



NO CROSS NO CROWN

*Wherein May Be Attained
the Way to Salvation
and to Disprove Others*

*A Discourse showing the Nature and Discipline
of the Holy Cross of Christ,
and that, the Denial of Self,
and Daily Bearing of Christ's Cross,
is the Only Way to the Rest and Kingdom of God.*

by

William Penn

Founder of Pennsylvania and West Jersey

Published in 1682

(Where necessary, the text has been modernized in language and expression,
but the exact meaning zealously preserved.)

Text in brackets has been added by the Site Editor

A paperback copy of the original book by William Penn is available from Amazon.

The original PDF is also available for downloading on this site.

From the Word of the Lord within:
"The two most important books on this site are: _
The Journal of George Fox
and No Cross No Crown by William Penn.
No Cross, No Crown,
one of the greatest books written in all time;
who spoke those bold resolute sentences?"

William Penn, founder of Pennsylvania and West Jersey, was an English gentleman commoner. He was a highly educated intellectual of his age, who spoke five plus languages. In settlement of the King's debts to his father, he was granted by the King huge territories in the new world, what is now Pennsylvania and western New Jersey. He wished to name his new colony *New Wales*, but the King's Council insisted it be named *Pennsylvania*, despite his pleas.



William Penn, 1644-1718

(Painting by Frederick S. Lamb)

He established colonies in the new world to escape the religious persecutions that Quakers were experiencing from the Puritans, Baptists, Presbyterians, and Anglicans in England and Europe; which colonies had a significant influence on the later form of government adopted by the United States of America. His colonies featured full freedom of religion, fair trials, elected representatives of the people in power, and a separation of powers—ideas that formed the basis of the American constitution. Well ahead of his time, Penn wrote and urged for a Union of all the English colonies in what was to become the United States of America. He was also the first to propose

the United States of Europe as a way to avoid the continual wars on the continent.

In Williams's twenty-fourth year he became a Quaker minister, and through a long life, faithfully served his Lord and Master. A [biography](#) on his life is available on the side bar. Penn was a giant in the early Quaker movement, serving their cause in the court of James II, founding and governing a colony in America, writing many weighty pamphlets and books, and ministering magnificently for thirty years throughout England, as well as Ireland, America, Holland, and Germany.

Penn chose perhaps the most difficult course possible for a Christian man: a Christian and ruler of government. With courage that I cannot imagine, Penn plowed through decisions, negotiations, administration, and government of a region the size of England - with faith in his God and actions that remained true to Christian principles. From a wilderness, he carved a colony which quickly surpassed their older colonial neighbors, while creating and maintaining a peace with the Indian that was never equaled.

In France and on the continent of Europe the great men and writers seized upon *The Holy Experiment* of Pennsylvania as **the most remarkable occurrence of the age**. To these men, brought up under Roman version of Christianity and accustomed to the atrocities and horrors inflicted by Cortez and Pizarro on the natives of South America, the thought of a Christian keeping his promise inviolate for forty years with heathen Indians was idealism realized. It was like refreshment in a great weary desert. **Who was the man, and what strange sort of Christian was he that he kept his word with the heathen; that he had done what had never been done before, and what it was supposed never would be done? Voltaire was delighted, and from that time he loved the Quakers; and even thought of going to Pennsylvania to live among them.**

Penn walked the high wire of secular power with Christian humility; few could even approach his secular accomplishments, and scarce would any be able to match his maintaining of Christian virtue all the while. He had the accomplishments of a Caesar, but with the kindness and meekness of the greatest servant to ever live, his Lord Jesus Christ. Truly, he was of a Christian nobility that we many never again see in history.

No Cross No Crown is a major work of Penn, written while imprisoned in the Tower of London for writing a pamphlet which challenged the prevailing established Anglican Church views; they claimed he denied the divinity of Christ and imprisoned him for heresy. Far from denying the divinity of Christ, his Lord and Master, Penn exalts Christ throughout this book, while pleading with those who call themselves Christians to awaken to the falseness of any salvation that is not based on their suffering on the Cross; and shows how, following in Christ's footsteps, to be *truly* saved *from* the sins of lusts, affections, bondages, and emotions — thus to arrive at eternal peace, joy, and rest — in this life.

The deceits of three hundred years ago, as described by Penn in the book, are even greater today. The temptations and distractions of the world have increased exponentially — making his warnings, pleas, and advice within this writing even more important today.

Preface

Dear Reader,

The great business of man's life is to understand the purpose of life, why he is alive; which is to glorify God and save his own soul; this is the decree of Heaven, as old as the world. [The sole purpose of life is to seek God and, on

finding him, to enter into union with him.] Nevertheless man minds nothing less than what he should most mind, and despises to inquire into his own being, its original duty and end; choosing rather to dedicate his days (the steps he should make to blessedness) to gratify the pride, greed, and luxury of his heart. Acting as if he had been born for himself, or rather given himself life, and so not subject to the reckoning and judgment of a superior power, his creator. To this wild and sorrowful condition, poor man has brought himself through his disobedience to the law of God in his heart,* by doing what he knows he should not do, and leaving undone what he knows he should do. And as long as this disease continues upon man, he will make his God his enemy, and be incapable of receiving the love and salvation that God has created through his Son, Jesus Christ for the world.

[*While Christ's blood sacrifice made the Mosaic Law obsolete, the inner law on every man's heart is still alive, never cancelled, (which inner law includes the moral core of the Mosaic Law); and this inner law, by which all men shall be judged, Romans 2:14-16, **must be obeyed**. It makes us feel bad when we lie or steal. **The inner law's moral laws exceed the Mosaic, external moral laws** for as Jesus said, he came to fulfill the law; and then He told us how it was to be strengthened, **which the inner law reflects**. This strengthened inner law can be understood to have been violated anytime you exhibit a fruit of the flesh, which includes: sexual immorality, uncleanness, covetousness, filthiness, foolish talking, jesting, profanity, adultery, lack of restraint, sorcery, hatred, arguments, jealousies, rage, selfish ambition, divisiveness, envies, murders, drunkenness, revelries (partying), evil thoughts, fornications, wickedness, deceit, blasphemy, pride, anger, boasting, flattery, immodesty, immorality, and foolishness. Any of these disqualify any man from heaven. For more on this subject see [Until Your Words and Deeds are Prompted by God, You Must Obey the Inner Law on the Heart of Every Man.](#)]

If, Reader, you are such a person, my counsel to you is to retire to within yourself and take a view of the condition of your soul, for Christ has given you light with which to do it. Search carefully and thoroughly; your life is in it; your soul is at stake. It is but once to be done; if you abuse yourself in it, the loss is irreparable; the world is not price enough to ransom you. Will you then, for such a world, retard yourself, overstay the time of your salvation, and lose your soul? I grant you, this has to be done with great patience; but that also must have an end. Therefore do not provoke God that has made you, to reject you. Do you know what rejection is? It is hell, the eternal anguish of the damned. Oh! Reader, as one knowing the terrors of the Lord, I plead with you to be serious, diligent, and fervent about your own salvation. Yes, and as one knowing the comfort, peace, joy, and pleasure of the ways of righteousness too, I exhort and invite you to embrace the reproofs and convictions of Christ's light and Spirit in your own conscience, and bear the judgment who have wrought the sin. The fire burns but the stubble. The wind blows but the chaff. Yield up your body, soul, and spirit to Him who makes all things new: new heavens, and new earth, new love, new joy, new peace, new works, a new life and conduct. Men have grown corrupt and foul by sin, and they must be saved through fire, which purges it away. Therefore the word of God is compared to a fire, and the day of salvation to an oven; and Christ Himself to a refiner and purifier of silver.

Come, Reader, listen to me awhile. I seek your salvation, that is my plot, you will forgive me. A Refiner has come near you, his grace has appeared to you. It shows you the world's lusts, and teaches you to deny them.* Receive his leaven, and it will change you; his medicine, and it will cure you. He is as infallible as free, without money, and with certainty. A touch of his garment did it of old, and will do it still. His virtue is the same, it cannot be exhausted, for in Him the fullness dwells. Blessed is God for his sufficiency. He laid help upon Him, that He might be mighty to save all that come to God through Him. If you do so, He will change you: yes, your vile body to become like his glorious body. He is the great philosopher indeed; the

wisdom of God, that turns lead into gold, vile things into things precious. For He makes saints out of sinners, and almost-gods of men. What remains for us to do, to witness his power and love? This is the Crown, but where is the Cross? Where is the bitter cup and bloody baptism? Come, Reader, be like Him. For this transcendent joy, lift up your head above the world; then your salvation will draw near indeed.

[*The meaning of *grace* **has been transferred by the Protestant sects of Christianity from *the truth***: that with repentance the Spirit of God teaches us to deny ungodliness and worldly lusts and how to live soberly, righteously, and godly in this present world, **purifying for himself a people who are his very own, zealous for good works — transferred instead to the twisted lie**: that grace excuses all past, present, and future sins in *believers*, thereby excusing *believers* to live in their lusts and pride as they please with no laws. The false church has made the blood of Jesus an excuse for evil; therefore **they have made His blood an *unholy thing***; and so they trample on the son of God and show contempt for grace. Heb 10:29. It is not what one says that makes Jesus their Lord or Master, but their deeds. By claiming grace excuses all continuing to sin, they *deny and disown Jesus as their Lord and Master*, who said, "repent or perish, and sin no more." From the Word of the Lord within: "Remember, every person who sins denies Him as Lord and Master. Do you agree with any who in their arrogance have stated that God excuses evil in *believers*? It's not fair, but they don't care. They have taken the Bible and made it an unholy thing used to justify their immersion in sin. They would have no laws. The new law became unrighteousness. Christianity has no idea what I am or for what I stand." Peter identified the false christian leaders of his time also: "For speaking great swelling words of vanity, they lure through the lusts of the flesh and much wantonness, those who were barely escaping from those who live

in error. Although these false teachers promise them liberty, they themselves are the slaves of corruption [sin, immorality]; for by whatever a man is overcome, he is enslaved." 2 Peter 2:18-19. False teachers promise liberty to continue in sin, but Jesus said, "Truly, Truly, I say to you, everyone who commits sin is a slave to sin." John 8:34. The wages of sin is death. Rom 6:23. Not only has Christianity made grace a license for immorality, but Christianity has caused their believers' consciences to be seared as with a hot iron, leaving them indifferent to sin and evil. There is a liberty for a crucified son of God, free from all sin, walking in love and fulfilling the law; but until you are free from all sin, you are subject to being banned from heaven when you die. For more on this topic see: [True Grace vs. False Grace.](#)]

Christ's Cross is Christ's way to Christ's Crown. This is the subject of the following discourse, first written during my confinement in the Tower of London, in the year 1668, now reprinted with great enlargements of matter and testimonies, that you, reader, may be won to Christ; **and if won already, brought nearer to Him.** It is a path that God, in his everlasting kindness, guided my feet into in the flower of my youth, when about twenty-two years of age. Then He took me by the hand, and led me out of the pleasures, vanities, and hopes of the world. I have tasted of Christ's judgments and mercies, and of the world's frowns and reproaches. I rejoice in my experience, and dedicate it to your service in Christ. It is a debt I have long owed, and has been long expected. I have now paid it, and delivered my soul. To my country, and to the world of Christians, I leave it. My God, if He pleases, will make it effective to them all, and turn their [Christians] hearts from that envy, hatred, and bitterness, they have one against another, about worldly things; sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression; that, receiving the Spirit of Christ into their hearts, the fruits of which are love, peace, joy, temperance, and patience, brotherly kindness, and charity, they may in body, soul, and spirit, make a triple league against the world, the

flesh, and the devil, the common enemies of mankind; and having conquered them through a life of self-denial, by the power of the Cross of Jesus, they may at last attain to the eternal rest and kingdom of God.

So desire, so pray, Friendly Reader.

Your fervent Christian Friend,

William Penn

Worminghurst in Sussex, the 1st of the 6th Month, 1682

CHAPTER I

Although the knowledge of and obedience to the Cross of Christ is of infinite importance to the souls of men, since that is the only door to true Christianity, the path ever trod to blessedness by the ancient Christians; yet, with extreme sorrow I must say: it is so little understood, so much neglected, and, what is worse, **so bitterly contradicted by the vanity, superstition, and intemperance of professed Christians**, that we must either renounce belief of what the Lord Jesus has told us, that **whoever does not bear his cross, and come after Him, cannot be his disciple** (Luke 14:27); or, admit that the **great mass of Christians miserably deceives and disappoints themselves in their Christianity and their own salvation.**

2. For, let us never be so tender and charitable in the survey of those nations that entitle themselves to any interest in the holy name of Christ, if we will but be just too, we must acknowledge, that after all the gracious advantages of light, and obligations to fidelity, which these latter ages of the world have received by the coming, life, doctrine, miracles, death, resurrection, and ascension of Christ, with the gifts of his Holy Spirit; to which add the writings, labors, and martyrdom of his dear followers in all times, **there**

seems very little left of Christianity but the name; which, being now usurped by the old heathen nature and life, makes **those who name themselves Christians, nothing but true heathens in disguise.** For though they don't worship the same idols [as heathens], they worship Christ with the same [evil] heart [as do the heathens]; and they can never do otherwise, while they live in the same lusts. So that **the un-mortified Christian and the heathen are of the same religion.** For though they direct their prayers to different objects, their adoration in both is but forced and ceremonious, and **the deity they truly worship is the god of this world,*** the great lord of lusts. They bow with the whole powers of soul and sense to the god of lusts. What shall we eat? What shall we drink? What shall we wear? And how shall we pass away our time? Which way may we gather wealth, increase our power, enlarge our territories, and dignify and perpetuate our names and families in the earth? Which base sensuality is most pathetically expressed and comprised by the beloved Apostle John in these words: "The lust of the flesh, the lust of the eyes, and the pride of life," which, says he, "are not of the Father, but of the world, " (1 John 2:16), and "the whole world lies *under the sway of the wicked one.*" (John 5:19)

*[Penn just stated that Christianity worships Satan though they think they are worshiping Christ; and also according to early Quaker, kingdom-dwelling Isaac Penington: "in the apostasy, men have not known God or Satan, the light or the darkness; but have mistook, taking the one for the other, **worshipping the devil instead of God.**" This applies in the 21st Century even more than in Penn's and Penington's 17th Century and includes all of Christianity today.]

3. It is a mournful reflection, but an undeniable truth, that **these worldly lusts fill up the study, care, and conduct of wretched Christendom!** And, to make matters worse, they have grown with time. For as the world grows older, it grows worse. The example of former lewd ages, and their miserable conclusions, have not deterred, but have excited

our time; so that the people of this age become more impious, and have carried evil further than ever. So instead of advancing in virtue upon better times, they have scandalously become worse than non-Christians. The Christians' pride, lustful indulgences, uncleanness, drunkenness, swearing, lying, envy, backbiting, cruelty, treachery, covetousness, injustice and oppression, are so common and committed with such invention and excess, that they have **stumbled and embittered non-Christians to a degree of ridiculing Christianity**,* which instead, their example should be in inspiration to good conduct.

