld Christ as the only begotten of the Father, full of grace and truth, *John. 1:14, 16, 17*. Be sure you are come to Christ, that you stand upon the Rock of ages, have answered his call to your soul, have closed with him for Justification.

Men talk bravely of believing, (while whole and sound) few know it. Christ is the mystery of the scripture; Grace the mystery of Christ. *Believing* is the most wonderful thing in the world. Put *anything* of your own to it, and you spoil it; Christ will not so much as look at it for *believing*. When you believe, and come to Christ, you must leave behind you, your own righteousness, and bring nothing but your sin, O that is hard, leave behind all your holiness, sanctification, duties, humblings, &c. and bring nothing but your wants and miseries, else Christ is not fit for you, nor you for Christ. Christ will be a pure Redeemer and Mediator, and you must be a pure sinner, or Christ and

you will never agree: it's the hardest thing in the world to take Christ *alone* for righteousness; that is to acknowledge him Christ, join any thing to him of your own and you un-Christ him.

Whatever comes in when you go to God for acceptance, (besides Christ) call it Anti-Christ, bid it be gone; make only Christ's righteousness triumphant; all besides that is *Babylon*, which must fall, if Christ stand, and you shall rejoice in the day of the fall thereof, *Isa.* 1:10, 11, 12. Christ alone did tread the winepress, and there was none with him, *Isa.* 63:3. If you join to any thing but Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. You think it easy to believe; was ever your faith tried with an hour of temptations, and a thorough sight of sin? Was it ever put to grapple with Satan, and the wrath of God lying upon the conscience: when you were in the mouth of hell and the grave, then did God shew you Christ a ransom, a righteousness, &c.? Then could you say, "O I see grace enough in Christ"; you may say that which is the biggest word in the world, you believe. Untried faith is uncertain faith.

To *believing* there must be a clear conviction of sin, and of the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, that you are a *sinner*; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt as really to believe there is any grace, any willingness in Christ to save. When Satan charges sin upon the conscience, then for the soul to charge it upon Christ, that is Gospel-like, that is to make him Christ, he serves for that use. To accept Christ's righteousness *alone*, his blood *alone* for salvation. That is the sum of the Gospel, when the soul in all duties and distresses can say, "Nothing but Christ," Christ alone for righteousness, justification, sanctification, redemption, 1 *Cor.* 1:30.; not humblings, not duties, not graces, &c. That Soul hath got above the reach of the billows.

For all temptations, Satan's advantages, our complaints are laid in *self-righteousness*, and *self-excellency*, God pursues these, by setting Satan upon you, as *Laban* did *Jacob* for his images which *Rachel* hid, *Gen.* 31. *These* must be torn from you, be as willing as you will. *These* hinder Christ from coming in, and till Christ come in, guilt will not go out, and where guilt is, there is hardness of heart, and therefore much guilt argues little, if any thing of Christ's blood, that will tend to hardening. Make Christ your Peace, *Eph.*

2:14. not your duties, your tears, &c. Christ your righteousness, not your graces, &c. You may destroy Christ by duties, as well as by sins. Look at Christ, and do as much as you will. Stand with all your weight upon Christ's righteousness; take heed of having one foot on your own righteousness, another on Christ's. Till Christ come and sit on high upon a throne of grace, in the conscience, there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear, which is an un-gospel like state.

He that fears to see sin's utmost vileness, the utmost hell of his own heart, he suspects the merits of Christ. Be you never such a great sinner, 1 *John*, 2:1.; try Christ to make him your advocate, and you shall find him Jesus Christ the Righteous: In all doubtings, fears, storms of conscience, look at Christ continually. Do not argue it with Satan, (he desires no better) bid him go to Christ, and he will answer him, it is his office as he is our Advocate, 1 *John*. 2:1 his office to answer law, as our surety, *Heb.* 7:22. his office to answer justice, as our Mediator, *Gal.* 3:20.; 1 *Tim.* 2:5. and he sworn is to that office, *Heb.* 7:20, 21. Put Christ upon it; if you will do any thing yourself, as to satisfaction for sin, you renounce Christ the righteous, who was made sin for you, 2 *Cor* 2:21.

Satan may allege, and corrupt scripture, but he cannot answer scripture. Its Christ's Word of mighty authority, Christ foiled Satan with it, *Matt.* 4. In all the scripture there is not an ill word against a poor sinner stripped of self-righteousness; nay, it plentifully points out this man to be the subject of the grace of the Gospel, and none else. Believe but Christ's willingness, and that will make you willing. If you find you cannot believe, remember its Christ's work to make you believe; put him upon it, he works to will and do of his good pleasure, *Phil.* 2:13. Mourn for your unbelief, which is a setting up guilt in the conscience above Christ, an undervaluing the merits of Christ, accounting his blood an unholy, a common, and unsatisfying thing.

Does your sin make you look more at Christ, and less at yourself?

You complain much of yourself; does your sin make you look more at Christ, less at self? That's right, else complaining is but hypocrisy. To be looking at duties, graces, enlargements, when you should be looking at Christ; that's pitiful: Looking at them will but make you proud, looking at Christ's grace will make you humble. "By grace you are saved" *Eph.* 2:5. In all your

temptations be not discouraged, *Jam.* 1:2. those surges may not be to break you, but to heave you off yourself on to the Rock Christ.

You may be brought low, even to the brink of hell, ready to tumble in; you cannot be brought lower than to the belly of Hell, many Saints have been there, even dowsed in hell, yet there may you cry, there may you look towards the holy temple, *Jonah*, 2:4. Into that temple none might enter but purified ones, and with an offering too, *Acts*, 21:26. But now Christ is our Temple, Sacrifice, Altar, High-priest, to whom none must come but sinners, and that without any offering, but his own blood once offered, *Heb.* 7:27.

Remember all the patterns of grace that are in heaven. You think, "O what a monument of grace would you be: there are many thousands as rich monuments as you be." The greatest sinner did never oppose the grace of Christ, do not despair: Hope still, when the clouds at blackest, even then look towards Christ, the standing Pillar of the Father's love and grace, set up in heaven, for all sinners to gaze upon continually. Whatsoever Satan or conscience says, do not conclude against yourself. Christ shall have the last word, he is the Judge of the quick and the dead, and must pronounce the final sentence, his blood speaks reconciliation, *Col.* 1:20. cleansing, 1 *John* 1:7. purchase, *Acts* 20:28. redemption, 1 *Pet.* 1:19. purging, *Heb.* 9:13, 14. remission, *Heb.* 9:22. liberty, *Heb.* 10:10. justification, *Rom.* 5:9. nearness to God, *Eph.* 2:13. Not a drop of this blood shall be lost. Stand and hearken what God will say; for he will speak peace to his people, that they return no more to folly, *Psal.* 85:8. He speaks grace, mercy and peace, 2 *Tim.* 1:2. That's the language of the father and of Christ. Wait for Christ's appearing, as the morning star, *Rev.* 22:19. He shall come as certainly as the morning, as refreshingly as the rain, *Hos.* 6:3.

The sun may as well be hindered from rising as Christ the sun of righteousness, *Mal.* 4:2. Look not a moment off Christ. Look not upon sin; but look upon Christ first: When you mourn for sin, if you do not see Christ, away with it, *Zach.* 12:10. In every duty, look at Christ before duty, to pardon. In duty, to assist. After duty, to accept; without this it is but carnal, careless duty. Do not legalize the gospel, as if part did remain to you to do and suffer, and Christ were but a half a Mediator; and you must bear part of your own sin; make part satisfaction. Let sin break your heart, but not hope in the Gospel.

Look more at justification than sanctification. In the highest commands consider Christ, not as an exactor to require, but a debtor, an undertaker, to work. If you have looked at workings, duties, qualifications, and such like, more than at the merits of Christ, it will cost you dearly; no wonder you go complaining. Graces may be evidences, the merits of Christ, (only without them) must be the foundation of your hope to bottom on. Christ only can be the hope of glory, *Col. 1:27*.