[* So called Christians' conduct is so unholy, their hypocrisy causes unbelievers to reject Christ. People, who *call* themselves Christians, are stumbling blocks to the world hearing the message of Christ. From the Word of the Lord within: "Do you agree with any who in their arrogance have stated that God excuses evil in *believers*? It's not fair, but they don't care. By their evident display of sin, Christians cause my name to be blasphemed among the people. These people no longer represent me; they have caused great indignation."]

4. In the time of the early Church the glory of Christianity was the purity of its believer; but since then, **there has been a miserable departure of Christians from purity**; so that one must call the Christians of today to be a greater burden on Christ than the Jews, [who called him evil and crucified Him]. For the Jews, from the power of ignorance, and the extreme prejudice they had to Christ's humble appearance, would not acknowledge Him when He came; but for two or three years persecuted, and finally crucified Him in one day. But the false Christians' cruelty has lasted longer than the crucifying Jews. **With Judas, they have professed Him, and then, for these many ages, most basely betrayed, persecuted, and crucified Him, by a perpetual apostasy in manners, from the self-denial and holiness of His doctrine; their lives showing their faith to be lies.** These are those who the author of the epistle to the Hebrews

tells us, "**Crucify to themselves the Son of God afresh, and put him to open shame**" (Heb 6:6); whose defiled hearts John in his Revelation styles, "The street of Sodom and Egypt, spiritually so called, where also our Lord was crucified" (Rev 11:8). And as Christ said of old, a man's enemies are those of his own house, so **Christ's enemies now are chiefly those who claim to be believers**; they spit upon Him, they nail and pierce Him, they crown Him with thorns, and give Him gall and vinegar to drink (Mat 27:34). Nor is this hard to understand; **for those who live in the same evil nature and principle the Jews did, that crucified Him outwardly, crucify Him within themselves**; since those who reject the grace now in their own hearts are one in stock and generation with the hardhearted Jews, who resisted the grace that then appeared in and by Christ.

5. Sin is of one nature the world over. For though a liar is not a drunkard, nor a swearer a whoremonger, nor either properly a murderer, yet they are all of one church; all branches of the one wicked root, all of kin. They have but one father, the devil, as Christ said to the professing Jews, the visible church of that age. He slighted their claims to Abraham and Moses, and plainly told them that "**everyone who sins is a slave to sin**" (John 8:34). The Jewish religious leaders did the devil's work, and therefore were the devil's children. The argument will always hold upon the same reasons, for as Paul said: **you are slaves to the one whom you obey**, (Rom 6:16); and said John to the church of old, "Let no man deceive you; **he that commits sin is of the devil**" (1 John 3:7-8). Was Judas ever the better Christian for crying, "Hail, Master," and kissing Christ? By no means; they were the signal of his treachery; the signs given so the bloody Jews could identify Him and arrest Him. **Judas called Him Master, but betrayed Him; he kissed, but sold Him to be killed; the same is the result of the false Christian's religion.**

If a Christian is asked, "Is Christ your Lord?" They will cry, "Of course he is our Lord; yes, He is my Lord and Savior."

"Very well; but do you keep his commandments?" [If they know his commandments they will say], "No, how should we? "

"If you don't keep his commandments, how can you claim to be his disciples?"

"It is impossible, they say. What! Do you expect us to keep all his commandments? No man can!"

So, has Christ made it impossible to be a Christian? Is Christ unreasonable? Does He reap where He has not sown? Require where He has not enabled?

Thus, **like Judas, modern Christians call Him Master**, but join with the evil of the world to betray Him; and they kiss and embrace Him as superficial, pretended *believers*; and then they sell Him like Judas, to gratify their indulgent passions. Thus, as God said long ago, they make Him serve [burdened Him] with their sins and for their sins too! (Isa 43:24).

6. Let no man deceive his own soul; "grapes are not gathered of thorns, nor figs of thistles" (Matt 7:16); a wolf is not a sheep, nor is a vulture a dove. Whatever form, people, or church you are of, it is the truth of God to mankind, that they which have even the form of godliness, but, by their unmortified lives, deny the power thereof, [to purify them and deliver them from sin] **do not belong to the true church, but belong to the false church**; which, though she calls herself the Lamb's bride, or church of Christ (Rev 21:2; 22:17), she is that mystery, or mysterious Babylon, fitly called by the Holy Ghost, the mother of harlots and all abominations (Rev 17:5); because she is degenerated from Christian chastity and purity, into all the enormities of heathen Babylon; a sumptuous city of old time, much noted for the seat of the kings of Babylon, and at that time the place in the world of the greatest pride and luxury. As she was then, so mystical Babylon is now, the great enemy of God's people.

[The 45,000 sects of Christianity today are Revelation's predicted Great Whore of Babylon, claiming to be Christ's virgin bride, but

continually committing spiritual adultery with the world and by excusing all manner of sin in their listeners — greed, covetousness, pride, sexual immorality, lying, cheating, indulgent pleasures, envy, and idolatry.]

7. True it is, those who are born of the flesh hate and persecute those who are born of the spirit, who are the circumcision in heart. It seems they [really born of the Spirit of God] cannot own nor worship God according to the Whore's inventions, methods and prescriptions, nor receive for doctrine her vain traditions, any more than they can comply with her corrupt fashions and customs in their conduct. Thus, the Whore is not only a false apostate, **but has become a persecutor of true Christians**, [drunk with the blood of the saints]. It is not enough that she herself declines from ancient purity, she forces others to impurity also. She gives no rest to those who will not participate in her degeneracy, or receive her mark. Are any wiser than she, than mother church? No, no: nor can any make war with the beast she rides upon, those worldly powers that protect her, and vow their maintenance against the cries of her dissenters. Apostasy and superstition are ever proud and impatient of dissent; all must conform or perish. Therefore the slain witnesses, and blood of the souls under the altar (Rev 6:9), are found within the walls of this mystical Babylon, this great city of false Christians, and are charged upon her, by the Holy Ghost in the Revelation. Nor is it strange that she should slay the servants who first crucified the Lord: but strange and barbarous too, that she should kill her husband and murder her savior; titles she seems so fond of, and that have been so profitable to her; and that she would recommend herself by, though without all justice. But her children are reduced so entirely under the dominion of darkness, by means of their continued disobedience to the manifestation of the divine light in their souls, that they forget what man once was, or they should now be; and know not true and pure Christianity when they meet it; yet pride themselves upon professing it. **Their measures are so carnal and false about salvation, they call good evil and evil good, they make a devil a Christian, and a saint a devil.** So that though the

unrighteous latitude of their lives is lamentable, as to themselves it is of destruction; yet that common apprehension, that they may be children of God while in a state of disobedience to his holy commandments; and disciples of Jesus though they revolt from his cross, and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles; is, of all other deceptions upon themselves, the most disastrous to their eternal condition. **For they are at peace in sin, and under a security in their transgression. Their vain hope silences their convictions,** and overlays all tender motions to repentance; so that their mistake about their duty to God is as mischievous as their rebellion against him.

Thus they walk on the edges of cliffs, and flatter themselves, until the grave swallows them up, and the judgments of the great God break their lethargy, and undeceive their poor wretched souls with the anguish of the wicked, as the reward of their work.

8. This has been, is, and will be the doom of all worldly Christians. Their end is dreadful; this I know as one acquainted with the terrors of the Lord in the way and work of my own salvation. Even if I were not obligated by duty to God, or obligation to men, compassion alone motivates me to be against the world's superstitions and lusts, and to invite the professors of Christianity to the knowledge and obedience of the daily Cross of Christ. **For the cross is the only way, left by him, and appointed us to receive the blessing of God.** So they, who now claim the name of Christian, may actually become one, by the power of the cross, to which they are now dead, instead being dead to the world by it, may be made partakers of the resurrection that is in Christ Jesus, to newness of Life. For those who are truly in Christ, that is, redeemed by, and interested in Him, are new creatures (Gal 6:15). **They have received a new will; such as do the will of God, not their own.** They pray in truth, and do not mock God, when they say, "Thy will be done on earth as it is in heaven." They have new affections; such as are set on things above (Col 3:1-3), and make Christ their

eternal treasure. New faith (1 John 5:4), such as overcomes the snares and temptations of the world's spirit in themselves, or as it appears through others: and lastly, new works; not of a superstitious contrivance, or of human invention, but the pure fruits of the Spirit of Christ working in them, as love, joy, peace, meekness, long-suffering, temperance, brotherly-kindness, faith, patience, gentleness, and goodness, against which there is no law; and those who have not the Spirit of Christ, and walk not in it, the Apostle Paul has told us, are none of his (Rom 8:9); but the wrath of God, and condemnation of the law, will lie upon them. For if there is no condemnation to those who are in Christ; who walk not after the flesh, but after the Spirit, which is Paul's doctrine; those who walk not according to that Holy Spirit, by his doctrine, **are not in Christ**: that is, have no interest in Him, only claim salvation by Him; and consequently they are condemned.

**[To walk after the flesh* is what everyone in the world does: to walk in the lusts of your flesh, fulfilling the desires of the flesh and of the thoughts of your mind, according to the ways of this world, according to the prince of the power of the air (Satan), Eph 2:2-3. Until your heart has been cleansed and purified, it is like all men's hearts, evil, deceitful above all things and desperately wicked, Jer 17:9. Until the Lord has crucified your mind on the cross, it is the carnal mind that is enmity against God and cannot submit to the Law of God, Rom 8:7. Until your evil imagination has been destroyed, to walk as you imagine is worse than worshipping stone idols. You are not saved, you have not received salvation, until you have received a new heart, new mind, and spirit; only then you are fit for the company of Jesus, the Father, past saints made perfect, and the angels in heaven. Anyone who claims to be *in Christ* when they are not crucified and sitting with Him in the heavens is taking His name in vain.

To *walk after the Spirit*, is for God to supply **all** your words immediately before speaking and prompt **all** your actions — that

is when you are doing the will of the Father on earth as it is done in heaven by the angels — that is when you are walking as He (Jesus) walked, and as He is, so are we in this present world. ¹
John 4:17]

9. And the truth is, **the religion of the wicked is a lie**: "there is no peace," said the prophet, "to the wicked" (Isa 48:22). Indeed there can be none; they are reprov'd in their own consciences, and condemned in their own hearts, in all their disobedience. Go where they will, rebukes go with them, and oftentimes terrors too; for it is an offended God that pricks them, and who, by his light, sets their sins in order before them. Sometimes they strive to appease Him by their fleshly framed devotion and worship, but in vain; for true worshipping of God is doing his will, which they transgress. The rest is a false compliment, like who said he would go and did not (Mat 21:30). Sometimes they flee to sports and company to drown the reprover's voice, and blunt his arrows, to chase away troubled thoughts, and secure themselves out of the reach of the disturber of their pleasures; but the Almighty, first or last, is sure to overtake them. There is no fleeing his final justice, for those who reject the terms of his mercy. Impenitent rebels to his law may then call to the mountains, and run to the caves of the earth, for protection, but in vain. His all-searching eye will penetrate their thickest coverings, and strike up a light in that obscurity, which shall terrify their guilty souls; and which they shall never be able to extinguish. Indeed, their accuser is with them, they can no more be rid of him than of themselves; he is in the midst of them, and will stick close to them. That spirit that bears witness with the spirits of the just will bear witness against theirs. No, their own hearts will abundantly come in against them; and "if our heart condemns us," said the Apostle John, "God is greater, and knows all things" (1 John 3:20); that is, there is no escaping the judgments of God, whose power is infinite, if a man is not able to escape the condemnation of himself.

It is at that day proud when luxurious Christians shall learn that God is no respecter of persons; that all sects and names shall be swallowed up in these

two kinds: sheep and goats, just and unjust; and the very righteous must have a trial for it; which made that holy man cry out, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet 4:18). If their thoughts, words, and works must stand the test, and come under scrutiny before the imperial Judge of heaven and earth, how then should the ungodly be exempted? No; we are told by Him that cannot lie, many shall then even cry, "Lord, Lord!" set forth their profession, and recount the works that they have done in his name, to motivate Him to mercy, and yet be rejected with this direful sentence, "Depart from me, you workers of iniquity; I know you not" (Mat 7:23). As if He had said, Depart from, you evil doers; though you have professed me, I have never known you; your vain and evil lies have made you unfit for my holy kingdom. Go away from here and go to the gods whom you have served; your beloved lusts which you have worshipped, and the evil world that you have so much coveted and adored. Let them save you now, if they can, from the wrath to come upon you, which is the wages of the deeds you have done. Here is the end of their work that built upon the sand; the breath of the Judge will blow it down, and woeful will the fall be. Oh! it is now that the righteous have the better of the wicked which made an apostate cry, in old time, "Let me die the death of the righteous, and let my last end be like to his," (Num 23:10).

For the sentence of the righteous [those had found everlasting peace and confidence while on earth] is changed, and the Judge smiles. He casts the eye of love upon his own sheep, and invites them, saying, "Come, you blessed of my Father" (Mat 25:34); those, who through patient continuance in well-doing, have long waited for immortality. The Judge tells them that you have been **the true companions of my tribulation and cross**, and, with unwearied faithfulness, **in obedience to my holy will**, valiantly **endured to the end**, looking to me, the author of your precious faith, for the recompense of reward that I have promised to "those who love me, and faint not." Oh! enter you into the joy of your Lord, and inherit the kingdom prepared for you from the foundation of the world.*

* [Some within Christianity believe that they will inherit heaven because of their *good works* on earth, based on the scriptures that state *every man is judged by his words and works*; but a kind whoremonger, or a loving drunk, or a kind covetous person, or a philanthropic immoral person, or a loving liar, whatever their *good works*, **will not be spared** the fury of God. For it is impossible to do *good works* unless you are prompted by God what *good works* to do; and unless your selfish spirit is crucified on the inward cross of self-denial, to have the Spirit of Christ take its place on the throne in your heart, you will not be prompted by God what *good works* to do — your faith will be shown to be dead, and your supposed salvation will be shockingly revealed as a lie that you loved more than the truth. Not everyone who says to me, "Lord, Lord," will enter into the kingdom of heaven; **but [only] he who does the will of my Father who is in heaven**, Mat 7:21; and to do the will of God, you must be perfected so that you are an instrument in His hand to do works of righteousness according to His direction. A true Christian does the will of God perfectly.]

10. Oh Christendom! My soul most fervently prays, that after all your lofty profession of Christ, and his meek and holy religion, your unsuitable and unchristian life may not cast you out at that great judgment court of the world, and lose you so a great salvation at last. Hear me once, I implore you: can Christ be your Lord, and you not obey Him? or, can you be his servant, and never serve Him? "Be not deceived, such as you sow, shall you reap" (Gal 6:7). He is not your savior while you reject his grace in your heart, by which He should save you by purification. **Come, from what has He saved you? Has He saved you from your sinful lusts, your worldly affections, and vain conducts? If not, then He is not your savior!** For, though He is offered a savior to all, yet He is actually a savior to those only that are *saved* by Him; and none are saved by Him that live in those evils by which they are lost from God, and which He came to save them from.