**When we come to God, we must bring
nothing but Christ with us.**

Any ingredients of our own qualifications, will poison and corrupt faith; he that builds upon duties, graces, and the like, knows not the merits of Christ. This makes believing so hard, so far above nature; if you believe you must renounce (as dung and dross, *Phil. 3:7, 8*.) your privileges, your obedience, your baptism, your sanctification, your duties, your graces, your tears, meltings, your humblings, and nothing but Christ must be held up: Every day your workings, your self sufficiency, must be destroyed. You must take all out of God's hand, Christ he is the gift of God, *John 4:10* Faith the gift of God, *Eph. 3:8* Pardon is a free gift, *Rom. 5:16*. Ah! how nature storms, frets, rages at this, that all is of gift and it can purchase nothing with its actings and tears, and tears and duties, that all its workings are excluded, and of no value in Heaven.

If nature had been to contrive the way of Salvation, it would rather have put it into the hands of saints or angels to sell it, than of Christ (who gives freely) whom therefore it suspects; it would have set up a way to purchase by doing; therefore it abominates the merits of Christ as the most destructive thing to it, would do anything to be saved, rather than go to Christ, or close with Christ. Christ will have nothing, the soul will force somewhat of his own upon Christ. Here is the great controversy. Consider, did you ever see the merits of Christ, and the infinite satisfaction made by his death? Did you see this in a time when the burden of sin, and the wrath of God lay heavy upon your conscience? That is grace. The greatness of Christ's merits is not known, but to a poor soul at the greatest loss. Slight convictions, will but have slight low prizing of Christ's blood and merits.

Despairing sinner! You are looking on your right hand, and your left, saying, "Who will shew us any good?" You are tumbling over all your duties and

professions, to patch up a righteousness to save you. Miserable comforters are all those to you. Look at Christ now. Look to him, and be saved, all the ends of the earth, *Isa.* 45:22. There is none else. He is a Saviour, and there is none besides him, *ver.* 21. look any where else, and you are undone; God will look at nothing but Christ, and you must look at nothing else. Christ is lifted up on high (as the brasen serpent in the wilderness) that the ends of the earth, sinners at the greatest distance, may see him and look towards him. The least sight of him will be saving, the least touch healing to you, and God intends you should look on him for he hath set him upon a high throne of Glory, in the open view of all poor sinners. You have infinite reason to look on him, no reason at all to look off him. "For he is meek and lowly of heart," *Matt.* 11:29. He will do that himself which he requires of his creature, bear with infirmities, *Rom.* 15:1. not pleasing himself, not standing upon points of law, *ver.* 2. He will restore with the spirit of meekness, *Gal.* 6:1. And bare your burdens, *ver.* 2. He will forgive, not only until seven times, but seventy times seven, *Matt.* 18:21, 22. It put the faith of the apostles to it, to believe this, *Luke* 17:4, 5. Because we are hard to forgive, we think Christ is hard.

We see sin great, we think Christ does so too, and measure infinite love with our line, infinite merits, with our sins, which is the greatest pride and blasphemy *Psa.* 103:11, 12.; *Isa* 40:15. Hear what he says, "I have found a ransom," *Job* 33:24. "In him I am well pleased," *Matt.* 3:17. God will have nothing else; nothing else will do you good or satisfy conscience, but Christ who satisfied the Father, God does all upon the account of Christ your deserts are hell, wrath, rejections. Christ's deserts, are life pardon, and acceptance. He will only show you the one, but he will give you the other. It's Christ's own glory and happiness to pardon.

Consider, while Christ was upon the earth, he was more among publicans and sinners than *Scribes* and *Pharisees*, his professed adversaries; for they were righteous ones. It is not so as you imagine, that his state in glory, makes him neglectful, scornful to poor sinners. No. He has the same heart now in heaven, he is God, and changes not, He is the "Lamb of God that taketh away the sins of the world," *John* 1:29. He hath gone through all your temptations, dejections, sorrows, desertions, rejections, *Matt.* 4:3 to 12.; *Mark* 15:14.; *Luke* 22:44.; *Matt.* 26:38. And has drunk the bitterest of the cup, and left you the sweet; the condemnation is out, Christ drunk up all the Father's wrath at one draught, and nothing but salvation is left for you.