It is sin that **Christ has come to save man from**, and death and wrath, as the wages of it; but those who are not saved, (delivered by the power of Christ in their souls from the power that sin has had over them), can never be saved from the death and wrath, but they are the assured wages of the sin they live in — death.

Look how far people can obtain victory over those evil dispositions and fleshly lusts, which they have been addicted to. It can be so far that they are *truly saved*, and are witnesses of the redemption that comes by Jesus Christ. His name shows his work: "And you shall call his name Jesus, for he shall save his people *from* their sin" (Mat 1:21) "Behold," said John, of Christ, "the Lamb of God that takes away the sins of the world" (John 1:29). That is, behold Him whom God has given to enlighten people, and for salvation to as many as receive Him, and his light and grace in their hearts, and *take up their daily cross and follow Him*; such who rather *deny themselves* the pleasure of fulfilling their lusts, than sin against the knowledge He has given them of his will, or what they know they ought not to do.

[So, there is no doubt as to what is the evidence of salvation, from William Penn's biography is his statement below detailing his receipt of salvation:

"Yes, it is Christ the true and only Seed of God, who visited my soul, even in my young years, *spread my sins in order before me*, reproved me and brought godly sorrow upon me, making me often to weep in solitary places, and say within my soul, O that I knew the Lord as I ought to know him! O that I served him as I ought to serve him! Yes, often was there a great concern upon my spirit about my eternal state, mournfully desiring that the Lord would give my soul rest in the great day of trouble. Now was all the glory

of the world as a bubble; yes, nothing was dear to me that I might win Christ; for the love, pleasure and friendship of this world were a burden to my soul. In this seeking state, I was directed to the testimony of Jesus in my own conscience, as the true shining Light, given me to discern the thoughts and intents of my own heart. And no sooner was I turned unto it, but I found it to be that which from my childhood had visited me, though I distinctly knew it not; and **when I received it in the love of it, it showed me all that ever I had done, and reproved all the unfruitful works of darkness, judging me as a man in the flesh, and laying judgment to the line, and righteousness to the plummet in me. By the brightness of his coming into my soul, the Lord Jesus discovered the man of sin there, upon his throne, and by the breath of his mouth, which is the two-edged sword of his Spirit, he destroyed his power and kingdom; and having made me a witness, [experienced myself], of the death of the cross, he has also made me a witness, [experienced myself], of his resurrection—so that in good measure my soul can now say, I am justified in the spirit; and although the state of condemnation unto death was glorious, yet justification unto life was, and is, more glorious."**

The man of sin is revealed, the son of perdition; Who opposes and exalts himself above all that is called God, or that is worshipped; so that he sits as God in the temple of God [your heart], proclaiming himself to be God. 2 Thes 2:3-4. This refers

to the evil spirit in you, the man of sin, being revealed. Every man starts with the spirit of Satan sown in his heart. This selfish spirit must be crucified before Christ can reign. Before Christ is revealed, the man of sin is revealed, showing you all manner of evil on the earth (that is in you); this is the abomination of desolation, standing in the your heart's temple, where it should not be. But this is the end of your fleshly self, as Christ then comes and slays this residual spirit of Satan within you by the brightness and splendor of his coming, by his breath, and by his crushing the head of Satan under **your** feet (heel). The final judgment. The true baptism of the Holy Spirit: into the death of Christ. The baptism of death. The sharing of his death. Then Jesus is resurrected in you to be your true Lord, 2 Cor4:14, Col2:12,3:1, Eph 2:6, who orders, (commands, prompts), all your thoughts, words to be spoken, and deeds to be done.]

CHAPTER II

By all which has been said, O Christendom! and by that greater available help, (if you would use it), which is the light the Lord has enlightened in you; (if it is not utterly extinct), it may evidently first appear how great and full your backsliding has been, who, from the temple of the Lord, has become a cage of unclean birds; and instead of a house of prayer, a den of thieves, a synagogue of Satan, and the receptacle of every defiled spirit.

Next, that under all this exposed defection, **you have nevertheless valued your corrupt self upon your profession of Christianity, and fearfully deluded yourself with expectation of salvation.** The first makes your disease dangerous, but the last almost incurable.

2. Yet, there is mercy with God. Although He is to be feared, He takes no delight in the eternal death of poor sinners, no, though backsliders themselves (Eze18:20-24). He is willing all should come to the knowledge and

obedience of the truth, and be saved. He has set forth his Son a propitiation, and given Him as a savior to take away the sins of the whole world; so that those who believe and follow Him and may feel the righteousness of God in the remission of their sins, and blotting out their transgressions forever (Mat 1:21; Luke 1:77; Rom 3:25; Heb 9:24-28; 1 John 2:1-2). Now, behold the remedy, an infallible cure of God's appointing: a precious elixir, indeed, that never fails; and that universal medicine which no malady could ever escape.

3. But, you will say, What is Christ? And where is He to be found? And how is this mighty cure received and applied? I tell you then, first, He is the great spiritual light of the world that enlightens every person that comes into the world; by which He exposes to them their deeds of darkness and wickedness, and reproves them for committing them. Secondly, He is not far away from you (Acts 17:27), as the Apostle Paul said of God to the Athenians: "Behold," says Christ Himself, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev 3:20). What door can this be, but that of the heart of man?

4. You, like the inn of old, have been full of guests; your affections have entertained other lovers; there has been no room for your savior in your soul. Therefore salvation has not yet come into your house, though it has come to your door, and it has often been offered to you, and **though you have long claimed it**. But if He calls, if He knocks still, if his light yet shines, if it reproves you still, there is hope your day is not over, and that repentance is not yet hidden from your eyes; but his love still pursues you, and his holy invitation to be saved continues.

Therefore, O Christendom, believe, receive, and apply Him correctly; this is of absolute necessity, that your soul may live forever with Him. He told the Jews, "If you believe not that I am he, you shall die in your sins; and where I go, you cannot come" (John 8:21-24). And because they believed Him not, they did not receive Him, nor any benefit by Him. But those who believed Him

received Him; and as many as received Him, his own beloved disciple tells us, "to them gave he power to **become** the sons of God, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). That is, who are not children of God after the fashions, prescriptions, and traditions of men, that call themselves his church and people, which is not after the will of flesh and blood, and the invention of carnal man, unacquainted with the regeneration and power of the Holy Ghost, but of God; that is according to his will and the working and sanctification of his Spirit and word of life in them. And such were ever well versed in the right application of Christ, for He was made to them indeed propitiation, reconciliation, salvation, righteousness, redemption, and justification.

So I say to you, unless you believe that He, who stands at the door of your heart and knocks, and sets your sins in order before you, and calls you to repentance, is the savior of the world, you will die in your sins, and where He has gone you will never come. For if you believe not in Him, it is impossible that He should do you good, or effect your salvation. Christ works not against faith, but by it. It is said of old, "He could not do many mighty works in some places, because the people did not believe in him" (Mat 13:58, Mark 6:5). So that, if you truly believe in Him, your ear will be attentive to his voice **in you**, and the door of your heart open to his knocks. You will yield to the discoveries of his light, and the teachings of his grace will be very dear to you.

5. It is the nature of true faith to produce a holy fear of offending God, a deep reverence to his precepts, and a most tender regard to the inward testimony of his Spirit, by which his children in all ages have been safely led to glory. For, as those who truly believe receive Christ in all his tenders to the soul, it also true that they receive power to **become** the sons of God. They receive and accept an inward power and ability to do whatever He requires; his strength to mortify their lusts, control their affections, resist evil motions, deny themselves, and overcome the world in its most enticing appearances. This is the life of the blessed Cross of Christ, which is the

subject of the following discourse, and what you, O man, must take up, if you intend to be the disciple of Jesus. **Nor can you be said to receive Christ, or to believe in Him, while you reject his cross.** For, as the receiving of Christ is the means appointed of God to salvation, so **bearing the daily cross after Him, is the only true testimony of receiving Him,** and therefore it is enjoined by Him as the great token of discipleship, **"If any man will come after me, let him deny himself and take up his cross and follow me."** (Mat 16:24).

This, Christendom, is what you have so much lacked, and the lack of which has proved the only cause of **your miserable deterioration from pure Christianity.** Consider this cross, for as it is your duty, so it results in your restoration.

For as the knowledge of the cause of any disease, guides the physician to make a right and safe judgment in the application of his medicine, so it will much enlighten you in the way of your recovery, to know and weigh the first cause of this spiritual lapse and malady that has befallen you. So a general view of your early Church's record is required; and consequently the work of those who first labored in the Christian vineyard; and if in this something is repeated, the weight and dignity of the subject will bear it, without the need of an apology.

6. The work of apostleship, we are told by a prime laborer in it, was to turn people "from darkness to light, and from the power of Satan to God" (Acts 26:18). That is, instead of yielding to the temptations and motions of Satan, who is the prince of darkness or wickedness, the one being a metaphor to the other, by whose power their understandings were obscured, and their souls held in the service of sin, they should turn their minds to the appearance of Christ, the Light and savior of the world; who by his light shines in their souls, and reproves them when and how they yield to sin; so that they might become the children of light, and walk in the path of righteousness. And for this blessed work of reformation, Christ empowered

his apostles with his spirit and power, that so men might not longer sleep in a security of sin and ignorance of God, but awake to righteousness, that the Lord Jesus might give them life. So they might leave off sinning, deny themselves the pleasure of wickedness, and by true repentance, turn their hearts to God in well-doing, **in which is peace**. And truly God so blessed the faithful labors of these low members of society, yet his great ambassadors to mankind, that in a few years many thousands that had lived without God in the world, without a sense or fear of Him, lawlessly, very strangers to the work of his spirit in their hearts, being captivated by fleshly lusts, were inwardly struck and quickened by the word of life, and made sensible of **the coming and power of the Lord Jesus Christ as a judge and lawgiver in their souls, by whose holy light and spirit the hidden things of darkness were brought to light and condemned**, and pure repentance from those dead works begotten in them, that they might serve the living God in newness of spirit. So that from time forward, they lived not to themselves, neither were they carried away of those former several lusts, by which they had been seduced from the true fear of God; but **"the law of the Spirit of life" (Rom 8:2), by which they overcame the law of sin and death, was their delight, and therein did they meditate day and night**. Their regard towards God was not taught by the precepts of men any longer (Isa 29:13), but from the knowledge they had received by Christ's own work and impressions in their souls. They had forsaken their old masters, the world, the flesh, and the devil, and delivered up themselves to the holy guidance of **the grace of Christ, that taught them to "deny ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present life"** (Titus 2:11-12): **this is the Cross of Christ indeed, and here is the victory** it gives to those who take it up; by this cross they died daily to the old life they had lived, and by holy watchfulness against the secret motions of evil in their hearts they crushed sin in its conceptions, yes, in its temptations. So that they, as the Apostle John advised them, "kept themselves, that the evil one touched them not" (1 John 5:18).

For the light, which Satan cannot endure, and with which Christ had enlightened them, discovered him within and all his approaches and assaults upon the mind; and the power they received through their inward obedience to the manifestations of that blessed light, enabled them to resist and vanquish him in all his stratagems. And thus it was that, where once nothing was examined, now nothing went unexamined; every thought must come to judgment, and the rise and tendency of it is also well approved, before they allowed it any room in their minds. There was no fear of entertaining enemies for friends, while this strict guard was kept upon the very gate of the soul. Now the old heavens and earth, that is, the old earthly conduct, and old carnal, that is, Jewish or shadowy worship, passed away quickly, and every day all things became new. He was no more a Jew that was one outwardly, nor that circumcision that was in the flesh; but he was the Jew that was one inwardly, and that circumcision which was of the heart, in the spirit, and not in the letter, whose praise is not of man, but of God (Rom 2:28-29).

7. Indeed, the glory of the cross shined so conspicuously through the self-denial of the lives of those who bore it daily, that it struck the heathen with astonishment; and in a small time so shook their altars, discredited their oracles, struck the multitude, invaded the court, and overcame their armies, that it led priests, magistrates, and generals in triumph after it, as the trophies of its power and victory.

And, while this integrity dwelt with Christians, mighty was the presence, and invincible that power that attended them; it quenched fire, daunted lions, turned the edge of the sword, outfaced instruments of cruelty, convicted judges, and converted executioners (Heb 11:32-40; Isa 43:2; Dan 3:12-30). In fact, the way their enemies took to destroy, increased them; and, by the deep wisdom of God, those who in all their designs endeavored to extinguish the truth were made great promoters of it (Dan 6:16-28). Now, not a vain thought, not an idle word, not an unseemly action was permitted; no, not an immodest look, no courtly dress, celebrant apparel, complimentary respects,

or personal honors; much less those lewd immoralities and scandalous vices, now in vogue with Christians, could find either example of or consent to among them. Their care was not how to pass away their precious time in pleasures, but how to redeem it (Eph 5:5-6), that they might have enough to work out their great salvation, which they carefully did, with fear and trembling; not with balls and masks, with playhouses, dancing, feasting, and gaming; no, no; making sure of their heavenly calling and election was much dearer to them than the poor and trifling joys of mortality. For like Moses, having seen Him who is invisible, and found that his loving-kindness was better than life, the peace of his Spirit better than the favor of princes — as they feared not Caesar's wrath — so they chose rather to sustain the afflictions of Christ's true pilgrims, rather than enjoy the pleasures of sin that were but for a season; esteeming his reproaches of more value than the perishing treasures of the earth. And if the tribulations of Christianity were more eligible than the comforts of the world, and the reproaches of Christ more valuable than all the honors of the world, there was then surely no temptation in it that could shake the integrity of Christendom.

8. By this short writing of what Christendom was, you may see, O Christendom, what you are not; and consequently what you ought to be. But how did it happen that from a Christendom that was meek, merciful, self-denying, suffering, temperate, holy, just, and good, so like to Christ, whose name she bore, **we find a Christendom now that is superstitious, idolatrous, persecuting, proud, passionate, envious, malicious, selfish, drunken, lustful, unclean, [sexually immoral], lying, swearing, cursing, covetous, oppressing, defrauding, with all other abominations known in the earth?**

I lay this down as the undoubted reason of this degeneracy, namely, the inward disregard of your mind to the light of Christ shining in you, that first showed you your sins and reproved them, and that taught and enabled you to deny and resist them.* For as your fear towards God, and holy abstinence from unrighteousness, was, at first, not taught by the precepts of men, but

by that light and grace which revealed the most secret thoughts and purposes of your heart, and searched the most inward parts, setting your sins in order before you, and reproving you for them, not suffering one unfruitful thought, word, or work of darkness to go unjudged; so when you did begin to disregard that light and grace, to be careless of that holy watch that was once set up in your heart, and did not keep sentinel there, as formerly, for God's glory and your own peace, the restless enemy of man's good quickly took advantage of this slackness, and often surprised you with temptations, whose suitableness to your inclinations made his conquest over you not difficult.