You say, you cannot believe, you cannot repent, fitter to repent. Fitter for Christ if you have nothing but sin and misery, go to Christ with all your impenitence, and unbelief, to get faith and repentance from him; that is glorious. Tell Christ, "Lord, I have brought no righteousness, no grace to be accepted in, justified by; I am come for yours, and must have it." We would be bringing to Christ, and that must not be. Not a penny of nature's highest improvement will pass in heaven. Grace will not stand with works, *Titus 3:5.*; *Rom. 11:6.* That is a terrible point to nature; which cannot think of being stripped of all, not having a rag of duty, or righteousness left to look at.

Self-righteousness, self-sufficiency, are the darlings of nature, which she preserves as her life: That makes Christ such an ugly thing to nature, nature cannot desire him; he is just directly opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it contrary to Christ. It would be to the just, the innocent, the holy, the righteous, &c. Christ hath made the gospel for you, that is, to needy sinners, the ungodly, the unrighteous, the unjust, the accursed. Nature cannot endure to think the gospel is only for sinners, it will rather choose to despair, than to go to Christ upon such terrible terms. When nature is but put to it by guilt or wrath, it will go to its old haunts of self-righteousness, self-goodness, &c. And infinite power must cast down those strong holds. None but the self justified stands excluded out of the gospel; Christ will look at the most abominable sinner, before him, because to such an one Christ cannot be made justification: He is no sinner.

To say in complement, "I am a sinner;" is easy; but to pray with the publican indeed, "Lord be merciful to me a sinner," is the hardest prayer in the world. It is easy to say, "I believe in Christ;" but to see Christ full of grace and truth, *of whose fullness you may receive grace for grace.* That is saving. Its easy to profess Christ with the mouth; but to confess him with the heart, (as *Peter, to be the Christ, the Son of the living God, the alone Mediator*) that's above flesh and blood. Many call Christ *Saviour*, few know him so. To see grace and salvation in Christ, is the greatest sight in the world; none can do that, but at the same time they shall see that grace to be theirs. Sights will cause applications. I may be ashamed to think, that in the midst of so much profession, yet I have known little of the blood of Christ, which is the main thing of the Gospel. A Christ-less, formal profession will be the blackest sight next to hell that can be. You may have many good things, and yet one thing

be wanting, that may make you go away sorrowful from Christ. You have never sold all you have, never parted with all your own righteousness, &c. You may be high in duty, yet a perfect enemy and adversary to Christ in every prayer, in every ordinance. Labor after sanctification to your utmost, but make not a Christ of it to save you; if so, it must come down one way or other. Christ's infinite satisfaction not your sanctification, must be your justification before God. When the Lord shall appear terrible out of his holy places, fire shall consume all that as hay and stubble.

This will be sound Religion only, “to bottom all upon the everlasting mountains of Gods love and grace in Christ, to live continually in the sight of Christ's infinite righteousness, and merits (they are sanctifying, without them the heart is carnal) and in those sights to see the full vileness, yet littleness of sin, and to see all pardoned; in those sights, to pray, hear, be baptized, &c. Seeing your polluted self, and all your weak performances continually; in those sights to trample upon all your self-glories, righteousness, privileges, as abominable, and be sound continually in the righteousness of Christ only, rejoicing in the ruins of all your own righteousness the spoiling of all your own excellencies, that Christ alone, as Mediator, may be exalted in his throne, mourning over all your duties how (glorious soever) that you have not performed in the sight and sense of Christ's love.” Without the blood of Christ on the consciences all are dead services, *Heb. 9:14*.