*[Penn and many of the early Quakers have written about their experience with the Light's reproofing of sin and evil in them, early in their youth. Previous to intense seeking, at about eighteen I can remember at least one experience where I was planning to complete some sexual escapade, and I suddenly had a vision with very clear and convincing understanding as to why I should not proceed with my plans. When it finished, I remember thinking: "boy, that was certainly a perfectly stated case for why I should abandon my plan — I wonder where that came from?" (Clueless). But, I continued with my plans, to my regret today. I now understand that this was Christ, the light within me, reproofing me. Had I been taught in my youth to expect the Light Christ within me to reprove me periodically, maybe I would have recognized the source and would have been far more attentive. This leads me to question what kind of world we would live in, if we were taught at an early age to expect the convincing reproofs of God. The world might be a much better place.

Every person is anonymously called by God to depart from evil on their day of visitation when Christ, the light given to every man so that he might believe, preaches the gospel in them; He knocks at every person's door, (heart). The vast majority of

people ignore His anonymous call to turn from evil because they love their selfish lifestyle and have no love of the truth about their evil ways. Thus they deny and hate the truth; thus they deny and hate Christ. The few who do heed His anonymous pleas, loving the truth, turn from evil to then be *chosen* by God to receive more of His Spirit in return; God gives them a taste of His goodness by revelation, which creates the hunger and thirst in them for more of Him — thus to seek Him with all their heart and soul. **From the Word of the Lord within: "If I were silent, they would have an excuse; every man has heard the call to repent."** But it is a gentle, anonymous call to forsake their evil ways. You might ask, why anonymous? What a man hears and/or sees is *the truth* of his ways; if he heeds the call, he has an appreciation and love of *the truth*; if he ignores the call, he hates the truth. Thus it is a test of those who love the truth or love their evil ways. From the Word of the Lord within: "Many people use the visitation of this web site to remove the blocking of past visitations. People can't come in fear; they have to come in love. " Only through love, can the cross be endured to death of one's selfish spirit.]

In short, you failed to take up Christ's holy yoke, to bear your daily cross; you were careless of your affections, and kept no account or check upon your actions: but did decline to audit accounts in your own conscience, with Christ your light, the great bishop of your soul and judge of your works, whereby the holy fear decayed and love waxed cold, vanity abounded, and duty became burdensome. Then up came formality, instead of the power of godliness; superstition, in place of Christ's institution. As where Christ's business was to draw off the minds of his disciples from an outward temple, and carnal rites and services, to the inward and spiritual worship of God, suitable to the nature of divinity; instead a worldly, human, pompous worship is again brought in; and a worldly priesthood, temple, and altar, are reestablished. It is like when the sons of God more saw the daughters of men

were fair (Gen. 6:2); the pure eye grew dim, which repentance had opened. The eye that had seen no advantage outside of Christ, became eye of lust, opened again by the god of the world. Those worldly pleasures that make such as love them forget God, though once despised for the sake of Christ, began now to recover their old beauty and interest in your affections; and, from liking them, to become the study, care, and pleasure of your life.

True, there still remained the exterior forms of worship and a nominal and wordy reverence to God and Christ, but that was all; for the offence of the holy cross ceased, the power of godliness was denied, self-denial lost, and, though fruitful in the invention of ceremonious ornaments, yet barren in the blessed fruits of the Spirit. And a thousand shells cannot make one kernel, or many dead corpses one living man.

9. Thus religion fell from experience to tradition, and worship from power to form, from life to letter; and, instead of putting up lively and powerful requests, animated by a deep sense of want and the assistance of the Holy Spirit — by which the ancients prayed, wrestled, and prevailed with God — behold a rote false ritual, a dull and insipid formality, made up of physical kneelings and cringings, robes and grand assembly halls, incense, sermons, Bible readings, voices, and music, more appropriate for the reception of some earthly prince than the heavenly worship of the one true and immortal God, who is an eternal, invisible Spirit.

But when your heart grew carnal, your religion did too; and not liking it as it was, you fashioned it to your liking: forgetting what the holy prophet said, "The sacrifice of the wicked is an abomination to the Lord" (Pro 15:8), and what James said, "You ask, and receive not" (James 4:3). Why? "Because you ask for evil purposes;" that is, with a heart that is not right, but insincere, unmortified, not in the faith that purifies the soul, and therefore can never receive what is asked. So that a man may say with truth, your condition is worse by your religion, because you are tempted to think yourself better for it, and are not.

10. Well, by this prospect that is given you of your foul fall from primitive Christianity, and the true cause of it — namely, a neglect of the daily Cross of Christ — it may be easy for you to inform yourself of the way of your recovery.

For, to look at the exit door, is to look at the same door you must re-enter; and, as letting fall and declining the daily cross created your loss, so taking up and enduring the daily cross will foster your recovery. It is the same way by which the sinners and apostates become the disciples of Jesus.

"Whosoever," says Christ, **"will come after me and be my disciple, let him deny himself and take up his daily cross and follow me"** (Mat 16:24; Mark 8:34; Luke 14:27). **Nothing short of this will do; mark that!** for, as it is sufficient, so is it **indispensable; no crown but by the cross, no life eternal but through death [on the cross]**. It is just retribution for the holy cross of Christ to crucify all the evil and barbaric affections, which have so long crucified Christ afresh.

CHAPTER III

Oh Christendom, the daily cross has always been the way to glory. So the following section, which wholly relates to the doctrine of the cross, may appeal with the most evidence and advantage to your conscience, thereby meriting your serious consideration,--

- First, What is the Cross of Christ?
- Secondly, Where is the Cross of Christ to be taken up?
- Thirdly, How and after what manner is it to be carried?
- Fourthly, What is man's principal role and task with the cross?
In which, the sins it crucifies, with the mischiefs that attends them, will be at large expressed.
- Fifthly and lastly, I shall add many testimonies from living and dying persons of great reputation,

either for their quality, learning, or piety, as a general confirmation of the whole tract.

To the first: What is the Cross of Christ?

1. The Cross of Christ is a figurative speech, borrowed from the outward tree, or wooden cross, on which Christ submitted to the will of God, suffering death at the hands of evil men. So that the cross mystical is that divine grace and power which crosses the carnal wills of men, and gives a contradiction to their corrupt affections, and that constantly opposes itself to the immoderate and fleshly appetites of their minds, and so may be justly termed the instrument of man's wholly dying to the world, and being made conformable to the will of God. For nothing else can mortify sin, or make it easy for us to submit to the divine will in things, which are very contrary to our own.

2. The preaching of the cross, therefore, in primitive times was fitly called by Paul, that famous and skilful apostle in spiritual things, "the power of God," though to those who perish, then, as now, "foolishness." To those who were truly weary and heavy laden, and needed a deliverer, to whom sin was oppressive and detestable, the preaching of the cross, by which sin was to be mortified, was the power of God, or a preaching of the divine power by which they were made disciples of Christ and children of God; and the cross worked so powerfully upon them, that no proud or immoral mockers could cause them to depart from it. But to those who walk in the broad way, in the full latitude of their lusts, and dedicate their time and care to the pleasure of their corrupt appetites, to whom any yoke or bridle is intolerable, the preaching of the cross is foolishness.

3. Where does this cross appear, and where must it be taken up?

I answer, **within**; that is, **in the heart and soul**. For where the sin is, the cross must be. Now all evil comes from within. Christ taught this: "From

within," said Christ, "out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: **all these evils come from within, and defile the man**" (Mat 15:18).

The heart of man is the seat of sin, and where he is defiled he must be cleansed and sanctified. Where sin lives, there it must die; **it must be crucified**. Evil is customary in our cultures, and has made it natural for men to do evil. As the soul rules the body, so the corrupt nature sways the whole man; but still, it is all from within.

4. Experience teaches every son and daughter of Adam to conform to this; for the enemy's temptations are directed to the mind, which is within. If the temptations are denied, the soul sins not. If they are embraced, lust is quickly born, that is, inordinate desires. Lust conceived, brings forth sin. Sin acted upon brings forth death (James 1:15). Here is both the cause and the effect, the very genealogy of sin, its rise and end. In all this, the heart of evil man is the devil's mint, [his spirit is sown in man's heart] his workhouse, the place of his residence, where he exercises his power and exists. Therefore the redemption of the soul is aptly called the destruction of the works of the devil, and bringing in of everlasting righteousness (1 John 3:8; Dan 9:24). When the Jews would have defamed Christ's miracle of casting out devils, by a blasphemous imputation of it to the power of Beelzebub, He said that "no man can enter into a strong man's house, and spoil his goods, until he first binds the strong man" (Mat 12:29). This shows the distinction between Beelzebub and the power by which Christ dispossessed him, but it also teaches us that the souls of the wicked are the devil's house, and that his goods, his evil works, can never be destroyed until first he that produced them, and guards their house, is bound. All which makes it easy to know where **the cross must be taken up**, by which alone the strong man must be bound, his goods spoiled, and his temptations resisted, that is **within, in the heart of man**.

5. How is the cross to be taken up daily?

The way, like the cross, is spiritual. It is an inward submission of the soul to the will of God, as His will is revealed by the light of Christ in the consciences of men,* though it is contrary to their own inclinations. For example, when evil is shown by the light, what shows the evil also tells them they should not yield to it; and if they listen to the light's counsel, it gives them power to escape it. But those who look and gaze upon the temptation, at last fall in with it, and are overcome by it; the consequence of which is guilt and judgment. Judgment because the Cross of Christ is that spirit and power in men, though not of men, but of God, which crosses and reprove their fleshly lusts and affections. So the way of taking up the cross is complete resignation of the soul to the discoveries and requirements of the light of Christ. In this discovery, do not entertain their worldly pleasure, or carnal ease, or interest, for such are captivated in a moment. Instead continually watch against the very appearances of evil; and by the obedience of faith, that is, of true love to, and confidence in God, cheerfully to offer up to the death of the cross, that evil part revealed. The Judas in every man's heart does not want to endure the heat of this attack on sin; and being impatient in the hour of temptation, would by its near relation to the tempter, more easily betray their souls into his hands.

*[Most people will not be able to see the light of Christ immediately. To hear the Word of the Lord within typically results from beginning efforts in waiting on the Lord. Even hearing the Word of the Lord within your heart is not immediate for most people.

To *follow* Christ **you must persistently (daily) and patiently go to Him to sit in humble silence as you wait on Him, listening and watching for his word within your heart; when you hear Him, then you must obey Him.** To obey is to follow. Self-denial occurs by obeying the

Lord's spoken commands heard instead of your will, (His will, not your will); this is *taking up the cross*, which is the power of God to free you from sin. The cross is to your will and your carnal mind, which must be denied.

Until you can hear the Word of the Lord within and follow it, you must obey the law that is on every man's heart and is your schoolmaster. The inner law reminds you of what sins you must stop and motivates you to seek the Lord's grace, which you obtain by coming to Christ, silently listening to him, hearing him, and with faith in whom you are hearing, obeying him. See [Until Your Words and Deeds are Prompted by God, You Must Obey the Inner Law on the Heart of Every Man](#) for more.

It is a cross to a man's will to sit waiting on God, silently listening, struggling to keep his mind from wandering; it is a cross to a man's will to obey what he is commanded and taught by the Holy Spirit; **this is the cross of which you must** deny yourself and pick it up every day, to then follow Jesus. **To obey his voice and light is to follow Jesus.** This is how to do what you have prayed for a thousand times: *thy will be done, on earth as it is in heaven*. You cannot be his disciple unless you pick up your cross daily and follow his orders. Salvation is only received by those who follow the lamb wherever he goes — who obey completely the voice of the Lord, in whatever he commands. Do not be discouraged if you don't hear for some time. Even your waiting is to your credit: Let your mercy, O LORD, be upon us, in proportion to our waiting and hoping on you. Psalms 33:22.

To listen in humble silence and hear, the following is what I have been taught by the Lord:

- Begin by thinking on the name of Jesus, (but not over and

over). If your chair has arms on it, rest your elbows on the arms, put your hands together as for prayer, and rest them in light contact with your mouth, chin, or nose.

- Force yourself to smile and **hold the smile**. Smiling will chase the worries away, which is what 90% of thoughts are. A smile releases endorphins and serotonin, making it easier to relax and drop thoughts. When you find yourself sunk in a stream of worries, or stuck in reviewing the horribleness of your past sins, (after you have once confessed regret over them), a forced smile will break those thought patterns, allowing you to refocus your mind on waiting, watching, and listening for the Lord to speak.
- Close your mouth, put your teeth together, and breathe through your nose as long as it is clear; breathing through the nose **with teeth together** reduces your thinking significantly. This is true when waiting or in normal activities.
- Not only listen, **but watch** — watch the light on your closed eyelids; **cut your eyes to the upper right. Keep watching what is in your sight, however little, and it will keep your mind still.** By watching, you keep your mind still, and listening is natural with a quiet mind. Your mind is busy watching and so cannot think.
- Breathe slowly and deeply. Slow breathing makes thinking more difficult. While *breathing in* slowly and deeply, focus on feeling the upper right of your head; and while *breathing out* slowly, focus on looking for light at the upper right of your head, (45 ° angle up). Each time you breathe out, look further to the right, (but without twisting your head).

- After you have expelled the air from your lungs, without immediately breathing in, hold your breath for a few seconds. You will feel a pressure in your head; don't resist it, latch onto it, and when you breathe back in, hold onto that pressure because it can help you maintain silence. With practice you can hold onto that pressure throughout your waiting time.
- Be ready to reject thoughts and visions that the devil throws in randomly to cause your mind to wander; to reject thoughts before being lost in thought is hard, but it becomes easier with practice. The Lord never brings up a sin for which you have already expressed regret and stopped doing; but the devil throws up visions of your past experiences to cause your distress and loss of focus. The devil also brings up a subject of your interest and then proceeds to talk about that subject tempting you to listen to his garbage talk; and like little dreams, he can set you up with sexual temptations. You can stop this garbage by returning to **watching to the upper right**.
- To get started, (or to restart when you find yourself lost in thought), breathe out stopping for a few seconds to catch the pressure. Smile. Breathe in, feeling the upper right of your head. Then breathe out again watching to the upper right.

Until you have been crucified and able to distinguish the Lord's voice vs. the voice of the enemy, you should only follow commands heard that require you to repent from your behaviors that you understand to be wrong; any command you hear that differs from a requirement to repent

of behavior, conduct, speech, or thoughts, should be ignored because that is from the enemy. Always ignore any command to repent that is not moral pure, peaceable, fair, **gentle**, easily accepted, immediately understood, sincere, James 3:17, (even commands that chastise or rebuke from the Lord have to be pure, **gentle**, fair, easily accepted, make sense, etc.).

For more on how to successfully wait, watch, listen and hear, see the web page, [How to Benefit from the Changing Power of God by Waiting on the Lord.](#)]

6. Oh! This shows to every one's experience how hard it is to be a true disciple of Jesus. The way is narrow indeed, and the gate very strait, where not a word, no not a thought must slip the watch (Mat 24:42; 25:13; 26:38-41) or escape judgment; requiring such attention, such caution, such patience, such constance, such holy fear and trembling (Phil 2:12). This gives an easy interpretation to that hard saying, "Flesh and blood cannot inherit the kingdom of God" (1 Cor 15:50); those who are captivated with fleshly lusts and affections: for they cannot bear the cross; and those who cannot endure the cross must never have the crown. To reign, it is necessary first to suffer (2 Tim 2:12; Rom 8:17).

[To be crucified on the inward cross of self-denial is necessary to avoid being banished from heaven when dying; it is necessary to attain salvation; it is necessary to ever be in Christ; it is necessary to be a true Christian. Many might say, "Oh, I don't really need a crown, I just want to go to heaven;" — but unless your selfish spirit is slain on the cross, you are not fit for heaven's company; unless your selfish human nature has been eliminated, unless you learn to live in obedience to God, you would be miserable in heaven, mourning for your old addictions and pastimes.]

CHAPTER IV

BUT fourthly, What is man's principal role and task with the cross?

1. This is indeed the critical time to be truly, plainly, and thoroughly answered. All the previous writing only serves to preface this; and to fail in answering is no less than misguiding the soul to blessedness. I shall therefore pursue the question with God's help, and the best knowledge He has given me in the experience of several years' discipleship.

2. The great work and business of **the Cross of Christ in man is self-denial**; a word of as much depth in itself as of severe contradiction to the world, little understood but less embraced by it, yet it must be borne. The Son of God has gone before us, and, by the bitter cup He drank, and the baptism He suffered, has left us an example that we should follow in his steps, (1 Pet 2:21), which made Him put that hard question to the wife of Zebedee and her two sons, upon her soliciting that one might sit at his right and the other at his left hand in his kingdom, "Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" It seems their faith was strong; they answered, "We are able." Upon which He replied, "You shall drink indeed of my cup, and be baptized with the baptism I am baptized with;" but their reward He left to his Father (Mat 20:21-23).

3. What was his cup He drank, and baptism He suffered? I answer, they were the denial and offering up of Himself by the eternal Spirit to the will of God, undergoing the tribulations of his life and agonies of his death upon the cross for man's salvation.

4. What is our cup and cross that we should drink and suffer? They are the denial and offering up of ourselves, by the same Spirit, to do or suffer the will of God for his service and glory, which is the true life and obedience of the cross of Jesus; narrow still, but the trail is clearly marked and trod by Christ's example. For when there was no one to help, not one to open the

seals, to give knowledge, to direct the course of poor man's recovery, He came in the greatness of his love and strength; and though clothed with the infirmities of a mortal man, being within fortified with the almightiness of an immortal God, He traveled through all the straits and difficulties of humanity, and first, of all others, trod the un-trodden path to blessedness.

5. O come! let us follow Him, the most unwearied, the most victorious Captain of our salvation; to whom all the great Alexanders and mighty Caesars of the world are less than the poorest soldier of their camps could be to them. True, they were all great princes of their kind, and conquerors too, but on very different principles. For Christ made Himself of no reputation to save mankind; but these massively ruined people to enhance theirs. They vanquished others, not themselves. Christ conquered self, and that ever exceeded them. On merit, he was therefore the most excellent Prince and Conqueror. Besides, they advanced their empire by rapine and blood, but He by suffering and persuasion. He never used compulsion, they always used force. Misery and slavery followed all their victories; his brought greater freedom and happiness to those He overcame. They sought nothing but to please themselves; in all He did He aimed to please his Father, who is King of kings and Lord of lords.

It is **this most perfect pattern of self-denial we must follow**, if ever we will come to glory. In order to follow, let us consider self-denial in its true distinction and extent.

6. There is a lawful and unlawful self; and both must be denied for the sake of Him, who in submission to the will of God counted nothing dear that He might save us. Although denial of lawful self is an advanced concept, which the worldly person in the beginning of the cross is not in need of understanding, being preoccupied with daily greedily sacrifices to the pleasure of unlawful self; yet for the benefit of some that are so far advanced in this spiritual warfare as to receive some service from it, I shall at least touch upon it.

7. The lawful self which we are to deny is that convenience, ease, enjoyment, and plenty, which in themselves are so far from being evil, that they are the bounty and blessings of God to us, as husband, wife, child, house, land, reputation, liberty, and life itself; these are God's favors, which we may enjoy with lawful pleasure and justly improve as our honest interest. But when God requires them, at whatever time the lender calls for them or is pleased to try our affections by our parting with them; I say, when they are brought in competition with Him, they must not be preferred, they must be denied. Christ Himself descended from the glory of his Father, and willingly made Himself of no reputation among men, that He might make us of some with God; and, from the quality of thinking it no robbery to be equal with God, He humbled Himself to the poor form of a servant; yes, the ignominious death of the cross (Phil 2:5-8).

8. It is the doctrine He teaches us in these words, "He that loves father or mother, son or daughter, more than me, is not worthy of me" (Mat 10:37). Again, "Whoever he be of you that forsake not all that he has, cannot be my disciple" (Luke 14:33). And He plainly told the young rich man that if he would have eternal life, he should sell all and follow Him (Mark 10:21-22); a doctrine sad to him as it is to those who, like him, for all their high pretences to religion, in truth love their possessions more than Christ. This doctrine of self-denial is the condition of eternal happiness, "He that will come after me, let him deny himself, and take up his cross and follow me" (Mat 16:24). [And if our relatives resist our seeking God, our following Christ with our cross, we must risk their choice to withdraw their support and affections, when we choose to follow God, rather than abandon our quest].

9. This made those honest fishermen quit their lawful trades and follow Him, when He called them to it, and others that waited for the consolation of Israel to offer up their estates, reputations, liberties, and also lives, to the displeasure and fury of their kindred and the government they lived under, for the spiritual advantage that accrued to them by their faithful adherence

to his holy doctrine. True, many would have excused their following Him in the parable of the feast; some had bought land, some had married wives, and others had bought yokes of oxen, and could not come (Luke 14:18-20); that is, an immoderate love of the world hindered them. Their lawful enjoyments, instead of being their servants, became their idols. They worshipped their pursuits more than God, and would not quit them to come to God. But this is recorded to their reproach; and in this we may see the power of self on the worldly man, and the danger that comes to him by the abuse of lawful things. What, is your wife dearer to you than your savior, and is your business preferred before your soul's salvation? Oh! Beware that your comforts do not prove to be first — traps, and then curses. To overrate them is to provoke, Him that gave them, to take them away again. Come, and follow Him that gives life eternal to the soul.

10. Woe to those who have their hearts in their earthly possessions, for when they are gone, their heaven is gone with them. Possessions are sin in common to the greatest part of the world, because they depend on the comforts of them. And it is lamentable to behold how their affections are mired in and entangled with their conveniences and accommodations.. The true self-denying man is a pilgrim; but the selfish man is an inhabitant of the world. The one uses it, as men do ships, to transport themselves or gear in a journey to get home; the other looks no further, (whatever he verbally claims), than to be fixed in fullness and ease here, and likes it so well, that if he could, he would not trade. However, he will not trouble himself to think of the next world, until he is sure he is about to die. But that may prove to be too late; and so go not to Abraham, but to eternal punishment like the rich man and Lazarus parable; which story is as true as sad.

11. But, on the other hand, the disciples of Jesus do not deny themselves without purpose and result; and indeed, Christ Himself had the eternal joy in his eye: "For the joy that was set before him," says the author to the Hebrews, "he endured the cross" (Heb 12:2); that is, He denied Himself, and bore the reproaches and death of the wicked; and despised the shame,

namely, the dishonor and derision of the world. It made Him not afraid nor shrink; He slighted it; and is seated at the right hand of the throne of God. And to their encouragement, and great consolation, when Peter asked Him, what they should have that had forsaken all to follow Him, He answered them, "Verily I say to you, that you which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mat 19:27-29), that were then in an apostasy from the life and power of godliness. This was the lot of his disciples, the more immediate companions of his tribulations, and first messengers of his kingdom. But the next that follows is to all: and "every one that has forsaken 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" (Mat 19:29). It was this recompense of reward, this eternal crown of righteousness, that in every age has raised, in the souls of the just, a holy neglect, yes, contempt of the world. To this is owing the constancy of the martyrs, as to their blood, the triumph of the Truth.

12. Nor is this a new doctrine; it is as old as Abraham (Gen 12:1-5). In several most remarkable instances, his life was made up of self-denial. First, in quitting his own land, where we may well suppose him settled in the midst of plenty, at least sufficiency; and why? Because God called him. Indeed this should be reason enough, but such is the world's degeneracy that in fact it is not; and the same act, upon the same inducement, in any now, though praised in Abraham, would be derided. People are so prone not to understand what they commend; no, to despise those actions, when they meet them in the people of their own times, which they pretend to admire in their ancestors.

13. But Abraham obeyed. The consequence was, that God gave him a mighty land. This was the first reward of his obedience. The next was, a son in his old age; and, which greatened the blessing, after it had been, in nature, past the time of his wife's bearing of children (Gen 17:16-19). Yet God called for

his darling, their only child, the joy of their age, the son of a miracle, and he upon whom the fulfilling of the promise made to Abraham did depend. For this son, I say, God called a mighty trial, which one would think might very well have overturned his faith and stumbled his integrity; at least have put him upon this dispute in himself. This command is unreasonable and cruel; it is the tempter's, it cannot be God's. For, is it to be thought that God gave me a son to make a sacrifice of him? that the father should be a butcher of his only child? Again, that He should require me to offer up the son of his own promise, by whom his covenant is to be performed; this is incredible. I say, thus Abraham might naturally enough have argued with the voice of God, and indulge his great affections to his beloved Isaac. But good old Abraham, who knew the voice that had promised him a son had not forgotten to know it when it required him back again; he disputes not, though it looked strange, and perhaps with some surprise and horror, as a man. He had learned to believe that God, that gave him a child by a miracle, could work another to preserve or restore him. His affections could not balance his duty, much less overcome his faith; for he received him in a way that would let him doubt of nothing that God had promised to him.

To the voice of this Almightyness he bows, builds an altar, binds his only son upon it, kindles the fire, and stretches forth his hand to take the knife; but the angel stopped the stroke. Hold, Abraham, your integrity is proved. What followed? A ram was sacrificed instead, and Isaac was his again. This shows how little serves, where all is resigned, and how little a sacrifice contents the Almighty, where the heart is approved. So that it is not the sacrifice that recommends the heart, but the heart that gives the sacrifice acceptance.

[Abraham lived in a time and location in which the sacrifice of children to false gods was common, so that command was not shocking like it is to us today. **No one seeking God through following his commands will ever receive a command for them to harm another person. Gentleness is the fruit of the Spirit of God, not violence.** Remember, ignore

any command to repent that is not moral pure, peaceable, fair, **gentle**, easily accepted, immediately understood, sincere, James 3:17, (even commands to you that chastise or rebuke from the Lord have to be pure, **gentle**, fair, easily accepted, make sense, etc.). There may come a time, when you are sufficiently pure and can distinguish the Voice of the Lord vs. the voice of the enemy, that you are given the words to sharply rebuke someone such as an opposing priest or pastor; but because those words come from God's exact words you are told to speak, those words are supplied to help such a person understand the consequences of their behaviors, not to harm them.]

God often touches our best comforts, and calls for what we most love, and are least willing to part with. Not that He always take it utterly away, but to prove the soul's integrity, to caution us from excesses, and that we may remember God, the author of those blessings we possess, and live loose to them. I speak from my experience. The way to keep our enjoyments is to resign them; and though that is hard, it is sweet to see them returned, as Isaac was to his father Abraham, with more love and blessing than before. O stupid world! O worldly Christians, not only strangers, but enemies to this excellent faith! and while so, the rewards of it you can never know.

14. But Job rivals Abraham; his self-denial also was very noteworthy. For when the messengers of his afflictions came in great numbers upon him, one doleful story after another, until he was left almost as naked as when he was born; the first thing he did, he fell to the ground, and worshipped that power, and kissed that hand that stripped him; so far from murmuring, that he concludes his losses of estate and children with these words: "Naked came I out of my mother's womb, and naked shall I return: the Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21). O the deep faith, patience, and contentment of this excellent man! One would have thought the repeated news of catastrophes had been enough to have upset his confidence in God; but it did not; that staid him. But indeed he

tells us why; his Redeemer lived; "I know," says he, "that my Redeemer lives" (Job 19:25-26). And it appeared he did; for He had redeemed him from the world. His heart was not in his worldly comforts. His hope lived above the joys of time and troubles of mortality; not tempted by the one, nor shaken by the other; but firmly believed, that when after his skin worms should have consumed his body, yet with his eyes he should see his God. Thus was the heart of Job both submitted to and comforted in the will of God.

15. Moses is the next great example in sacred story for remarkable self-denial, before the times of Christ's appearance in the flesh. He had been saved when an infant, by an extraordinary providence, and it seems, by what followed, for an extraordinary service. Pharaoh's daughter, whose compassion was the means of his preservation, when the king decreed the slaughter of the Hebrew males (Exo 1:15-16), took him for her son, and gave him the education of her father's court. His own graceful presence and extraordinary abilities, joined with her love for him, and interest in her father to promote him, must have rendered him, if not capable of succession, at least of being chief minister of affairs under that wealthy and powerful prince. For Egypt was then what Athens and Rome were after, the most famous for learning, art, and glory.

16. But Moses, ordained for other work and guided by a higher principle, no sooner came to years of moderation, from the impiety of Egypt, and the oppressions of his brethren there, grew a burden too heavy for him to bear. And though so wise and good a man could not want those generous and grateful acknowledgments, that became the kindness of the king's daughter to him; yet he had also seen that God that was invisible (Heb 11:24-27); and did not dare to live in the ease and plenty of Pharaoh's house, while his poor brethren were required to make brick without straw (Exo 5:10).

Thus the fear of the Almighty took deep hold of his heart. He nobly refused to be called the son of Pharaoh's daughter, and chose rather a life of

affliction, with the most despised and oppressed Israelites, and to be the companion of their tribulations and jeopardies, than to enjoy the pleasures of sin for a season; esteeming the same kind of reproaches directed at Christ. He suffered for making that unworldly choice, but seeking greater riches than all the treasures of that kingdom.