That opinion of Free will so cried up, will be easily confuted as it is by the Scripture in your heart who hath had any spiritual dealings with Christ, as to the application of his merits, and subjection to his righteousness. Christ is every way too magnificent a Person for poor nature to close withal, or apprehend. Christ is so infinite holy, nature durst never look at him; so infinitely good, nature can never believe him to be such, when it lies under full sights of Sin. Christ is too high and glorious for nature so much as to touch. There must be a divine love first put into the soul to make it lay hold on him, he lays so infinitely beyond the sight or reach of nature.

That Christ, that natural free-will can apprehend, is but a natural Christ of man's own making, not the fathers Christ, not Jesus the Son of the living God, to whom none can come without the Father's drawing, *John 6:44, 46*.

**Finally, search the Scriptures daily, as mines of Gold,
wherein the heart of Christ is laid.**

Watch against constitutional sins, see them in their vileness, and they will never break out into act. Keep always an humble, empty, broken frame of heart; sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ immediately. God charges sin and guilt upon you to make you look to Christ the brasen Serpent.

Judge not Christ's love by evidences, but by promises. Bless God for shaking off false foundations, for any way whereby he keeps the soul awakened, and looking after Christ: better sickness, temptations, than security and slightness.

A slighting spirit will turn a profane spirit, and will sin and pray too. Slightness is the bane of profession, if it be not rooted out of the heart, by constant and serious dealings with and beholding of Christ in duties, *it will grow more strong and more deadly, by being under Church ordinances.* Measure not thy graces by others attainments, but by Scripture-trials. Be serious, exact in duty, having the weight of it upon the heart; but be as much afraid of taking comfort from duties, as from sins. Comfort from any hand but Christ is deadly. Be much in prayer, or you will never keep up much communion with God. As you are in closet-prayer, so you will be in all other ordinances.

Reckon not duties by high expression, but by low frames, and the beholding of Christ. Tremble at duties and gifts. It was the saying of a saint, "He was more afraid of his duties, than his sins;" the one often made him proud, the other always made him humble. Treasure up manifestations, they make the heart low for Christ, too high for sin. Slight not the lowest, meanest evidences of grace. God may put you to make use of the lowest, as you think; even that 1 *John* 3:14. may be worth a thousand worlds to you.

Be true to truth, but not turbulent and scornful. Restore such as are fallen. Help them up again with all the bowels of Christ. Set the broken dis-jointed bones with the grace of the Gospel. High professors, despise not weak Saints. You may come to wish to be in the condition of the meanest of them. Be faithful to others infirmities, but sensible of your own. Visit sick beds, and deserted souls much; they are excellent schools of experiences.

Abide in your calling, be dutiful to all relations, as to the Lord, Be content

with little of the world: little will serve. Think little of the earth, not much, because unworthy of the least. Think much of Heaven, not little, because Christ is so rich and free. Think every one better than yourself, and carry ever self-loathing about you, as one fit to be trampled upon by all the saints. See the vanity of the world, and the consumption that is upon all things, and love nothing but Christ. Mourn to see so little of Christ in the world, so few needing him, trifles pleasing them better. To a secure soul, Christ is but a fable, the scriptures but a story. Mourn to think, how many under *baptism, church-order*, that are not under grace looking much after *duty, obedience*, little after Christ, little versed in *grace*. Prepare for the Cross, welcome it, bear it triumphantly like Christ's cross, whether scoffs, mockings, jeers, contempts, imprisonments, &c: But see it be Christ's cross, not your own.

Sin will hinder from glorying in the cross of Christ. Omitting little truths against light may breed hell in the conscience, as well as omitting the greatest sin against light. If you have been taken out of the belly of hell, into Christ's bosom, and made to sit among princes in the household of God: O how should you live as a pattern of mercy! Redeemed, restored soul, what infinite sums, do you owe Christ? With what singular frames must you walk in, and do every duty? Sabbaths, what praising days, singing of hallelujahs should they be to you? Church-fellowship, what a heaven, a being with Christ, and angels, and saints? Baptism, what a drowning the soul in eternal love, as a burial with Christ, dying to all things besides him: Every time you think on Christ be astonished, and wonder; and when you see sin, look at Christ's Grace, that did pardon it; and when you are proud, look at Christ's grace, that shall humble and strike you down in the dust.

Remember Christ's time of love when you were naked, *Ezek. 16:8, 9.* and then he chose you. Can you ever have a proud thought; remember whose arms supported you from sinking, and delivered you from the lowest hell, (*Psal. 86:13.*) and shout in the ears of angels and men, *Psal. 148.* and sing forever "praise, praise, grace grace." Daily repent, and believe and pray; and walk in the sight of grace as one that hath the anointing of grace upon you. Remember your sins, Christ's pardoning; your deserts, his merits; your weakness, Christ's strength, your pride, Christ's humility; your many infirmities Christ's restoring: your guilt, Christ's new applications of his blood; your failings, Christ's raising up; your slightness, Christ's sufferings, your want, Christ's fullness; your temptations, Christ's tenderness; your

vileness, Christ's righteousness.

Blessed Soul! whom God shall find not having on his own righteousness, *Phil.* 3:6. but having his robes washed and made white in the blood of the Lamb, *Rev.* 7:14. Woeful, miserable professor! that hath not the gospel within, rest not in Church-trials, you may pass that, and be a cast away in Christ's day of trial. You may come to baptism, and never come to Jesus, and the blood of sprinkling, *Heb.* 12:24. Whatever workings or attainments come not up to clear distinct apprehensions of Christ's blood, merits, righteousness, (the main object of the Gospel) falls short of the Gospel, and leaves the soul in a condition of doubtings and questionings, and doubtings (if not looked unto betimes) will turn to slightness of spirit, one of the most dangerous frames.

Trifle not with ordinances. Be much in meditation and prayer. Wait diligently on all hearing opportunities. We have need of doctrine, reproof, exhortation, consolation, as the tender herbs and the grass has of the rain, the dew, the small rain, and the showers, *Deut.* 32:3. Do all you do as soul work, as unto Christ, *Zach.* 7:5, 6. As immediately dealing with Christ Jesus, as if he were looking on you, and you on him, and fetch all your strength from him.

Observe what holy motions you find in your soul to duties. Prize the least motion that is from a sight of Christ the least good thought you have of Christ, the least good word you speak of them, sincerely from the heart. Rich mercy! O bless God for it! Observe of every day you have the Day-spring from on high (with his morning dews of mourning for sin) constantly visiting you, *Luke* 1:78. the bright Morning-Star (with fresh influences of grace and peace) constantly arising, *Rev.* 22:16. And Christ sweetly greeting the soul in all duties. What duty makes not more spiritual, will make more carnal, what does not quicken and humble, will deaden and harden.

Judas may have the Sop, the outward privilege of baptism, supper, Church-fellowship, &c. But *John* leaned on Christ's bosom, *John* 15:23. That's the Gospel-ordinance posture, in which we should pray, and hear, and perform all duties. Nothing but lying in that bosom, will dissolve hardness of heart, and make you to mourn kindly for sin and cure slightness and ordinariness of Spirit, (that Gangrene in Profession) that will humble indeed, and make the soul cordial to Christ, and sin vile to the soul, yea, transform the ugliest piece of Hell, into the Glory of Christ. Never think you are right as you should be,

a Christian of any glorious attainment, until you come to this, always to see and feel yourself lying in the bosom of Christ, who is in the bosom of the Father, *John* 1:8. Come and move the Father for sights of Christ, and you shall be sure to speed: You can come with no request that pleases him better. He gave him out of his own bosom for that very end, to be held up before the eyes of all sinners, as the everlasting monument of his Father's love.

Looking at the natural sun, weakens the eye. The more you look at Christ the Sun of Righteousness, the Stronger and clearer will the Eye of Faith be. Look but at Christ, you will love him, and live on him. Think on him continually, keep the eye constantly upon Christ's blood, or every blast of temptation will shake you. If you will see sin's sinfulness, to hate it and mourn, do not stand looking upon sin, but look upon Christ first, as suffering and satisfying. If you would see your graces, your sanctification, do not stand gazing upon them, but look at Christ's righteousness in the first place (see the Sun and you see all) then look at your graces in the second.