17. Nor was he as foolish as they thought. He had reason on his side; for it is said, he had an eye to the recompense of reward, he only refused a lesser benefit for a greater. In this, his wisdom transcended that of the Egyptians; for they made the present world their choice, as uncertain as the weather, and so lost the next world that has no end. Moses looked deeper, and weighed the enjoyments of this life on the scales of eternity, and found they made had weight in the next world. He governed himself not by immediate possession of something, but the nature and duration of the reward. His faith corrected his affections, and taught him to sacrifice the pleasures of self, to the hope he had more excellent reward in the future.

18. Isaiah was also a considerable example of this blessed self-denial; who as the son of royalty became a prophet, and left the worldly interests of the one for the faith, patience, and sufferings of the other. For his choice did not only lose him the favor of men, but their wickedness, enraged at his integrity to God, in his fervent and bold reproofs of them, made a martyr of him in the end, for they barbarously sawed him apart with a wooden saw in the reign of king Manasseh. Thus died that excellent man, and commonly called the evangelical prophet.

19. I shall add, of many, one example more, and that is from the fidelity of Daniel; a holy and wise young man. When his worldly advantages came into competition with his duty to Almighty God, he relinquished them all. Instead of trying to hold onto his worldly position, he was most careful how to preserve the honor of God, by his fidelity to his will; despite the danger to himself. And though at the first it exposed him to ruin, yet, as encouragement to all, that like him, they will choose to keep a good

conscience in an evil time, his choice even advanced him greatly in the world; and the God of Daniel was made famous and terrible through his perseverance even in the eyes of heathen kings.

20. What shall I say of all the rest, who counted nothing of value compared to the will of God; who abandoned their worldly comforts, and exposed their ease and safety, as often as the heavenly vision called them, to the wrath and malice of degenerate princes and an apostate church? More especially Jeremiah, Ezekiel, and Micah, who, after they had denied themselves, in obedience to the divine voice, sealed their testimony with their blood.

Thus was self-denial the practice and glory of the ancients, who were predecessors to the coming of Christ in the flesh; and shall we hope to go to heaven without it now, when our savior Himself has become the most excellent example of it? Despite some wishing that we did not have to bear the cross; but we must deny ourselves, and so be the true followers of his blessed example (1 Peter 2:21).

21. Whoever you are, that would do the will of God, but faint in your desires, from the opposition of worldly considerations; remember I tell you, in the name of Christ, that he who prefers father or mother, sister or brother, wife or child, house or land, reputation, honor, office, liberty, or life, before the testimony of the light of Jesus in his own conscience, shall be rejected of Him in the solemn and general inquest upon the world; when **all shall be judged, and receive according to the deeds done, not the profession made**, in this life. It was the doctrine of Jesus, that if your right hand offend you, you must cut it off; and if your right eye offend you, you must pluck it out (Mat 5:29-30): that is, if the most dear, the most useful and tender comforts you enjoy, stand in your soul's way, and interrupt your obedience to the voice of God, and your conformity to his holy will revealed in your soul, you are engaged, under the penalty of damnation, to part with them.

22. The way of God is a way of faith, as strange to the mind as death is to self. It is the children of obedience like Paul, who count all things dross and dung, so that they may win Christ, and know and walk in this narrow way. Presumption will not do, nor can lofty ideas enter; only the obedient eat the good of this land (Isa 1:19). Those who do his will, says the blessed Jesus, shall know of the doctrine (John 7:17); **He will instruct them.** There is no room for instruction, where lawful self is lord, and not servant. For self cannot receive it; what should receive instruction, is oppressed by self, fearful, and dares not. Oh! What will my father or mother say? How will my husband use me? Or finally, what will the magistrate do with me? For though I have a most powerful persuasion, and clear conviction upon my soul, of this or that thing, yet considering how unfashionable it is, what enemies it has, and how strange and singular I shall seem to them. I hope God will pity my weakness. If I sink, I am but flesh and blood; it may be in the future He may better enable me; and there is time enough. Thus selfish, fearful man.

But procrastinating is the worst; for the soul loses in no decision being made, [no decision is a decision]. The start of the process brings power with it. God has never convinced people, unless they are submissive, for which He has empowered them. He requires nothing that he has not provided the ability to perform; otherwise he would be mocking men, not saving men. It is enough for you to do your duty, that God shows you your duty; provided you consult within, that light and spirit by which He gives you knowledge. They, who seek power, are those who do not receive Christ in his convictions upon the soul, and therefore, they will always lack power; but those who seek his convictions, receive power, like those of old, to become the children of God, through the pure obedience of faith.

23. Therefore, let me implore you, by the love and mercy of God, by the life and death of Christ, by the power of his Spirit, and the hope of immortality, that you, whose hearts are established in your worldly comforts, and so lovers of self more than of these heavenly things, would let the time past suffice; that you would not think it enough to be clear of such impieties, as

too many are found in, while your inordinate love of lawful things has defiled your enjoyment of them, and drawn your hearts from the fear, love, obedience, and self-denial of a true disciple of Jesus. Turn about then, and listen to the still voice in your conscience; it tells you your sins, and your misery in them; it gives a lively discovery of the very vanity of the world, and opens to the soul some prospect of eternity, and the comforts of the just, who are at rest. If you adhere to this, it will divorce you from sin and self. You will soon find that the power of its charms exceeds that of wealth, honor, and beauty of the world; and finally it will give you peace, which the storms of time can never shipwreck nor disorder. Here all your enjoyments are blessed, though small, yet great by that presence that is within them.

Even in this world the righteous have the better of it, for they use the world without rebuke, because they do not abuse it. They see and bless the hand that feeds, and clothes, and preserves them. As by beholding Him in all his works, they do not adore them, but He who made them; so the sweetness of his blessings is an advantage over those who don't see Him. Besides, those of God are not lifted up in their increase, nor are they cast down in their adversities. And why? Because by his divine presence they are moderated in the one, and comforted in the other.

In short, heaven is the throne, and the earth but the footstool of that man that has crucified self underfoot. Those who know that station will not easily be moved; such learn to number their days, so that they may not be surprised with their end; and to make the most of their time, because their days are evil (Eph 5:16); remembering they are stewards, and must deliver up their accounts to an imperial judge. Therefore they live not to self but to Him, and in Him die, and are blessed with those who die in the Lord. Thus I conclude my discourse on the right use of the lawful things of this world by self.



CHAPTER V

1. I HAVE now come to unlawful self, which, more or less, is the immediate concern of much the greater part of mankind. This unlawful self is two-fold: first, what relates to religious worship; and secondly, that which concerns moral and civil conduct in the world. And they are both of infinite consequence to be considered by us, in which I shall be as brief as I may, with ease to my conscience, and no injury to the matter.

2. That unlawful self in religion, that ought to be mortified by the Cross of Christ is man's invention and performance of worship to God as divine, which is not so, either in its institution or performance. Those people name themselves Christians, despite that they are very exterior, pompous, and superstitious in their worship. These people are not only spiritually unprepared, in the way of their performing worship to God Almighty, who is an Eternal Spirit; but their worship itself is utterly inconsistent with the very form and practice of Christ's doctrine, as well as differing from the example of the apostles. The apostles' worship was plain and spiritual; theirs' is gaudy and worldly. Christ's true worship is most inward and mental; their worship outward and physically performed. The Apostles' worship conformed to the nature of God, who is a spirit, while theirs' centers on man's most carnal part. So that, instead of excluding flesh and blood, they show a worship calculated to gratify flesh and blood; as if their worship was not designed to please God, but to please themselves. A worship dressed with such stately buildings and imagery, rich furniture and garments, rare voices and music, costly lamps, wax candles, and incense; and all acted with that most pleasing variety to the external senses that can invent or money buy. Their worship is as if the world had turned Jew or Egyptian again; or that God was an old man indeed, and Christ a little boy, to be treated with a

kind of religious mask, for so they picture Him in their temples, and too many in their minds. And the truth is, such a worship may very well suit such an erroneous idea of God; for when men can think Him to be like themselves, it is no wonder that they address Him in a way that is the most pleasing way others address them.

3. But what did the Almighty say to such a sensual people of old, very similar to today? "You thought I was such an one as yourself, but I will reprove you, and set your sins in order before you. Now consider this, you that forget God, for fear I tear you in pieces and there be none to deliver." But, **"to him that orders his conversation correctly, will I show the salvation of God"** (Psalm 50:21-23). This is the worship acceptable to Him, **"to do justly, to love mercy, and to walk humbly with God"** (Micah 6:8). For He that searches the heart, and tries the moderation of man, and sets his sins in order before him, who is the God of the spirits of all flesh, looks not to the external fabric, but internal frame of the soul, and **inclination of the heart**. Nor is it to be soberly thought, that He who is "clothed with divine honor and majesty; who covers himself with light as with a garment; who stretches out the heavens like a curtain; who lays the beams of his chambers in the deep; who makes the clouds his chariot, and walks upon the wings of the wind; who makes his angels spirits, his ministers a flaming fire: who laid the foundations of the earth, that it should not be moved forever" (Psalm 104:1-5), can be adequately worshipped by those human inventions, the refuge of an apostate people from the primitive power of religion and spirituality of Christian worship.

4. Christ drew off his disciples from the glory and worship of the outward temple, and instituted a more inward and spiritual worship, in which He instructed his followers. "You shall neither in this mountain, nor yet at Jerusalem," says Christ to the Samaritan woman, "worship the father; God is a Spirit, and those who worship him must worship him in spirit and in truth" (John 4:21-24). As if He had said, for the sake of the weakness of the people, God condescended in old time to limit Himself to an outward time,

place, temple, and service, in and by which He would be worshipped; but this was during men's ignorance of his omnipresence, [he is everywhere, including in us], and they did not consider what God is, nor where He is. But I have come to reveal Him to as many as receive me; and I tell you that **God is a Spirit, and must be worshipped in spirit and in truth. People must be acquainted with Him as a Spirit, consider and worship Him as such.** It is not that bodily worship, or these ceremonial services, in use among you now, will serve, or be accepted by God who is a Spirit: no, you must obey his Spirit that strives with you, to gather you out of the evil of the world; that by bowing to the instructions and commands of his Spirit in your own souls, you may know what it is to worship Him as a Spirit; then you will understand that it is not going to this mountain, nor to Jerusalem, but to do the will of God, to keep his commandments, and commune with your own heart, and sin not; **take up your cross, meditate in his holy law,* and follow the example of Him [his demonstrated obedience]** whom the Father has sent.**

*[Until you have been crucified on the inward cross of self-denial, to receive the fruit of the Spirit, and be able to walk after Spirit and not the flesh, you must obey the law that is on every man's heart, which includes the moral core of the Mosaic law, and is your schoolmaster. For more on this subject see [Until Your Words and Deeds are Prompted by God, You Must Obey the Inner Law on the Heart of Every Man](#). Until you can worship in spirit and truth, you must be silent to allow God to prepare you to be able to do so.]

** Long before Jesus died on the cross, he told us we must take up our cross daily, deny ourselves, and lose our life to save it. Then he died on the cross in obedience to the Father, which he himself wished to avoid in some way, but submitted to a horrible death as the example for us to follow. If we fail to take up our inward cross of self-denial, we are denigrating the death and

5. Therefore Stephen, that bold martyr of Jesus, told the Jews, when a prisoner for disputing about the end of their beloved temple, and its services, but falsely accused of blasphemy, said "Solomon built God a house; nevertheless God dwells not in temples made with hands; as said the prophet, 'Heaven is my throne, and the earth is my footstool: what house will you build me? said the Lord: or what is the place of my rest? Has not my hand made all these things?'" (Acts 7:47-50). **Recognize this is a total overthrow of all worldly temples, and their ceremonial worships.** Stephen follows his blow upon those apostate Jews, who in those times were, the pompous, ceremonious, worldly worshippers: "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers did, so do you" (Acts 7:51). As if He had told them: your outward temples, rites, and shadowy services, your pretensions to succession in nature from Abraham, and by religion from Moses — they all count for nothing. You are resisters of the Spirit, opposers of its instructions; you will not bow to his counsel, nor are your hearts right towards God. You are the successors of your fathers' iniquity; and though verbal admirers, yet none of the successors of the prophets in faith and life.

But the prophet Isaiah carries it a little further than is cited by Stephen. For after having declared what is not God's house, the place where his honor dwells, immediately follows with these words: "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word" (Isa 66:1-2). Behold, O carnal and superstitious man, the true worshipper, and the place of God's rest! This is the house and temple of Him whom the heaven of heavens cannot contain; a house self cannot build, nor can any by the power of man prepare or consecrate his house.

6. Paul, that great apostle of the Gentiles, twice expressly refers the word temple to man. Once in his epistle to the church of Corinth; "Know you not," says he, "that your body is the temple of the Holy Ghost which is in you,

which you have of God?" (1 Cor 6:19), and not the building of man's hand and heart. Again, he tells the same people, in his second epistle, "For you are the temple of the living God, as God has said" (2 Cor 6:16); and then cites God's words by the prophet, "I will dwell in them, and walk in them; I will be their God, and they shall be my people." This is the evangelical temple, the Christian church, whose ornaments are not the embroideries and furniture of worldly art and wealth, but the graces of the Spirit: meekness, love, faith, patience, self-denial, and charity. Here it is, that the eternal wisdom, that was with God from everlasting, before the hills were brought forth, or the mountains laid, chooses to dwell; "rejoicing," says Wisdom, "in the habitable part of the earth, and my delights were with the sons of men" (Pro 8:22-25,31); not in houses built of wood and stone. This living house is more glorious than Solomon's dead house; and of which his was but a figure, as he, the builder, was of Christ, who builds up a holy temple to God. It was promised of old, that the glory of the latter house should transcend the glory of the former (Hag. 2:9), which may be applied to this: not one outward temple or house to excel another in outward luster; for what is the benefit of that? But the divine glory, the beauty of holiness in the gospel house or church, made up of renewed believers, should exceed the outward glory of Solomon's temple, which, in comparison of the latter days, was but flesh to spirit, fading resemblance to the eternal substance.

But for all this, Christians [Quakers] have meeting-places,* yet not in a Jewish or a heathen state; instead their meeting places are plain, void of pomp or ceremony, suiting the simplicity of their blessed life and doctrine. For God's presence is not with the house, but with those who are in it, who are the gospel church, and not the house. Oh! if only those who call themselves Christians knew the real sanctity in themselves, by the washing of God's regenerating grace, instead of that imaginary sanctity ascribed to places; they would then know what the church is, and in these evangelical days where the place of God's appearance is. This made David say, "The king's daughter is all glorious within; her clothing is of wrought gold" (Psalm 45:13). What is the glory that is within the true church, and what gold makes

up that inward glory? Tell me, O superstitious man! Is it your stately temples, altars, tables, carpets, tapestries; your vestments, organs, voices, candles, lamps, censers, plate and jewels, with the like furniture of your worldly temples? They count for nothing; they do not compare with the divine adornment of the King of Heaven's daughter, the blessed and redeemed church of Christ. **The worldly buildings are miserable apostasy!** And they are as wretched supplement in the loss and absence of the apostolic life, the spiritual glory of the primitive church.

*[For many years, the early Quakers met in fields, barns, and houses. Then they procured or built simple meeting houses, without candelabras, chandeliers, stained glass, sanctuaries, gothic stone structures, robes, organs, pulpits, kneeling rails, hymnals, professional ministers, choirs, money-collectors, collection plates, altars, crosses, ushers, flowers, etc.]

7. But yet some of these admirers of external pomp and glory in worship want to appear to be lovers of the cross, and to that end have attracted many followers. But alas! What hope can there be of reconciling external pomp to Christianity? For the nearer pomp comes to its resemblance, the further off it is in reality. Their cross and self-denial are an invented form; and while they fancy to worship God with it, they dangerously err from the true cross of Christ, and that holy self-denial that Christ ordered. It is true, they have a cross, but it is a substitute for the real one; and so dainty, that the only requirement is to wear it for show. For instead of mortifying their wills by it, they made it, and use it according to wills. So that the cross has become their emblem of doing nothing but what they desire. Yet by their willful display of this badge of Christianity, they want to believe they are his disciples; which true disciples never did their own will, but only did the will of his heavenly Father.

8. This is the type of cross that flesh and blood can carry for flesh and blood invented it; therefore it is not the cross of Christ, which crucifies flesh and

blood. Thousands of these crosses have no more virtue than a piece of cow dung. They are poor empty shadows, not even an images of the true cross. Some carry them for charms about them, but they never repel a single evil with them. They sin with them upon their backs; and though they put them in their bosoms, their beloved lusts lie there too, without the least worry. They are as dumb as [Elijah's mock gods \(1 Kings 18:27\)](#); no life nor power are in them. How should they have life of power, whose matter is earthly, and whose figure and workmanship are but the invention and labor of worldly artists? Is it possible that such crosses should cure their makers of sin? Certainly not!

9. These are yokes without restraint, and crosses that never contradict [man's selfish will]. A whole car load of these crosses would leave a man as unmortified as they find him. Men may sooner knock their brains out with them than their sins; and that, I fear, too many of them know in their very consciences that use them. They indeed adore them, such adoration and pride only possible with the false cross, since the true cross destroys pride, if it is actually carried.

10. Like their religion, their cross is very gaudy and triumphant; but in what? In precious metals and gems, purchased from people's money who support the superstition. These crosses are made of earthly treasure, rather than the cross that leads to the denial of earthly treasure; and like men, the crosses are respected by their outward appearance. A rich cross shall have many gazers and admirers; the poor crosses, as other things, are more neglected. I could appeal to them to rid themselves of this great vanity and superstition, which is very deficient compared to the blessed cross of Jesus, which takes away the sins of the world, and the sinner.

11. Nor is the life of a recluse, the boasted righteousness of some, much more commendable, or one shred nearer to the nature of the true cross. For if it is not unlawful as other things are, it is unnatural, which true religion does not teach. The true Christian convent and monastery are within the

believer, where the soil is enclosed from sin. The true followers of Christ carry this religious house around with them, who do not exempt themselves from the conversation of the world, though they keep themselves from the evil of the world in their conversation. The monastery or nunnery is a lazy, rusty, unprofitable, [uncommanded] self-denial, burdensome to others to feel their idleness; religious bedlams, where people are kept for fear they should do mischief abroad; patience by force; self-denial against their will, rather ignorant than virtuous; and out of the way of temptation, than content in it. There is nothing to overcome if never tempted. What the eye never sees, the heart doesn't crave, and doesn't rule.

12. The cross of Christ is of another nature; it truly overcomes the world, and leads a life of purity in the face of its allurements; those who bear it are not thus chained up for fear they should bite; nor locked up for fear they should be stolen away. No, they receive power from Christ their Captain, to resist the evil, and do what is good in the sight of God. They are changed to despise the world, and love its reproach above its praise. They are led to be inoffensive to others, but love those who offend them, though not for offending them. What a world we would have if everybody, for fear of transgressing, confined himself within four walls! This is not required because the perfection of the Christian life applies and includes every honest labor or trade found among men. Such severe isolation is not the effect of Christ's free spirit, but a voluntary, fleshly humility; mere restraints of their own making and putting on, without command or reason. In all which it is plain they are their own lawgivers, and set their own rule, deprivation, and ransom, a constrained harshness, incompatible with the rest of the creation. For society has one great benefit of the cross, (and it is not to be destroyed for fear of evil); for sin that spoils society is eliminated, by a steady reproof and a conspicuous example of tried virtue. True godliness does not turn men out of the world, but enables them to live better in it, and excites their efforts to improve the world; not to hide their candle under a bushel, but to set it upon a table in a candlestick. Besides, isolation is a selfish invention; and man's invention can never be the true cross, which is taken up to bring

inventions into subjection. But again, this humor runs away from itself, and leaves the world behind to be lost; Christians should keep to the helm, and guide the vessel to its port; not irresponsibly escape at the stern of the world, and leave those who are in it without a pilot, to be driven by the fury of evil times, upon the rock or sand of ruin. Actually, this monastic isolation of life, if taken up by young people, is commonly used to cover idleness, or to pay off inheritances, to save the lazy from the pains of punishment, or the upper class from the disgrace of poverty. One will not work, and the other scorns it. If aged, a long life of guilt sometimes flees to superstition for a refuge, and, after having had its own will in other things, would finish its life in a wilful religion to make God amends.

13. But taking up the cross of Jesus is a more interior exercise. It is the circumspection and discipline of the soul in conformity to the divine mind within the believer which is revealed. The body follows the soul, not the soul the body? Don't those who take up the inward cross know that nothing externally applied can stop the soul from lust, or the mind from an infinity of unrighteous imaginations? The thoughts of man's heart are evil, and they continuously occur. *Evil comes from within the heart, and not from without.* How then can an external application remove an internal cause; or a restraint upon the body, work a confinement of the mind? Confinement of the mind's thoughts is less successful where there is the least action, because there is most time to think; and if those thoughts are not guided by a higher principle, convents are more mischievous to the world than commerce trading houses. And yet periodic retirement is both excellent and needful; crowds and throngs were not much frequented by the ancient holy pilgrims.

14. Examine yourself, O man. What is your foundation, and who placed you there; for fear that in the end you will be found to have relied on an external fraud for your own soul. I confess that I wish the salvation of my fellow man, having found mercy with my heavenly Father. I would have none to deceive themselves to perdition especially about religion, where people are most apt to take all for granted, and lose infinitely by their own imagined worthiness

and neglect. The inward, steady righteousness of Jesus is more than all the contrived devotion of poor superstitious man; and to stand approved in the sight of God, excels any ritual in religion resulting from the invention of men. The soul that is awakened and preserved by his holy power and spirit, lives to Him in the way of his own institution, and worships Him in his own Spirit, that is, in the holy sense, life, and leadings of it; which indeed is the evangelical worship. I do not slight a true retirement; for I do not only acknowledge, but admire solitude. Christ himself was an example of it. He loved and chose to frequent mountains, gardens, and sea-sides. It is requisite to the growth of piety, and I reverence the virtue that seeks and uses it; wishing there were more of it in the world; but then it should be freely entered and exited, not constrained. How can a constrained, punished, retirement benefit the mind, when it should be for a pleasure? No, I have long thought it was an error among all sorts of monastic orders that have no retreats for the afflicted, the tempted, the solitary, and the devout, where they might undisturbed wait upon God, pass through their religious exercises; and, being thereby strengthened, may, with more power over their own spirits, enter into the necessary business of the world again. Though the less unnecessary the better, to be sure. For divine pleasures are found in a free solitude.

CHAPTER VI

BUT there are others of a more refined speculation, and reformed practice, who dare not use, and less adore, a piece of wood or stone, an image of silver and gold; but will allow Jewish, or even Pagan pomp in worship, practiced by others; as if Christ's worship were of this world, (though his kingdom is not). Though they are doctrinally adverse to such superstition, they bow to their own religious duties, and esteem their formal performance of several parts of worship, even though they go against the grain of their fleshly ease, and a preciseness therein, no small cross to them. They believe that if they abstain from the actual act of gross and scandalous sins, even though the

continual thoughts of it are entertained, they hold themselves safe enough within the pale of discipleship and walls of Christianity. But this also is too little discipline compared to Christ's cross; and those who flatter themselves with such a sort of taking it up will in the end be deceived with a sandy foundation, and a midnight cry. For said Christ, "But I say to you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Mat 12:36). [You cannot simply abstain from sinful acts and see salvation; your heart must be changed to hate them and to where they have no attraction to you at all.]

2. For first, it is not performing duties of religion, but the rise of the performance that God looks at. Men may, (and some do), cross their own wills in their own wills: voluntary omission and commission: "Who has required this at your hands?" (Isa 1:12), said the Lord of old to the Jews, when they seemed industrious to have served Him; but it was in a way of their own contriving or inventing, and in their own time and will; not with the soul truly touched and prepared by the divine power of God, but bodily [denial for health] worship only. That, the apostle tells us, profits little. Not keeping to the manner of taking up the cross in worship as well as other things has been a great cause of the troublesome superstition that is yet in the world. For men have no more brought their worship to the test than their sins, no less for they have ignorantly thought the worship was a sort of excuse for their sins; and not that their religious performances should need a cross, or an apology.

3. But true worship can only come from a heart prepared by the Lord (Pro 16:1). This preparation is by the sanctification of the Spirit; by which, if God's children are led in the general course of their lives, as Paul teaches (Rom 8:14), much more in their worship to their creator and redeemer. And whatever prayer is made, or doctrine is uttered, if it is not from the prompting of the Holy Spirit, is not acceptable with God. Only by the preparation and aid of the Spirit can evangelical worship be true, which is in spirit and truth. For what is a heap of the most pathetic words to God Almighty; or the

dedication of any place or time to Him? He is a Spirit, to whom words, places, and times, strictly considered, are improper or inadequate; although they are the instruments of public worship, they are only fleshly and visible, and cannot carry our requests any further, much less recommend them to the invisible God. Nor can such fleshly worship benefit the congregation, for it is the language of the soul that God hears. No one pray correctly without the aid of Spirit; no one can groan correctly to Almighty God without the assistance of the Spirit.

4. The soul of man, however lively in other things, is dead to God until He breathes the spirit of life into it. It cannot live to Him, much less worship Him, without the Spirit. Thus God tells us, by Ezekiel, when in a vision of the restoration of mankind, in the person of Israel, (a usual way of speaking among the prophets, and as often mistaken), "I will open your graves," said the Lord, "and put my spirit in you, and you shall live" (Eze 37:12-14). So, though Christ taught his disciples to pray, they were, in some sort, disciples before He taught them; not worldly men, whose prayers are an abomination to God. And his teaching them is not an argument that everybody must say that prayer, whether he can say it with the same heart, and under the same qualifications, as his poor disciples or followers did, or not; as is now too superstitiously and presumptuously practiced; but rather as they then, and so we now, are not to pray our own prayers, but his. That is, such as He enables us to make, as He enabled them then.

5. For if we are not to take thought what we shall say when we come before worldly princes, because it shall then be given to us; and that "it is not we that speak, but the Spirit of our heavenly Father that speaks in us" (Mat 10:19-20); much less can our ability be needed, or should we study to ourselves forms of speech in our approaches to the great Prince of princes, King of kings, and Lord of lords. For be it his greatness, we ought not by Christ's command; be it our relation to Him as children, we need not; He will help us, He is our Father; that is, if He is actually in control of us by his Spirit. Thus not only the mouth of the body but of the soul is shut, until God opens

it; and then He loves to hear the language of it. The prayer of the body [man's carnal mind] ought never to go before the prayer of the soul. His ear is open to such requests, and his Spirit strongly intercedes for those who offer them.

6. How do we receive this preparation of the heart, giving us his Spirit to worship by in Spirit and Truth?

I answer: By waiting patiently, yet watchfully and intently upon God: "Lord," says the Psalmist, "you have heard the desire of the humble; you will prepare their heart, you will cause your ear to hear" (Psalm 10:17); and, says Wisdom, "The preparation of the heart in man is from the Lord" (Pro 16:1). Here you must not think your own thoughts, nor speak your own words, which indeed is the silence of the holy cross, but be sequestered from all the confused imaginations that are apt to throng and press upon the mind in those holy retirements. It is not for you to think to overcome the Almighty by the most composed matter, cast into the aptest phrase; no, no; one groan, one sigh, from a wounded soul, a heart touched with true remorse, a sincere and godly sorrow, which is the work of God's Spirit, excels and prevails with God. Therefore stand still in your mind, wait to feel something that is divine, to prepare and dispose you to worship God truly and acceptably. Thus you are taking up the cross, and shutting the doors and windows of the soul against everything that would interrupt this attendance upon God, however pleasant the object is in itself, how lawful or needful at another season; the power of the Almighty will break in, his Spirit will work and prepare the heart, that it may offer up an acceptable sacrifice. It is He that discovers and presses wants upon the soul; and when it cries, it is He alone that supplies them. Petitions, not springing from the Spirit's sense and preparation, are formal and fictitious; they are not true for men pray in their own blind desires, and not in the will of God, and his ear is stopped to them; "but for the oppression of the poor, for the sighing of the needy," God has said, "I will arise" (Psalm 12:5); that is, the poor in spirit, the needy soul, those who want his assistance, who are ready to be overwhelmed, that feel a need, and

cry aloud for a deliverer, and that have none on earth to help; none in heaven but Him, nor in the earth in comparison of Him; "He will deliver," said David, "the needy when he cries, and the poor, and him that has no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight" (Psalm 72:12-14). "This poor man," says he, "cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encamps round about those who fear him, and delivers them" (Psalm 34:6-8), and then invites all to come and taste how good the Lord is; yes, "he will bless those who fear the Lord, both small and great" (Psalm 115:13).

7. But what is that to those who are not hungry? "those who are whole need not a physician" (Mat 9:12); the full are happy, and the rich do not cry for help. Those not sensible of their inward needs, who don't fear their compulsion to sin, who feel no need of God's power to help them, nor of the light of his countenance to comfort them; why do they pray? Their devotion is, at best, a serious mockery of the Almighty. They know not, they want not, they desire not what they pray for. They pray *thy will be done*, and constantly do their own; despite the consequences. They ask for grace, and abuse what they have. They pray for the Spirit, but resist it in themselves, and ridicule the Spirit in others. They request mercies and goodness of God, but feel no real need of mercy. And in this inward insensibility, they are as unable to praise God for what they have, as to pray for what they have not. "They shall praise the Lord," says David, "that seek him, for he satisfies the longing soul, and fills the hungry with good things" (Psalm 22:26,107:9). This also He reserves for the poor and needy, and those who fear God. Let the **spiritually poor and the needy** praise your name. **You that fear the Lord, praise Him**; and you the seed of Jacob, glorify Him. Jacob was a plain man, of **an upright heart**: and those who are so, are his seed. And though (with him) they may be as poor as worms in their own eyes, yet they receive power to wrestle with God, and prevail as he did.