When you exercise faith, what you first look at, that you expect settlement from, and make it the bottom of your hope. Go to Christ in sights of your sin and misery, not of your grace and holiness. Have nothing to do with your graces and sanctification, they will but veil Christ, till you have seen Christ first. He that looks upon Christ through his graces, is like one that sees the sun in water, which wavers and moves as the water does. Look upon Christ only as shining in the firmament of the Father's love and grace, you will not see him but in his own glory which is unspeakable. Pride and unbelief will put you upon seeing somewhat in yourself first; but faith will have to do with none but Christ, who is unexpressibly glorious, and must swallow up your sanctification, as well as your sin; for God made him both for us, and we must make him both, *1 Cor.* 1:30. *2 Cor.* 5:21. He that sets up his sanctification to look at, to comfort him, he sets up the greatest idol which will strengthen his doubts and fears. Do but look off Christ, and presently (like *Peter*) you sin.

A *Christian* never wants comfort, but by breaking the order and method of the Gospel, looking on his own, and looking off Christ's perfect righteousness, which is to choose to live rather by candle-light, than by the light of the sun. The honey that you suck from your own righteousness, will turn into perfect gall, and the light that you take from *that* to walk in, will

turn into black night upon the soul. Satan is tempting you by putting you to plod about your own graces, to get comfort from them, then the Father comes, and points you to Christ's grace, as rich and glorious, infinitely pleasing him, and bid you study Christ's righteousness (and his biddings are enablings) that's a blessed motion, a sweet whispering, checking your unbelief, follow the least hint, close with much prayer, prize it as an unvaluable jewel: Its an earnest of more to come.

Again, if you would pray and cannot, and so are discouraged, see Christ praying for you, using his interest with the Father for you. What can you want? *John* 14:16 and *chap.* 17. If you be troubled, see Christ your peace, *Eph* 2:14. leaving you peace, when he went up to heaven, again and again, charging you not to be troubled, no, not in the least sinfully troubled, so as to obstruct your comfort, or your believing, *John* 14:1, 27. He is now upon the throne, having spoiled upon his cross, in the lowest state of his humiliation, all whatsoever can hurt or annoy you. He hath born all your sins, sorrows, fears, disgraces, sicknesses, troubles, temptations, and is gone to prepare mansions for you.

You who have seen Christ *all*, and yourself nothing, who makes Christ your life, and are dead to all righteousness besides, you are the Christian who has found favor with God and are a favorite of Heaven. Do Christ this favor for all his love, love his saints and churches, the meanest, the weakest, notwithstanding difference in judgment, they are engraven on his Heart, as the names of the children of Israel, on Aaron's Breast-plate. *Exod.* 24:21. Let them be so on yours. Pray for the peace of Jerusalem, they shall prosper that love Her, *Psalms* 122:6.

AN HYMN

JESUS, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these array'd,
With joy shall I lift up my head.

When from the dust of death I rise
To claim my mansion in the skies,
Ev'n then shall this be all my plea;
“Jesus hath liv'd and dy'd for me.”

Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully, through thee, absolv'd I am
From sin and fear, from guilt and shame.

Thus *Abraham* the friend of God,
Thus all the armies bought with blood,
“Saviour of Sinners” thee proclaim,
Sinners, of whom the chief I am.

This spotless robe the fame appears
When ruin'd nature sinks in years:
No age can change its glorious hue;
The grace of Christ is ever new.

O let the dead now hear thy voice;
Now bid thy banish'd ones rejoice:
Their beauty *this*, their glorious dress,
Jesus, the Lord our Righteousness.

ANOTHER HYMN

CONTENT and glad I'll ever be
To have salvation, Lord, from thee,
Ev'n as a *sinner* poor:
I nothing have, I nothing am,
My treasure's in the bleeding Lamb,
Both now and evermore.

The more, thro' grace, myself I know,
The more content I am to bow,
And sink beneath thy cross,
And live, by faith, upon thy blood,
Waiting on thee for ev'ry good,
And count my gain but loss.

FINIS.