8. But **without the preparation and consecration of this power, no**

man is fit to come before God; otherwise less holiness and reverence to worship God are required under the gospel than it was in the times of the law, when all sacrifices were sprinkled before offered; the people had consecrated their offerings, before they presented themselves before the Lord (Num 8; 19:2, and Chronicles 30:16-17). If the touching of a dead or unclean beast then made people unfit for temple or sacrifice, until first sprinkled and sanctified, how can we think so poorly of the worship that is instituted by Christ in gospel times, as we present ourselves, unprepared and unsanctified as offerings? Or, allow that those who, either in thoughts, words, or deeds, do daily touch what is morally unclean, can, without coming to the blood of Jesus, that sprinkles the conscience from dead works, acceptably worship the pure God; it is a downright contradiction to good sense. The unclean cannot acceptably worship what is holy; the impure what is perfect. There is a holy intercourse and communion between Christ and his followers; but none at all between Christ and Belial; between Him and those who disobey his commandments, and live not the life of his blessed cross and self-denial (2 Cor 6:15-16).

[Until your heart has been cleansed of evil, your worship, other than silence while hoping to be convicted and purified, is unacceptable to God — even an abomination.]

9. But as sin cannot worship God, neither can formality worship God; no, though the manner were of his own ordination; which made the prophet, personating one in a great strait, cry out, "How shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has showed you, O man, what is good; and what does the Lord require of you, but to **do justly, to love mercy, and to walk humbly with your God?**" (Micah 6:6-8). The royal prophet, sensible at this, calls thus also upon God: "O Lord, open you my lips, and my mouth shall show forth your praise" (Psalm 51:15-17).

He did not dare open his own lips, he knew that could not praise God; And why? "For you desire not sacrifice, else would I give it:" if my formal offerings would serve, you should not want them; you delight not in burnt-offerings. **"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, you will not despise."** And why?

Because this is God's work, the effect of his power; and his own works praise Him. To the same purpose does God Himself speak by the mouth of Isaiah, in opposition to the formalities and lip-worship of the degenerate Jews:

"Thus said the Lord, the heaven is my throne, and the earth is my footstool, where is the house that you build to me? and where is the place of my rest? For all these things has mine hand made. **But to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word**" (Isa 66:1-2). O behold the **true worshipper! One of God's**

preparing, circumcised in heart and ear, that resists not the Holy Spirit, as those lofty professing Jews did. Was this so then, even in the time of the law, which was the dispensation of external and shadowy performances; and can we now expect acceptance without the preparation of the Spirit of the Lord in these gospel times, which are the proper times for the pouring out of the Spirit? By no means; God is what He was; and his true worshippers are only those who worship Him in his own spirit. These He tends as the apple of his eye; the rest only mock Him, and **He despises them.** Hear what follows to that people, for it is the state and portion of Christendom at this day: "He that kills an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offers an oblation, as if he offered swine's blood; he that burns incense, as if he blessed an idol. Yes, they have chosen their own ways, and their soul delights in their abominations" (Isa 66:3). Let none say, we offer not these kinds of oblations, for that is not the case. God was not offended with the offerings, but offerers. These were the legal forms of sacrifice that God had appointed; but since they were not presenting them in that frame of spirit, and under that right disposition of soul that was required, God declared his abhorrence, and that with great aggravation; and elsewhere, by the same prophet, forbids them to bring any more vain oblations before Him;

"incense," said God, "is an abomination to me. Your sabbaths and calling of assemblies I cannot away with; it is iniquity, even the solemn meeting." And "when you spread forth your hands I will hide mine eyes from you; when you make many prayers, I will not hear you" (Isa 1:13-15). A most terrible renunciation of their worship; and why? Because their hearts were polluted; they loved not the Lord with their whole hearts, but broke his law, and rebelled against his Spirit, and did not what was right in his sight. The cause is plain, by the amendment He requires: "Wash yourself," says the Lord, "make yourself clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa 1:16-17). Upon these terms, and nothing short, He tells them to come to Him, and tells them, that "though their sins be as scarlet, they shall be white as snow; and though they be as crimson, they shall be as wool" (Isa 1:18).

So true is that notable passage of the Psalmist, "Come and hear, all you that fear God, and I will declare what he has done for my soul; I cried to him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God has heard me; he has attended to the voice of my prayer. Blessed be God, who has not turned away my prayer, nor his mercy from me" (Psalm 66:16-20).

10. Much of this kind might be cited, to show the displeasure of God against forms of worship to him, when performed without his own Spirit, and that necessary preparation of the heart in man, that nothing else can work or give; which, above all other sacred writers, is most frequently and emphatically recommended to us by the example of the Psalmist, who ever called to mind his own great slips, and the cause of them, and the way by which he came to be accepted of God, and to obtain strength and comfort from Him, reminds himself to wait upon God. "Lead me in your truth, and teach me, for you are the God of my salvation; on you do I wait all the day long" (Psalm 25:5). His soul looked to God for salvation, to be delivered from the snares and evils of the world. This shows an inward exercise, and a

spiritual attendance, that stood not in external forms, but in inward divine aid.

And truly, David had great encouragement so to do; the goodness of God invited him to do it and strengthened him in it. For, says he, "I waited patiently for the Lord; and he inclined to me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock" (Psalm 40:1-2). That is, the Lord appeared inwardly to console David's soul, who waited for his help, and to deliver it from the temptations and afflictions that were ready to overwhelm him, and gave him security and peace. Therefore, he says, "The Lord has established my goings;" that is, fixed his mind in righteousness. Before, every step he took bemired him, and he was scarcely able to go without falling; temptation was on all hands; but he waited patiently upon God. His mind retired, watchful, and intent to his law and Spirit; and he felt the Lord to incline to him. His needy and sensible cry entered heaven, and prevailed; then came deliverance and rescue to David, in God's time, not David's; strength to go through his exercises, and surmount all his troubles. For which, he tells us, a new song was put into his mouth, even praises to his God (Psalm 40:3). But it was of God's making and putting, and not his own.

Another time, we have him crying thus: "As the deer pants after the water-brooks, so pants my soul after you, O God. My soul thirsts for God, for the living God; when shall I come and appear before God?" This goes beyond formality, and can be tied to no lesson. But we may by this see that **true worship is an inward work**; that the soul must be touched and raised in its heavenly desires by the heavenly Spirit, and that **the true worship is in God's presence**. "When shall I come and appear." Not in the temple, nor with outward sacrifices, but **before God in his presence**. So that **souls of true worshippers see God**, make their appearance before Him; and **this they wait, they pant, they thirst for**. Oh how is the greater part of Christendom degenerated from David's example! No wonder, therefore, that this good man tells us, "Truly my soul waits upon God;" and

that he gives it in charge to his soul so to do; "O, my soul, wait you only upon God; for my expectation is from him." As if he had said, no one else can prepare my heart, or supply my wants; so that my expectation is not from my own voluntary performance, or the bodily worship I can give Him; they are of no value; they can neither help me, nor please Him. But I wait upon Him for strength and power to present myself so before Him, as may be most pleasing to Him; for He that prepares the sacrifice will certainly accept it. Therefore in two verses he repeats it three times: "**I wait for the Lord — My soul does wait — My soul waits** for the Lord more than those who watch for the morning." Yes, so intently, and with that unweariedness of soul, that he says in one place, "**Mine eyes fail while I wait for my God**" (Psalm 69:3). He was not contented with so many prayers, such a set worship, or limited repetition; no, he leaves not until he finds the Lord, that is, the comforts of his presence, which brings the answer of love and peace to his soul. Nor was this his practice only, as a man more than ordinarily inspired; for he speaks of it as the way of worship then among the true people of God, the spiritual Israel, and circumcision in heart, of that day; "Behold," says he, "as the eyes of servants look to the hand of their masters, and as the eyes of a maiden to the hand of her mistress, **so our eyes wait upon the Lord our God until he have mercy on us**" (Psalm 123:2). In another place, "**Our soul waits for the Lord; he is our help and our shield**" (Psalm 33:20). "**I will wait on your name**, for it is good before your saints" (Psalm 52:9). It was in request with the truly godly in that day, and the way they came to enjoy God, and worship Him acceptably. And from his own experience of the benefit of waiting upon God, and the saints' practice of those times, he recommends it to others: "**Wait upon the Lord; be of good courage, and he will strengthen your heart: wait, I say, on the Lord**" (Psalm 27:14). That is, wait in faith and patience, and He will come to save you. Again, "Rest in the Lord, and **wait patiently upon him**." That is, cast yourself upon Him; be contented, and wait for Him to help you in your wants; you can not think how near He is to help those who wait upon Him: Oh! try and have faith. Yet again, he tells us, "**Wait upon the Lord, and keep his way**" (Psalm 37:34). Behold the reason why so few profit! they are

out of his way; and such can never wait rightly upon Him. Great reasons had David for what he said, who had, with so much comfort and advantage, met the Lord in his blessed way.

[**To wait on God** is to persistently sit in humble silence, listen for his voice and words, watch for his revelations, hear his commands, and then obey Him. Waiting on God is referenced throughout the Bible, both in the Old Testament and New Testament. *Waiting on God* is the way those in the early church realized the promises of the true gospel: to be released from the bondage of sin, to enter the kingdom of God, and to be in union with Christ and God.

To those who persistently and patiently wait for him he will appear the second time, not to bear sin, but **to bring full salvation**. Heb 9:28

Persistent and patient waiting is witnessing Jesus bring you your salvation; what you hear you must heed and obey to obtain salvation: being made perfect, he [Jesus] became the author and source of eternal salvation to all those **who heed and obey him**, Heb 5:9; it is by grace that you are taught and changed to become pure. Tit 2:11-14

To wait on God gives access to the power of the Spirit that will destroy the sinful nature within us, by our obedience to the inward cross of self-denial. To wait on God is how to respond to Jesus telling us, "come to me," said many times throughout the scriptures. Click to see them all.

To wait on God and then obey Him is how to show your respect and love for Him.]

11. The prophet Isaiah tells us, that though the chastisements of the Lord were sore upon the people for their backslidings, yet in the way of his judgments, in the way of his rebukes and displeasure, they waited for Him, and the desire of their soul, that is the great point, was to his name, and the remembrance of Him (Isa 26:8). They were contented to be chided and chastised, for they had sinned; and the knowledge of Him was so very desirable to them. But what! did He not come at last, and that in mercy too? Yes, He did, and they knew Him when He came, a doctrine the brutish world knows not, "This is our God; we have waited for him, and he will save us" (Isa 25:9). O blessed enjoyment! O precious confidence! here is a waiting in faith which prevailed. All worship not in faith is fruitless to the worshipper, as well as displeasing to God; and this faith is the gift of God, and the nature of faith is to purify the heart, and give such as truly believe victory over the world. Well, but they go on: "We have waited for him; we will be glad, and rejoice in his salvation." The prophet adds, "Blessed are all those who wait upon God:" and why? for "those who wait upon the Lord shall renew their strength;" they shall never faint, never be weary (Isa 30:18,40:31); the encouragement is great. Oh hear him once more: "For since the beginning of the world, men have not heard nor perceived by the ear, neither has the eye seen, O God! beside you, what he has prepared for him that waits for him" (Isa 64:4). Behold the inward life and joy of the righteous, the true worshippers; those whose spirits bowed to the appearance of God's Spirit in them, leaving and forsaking all it appeared against, and embracing whatever it led them to. In Jeremiah's time, the true worshippers also waited upon God (Jer 14:22): and he assures us, that "the Lord is good to those who wait for him, to the soul that seeks him" (Lam 3:25). Here it is, that the prophet Hosea exhorts the church then to turn and wait upon God. "Therefore turn you to your God; keep mercy and judgment, and wait on your God continually" (Hosea 12:6). And Micah is very zealous and resolute in this good exercise: "I will look to the Lord; I will wait for the God of my salvation; my

God will hear me" (Micah 7:7). Thus did the children of the Spirit, that thirsted after an inward sense of Him. The wicked cannot say so; nor those who pray, unless they wait. It is charged upon Israel in the wilderness, as the cause of their disobedience and ingratitude to God, that they "waited not for his counsels." We may be sure it is our duty, and expected from us; for God requires it in Zephaniah: "Therefore wait upon me, said the Lord, until the day that I arise," (Zep 3:8). Oh! that all who profess the name of God would wait so, and not offer to arise to worship without Him; and then they would feel his stirrings and arisings in them to help and prepare, and sanctify them. Christ expressly charged his disciples, "They should not depart from Jerusalem, but wait until they had received the promise of the Father, the baptism of the Holy Ghost" (Acts 1:4-8), in order to their preparation for the preaching of the glorious gospel of Christ to the world. Although that was an extraordinary command for an extraordinary work, yet the degree does not change the kind; on the contrary, if so much waiting and preparation by the Spirit was requisite to fit them to preach to man; some, at least, may be needful to fit us to speak to God.

12. I will close this great scripture doctrine of waiting, with that passage in John about the pool of Bethesda: "There is in Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches; in these lay a great multitude of impotent folk, of blind, halt, and withered, waiting for the moving of the water for an angel went down at a certain season into the pool, and troubled the water. Whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had" (John 5:2-4). This is a most exact representation of what is intended by all that has been said upon the subject of waiting. For as there was then an outward and legal, so there is now a gospel and spiritual Jerusalem, the church of God; consisting of the faithful. The pool in that old Jerusalem, in some sort, represented that fountain, which is now set open in this new Jerusalem. That pool was for those who were under infirmities of body; this fountain for all that are impotent in soul. There was an angel then that moved the water, to render it beneficial; it is God's angel now, the great

angel* of his presence, that blesses this fountain with success. Those who then went in before, and did not watch the angel, and take advantage of his motion, found no benefit of their stepping in. Those who now do not wait for the moving of God's angel, but by the devotion of their own forming and timing, they rush before God as the horse into the battle, and hope for success, are sure to miscarry in their expectation. Therefore, as then they waited with all patience and attention upon the angel's motion, who wanted and desired to be cured; so do the true worshippers of God now, who need and pray for his presence, which is the life of their souls, as the sun is to the plants of the field. They have often tried the unprofitableness of their own work, and have now come to the Sabbath indeed. They dare not put up a device of their own, or offer an unsanctified request, much less offer bodily worship, where the soul is really insensible or unprepared by the Lord. In the light of Jesus they ever wait to be prepared, retired, and recluse from all thoughts that cause the least distraction and discomposure in the mind, until they see the angel move, and until their beloved pleases to awake; nor dare they call Him before his time. And they fear to perform a service in his absence; for they know it is not only unprofitable, but reprobable: "Who has required this at your hand? He that believes shall not make haste" (Isa 1:12, 28:16). Those who worship with their own can only do as the Israelites, turn their earrings into a molten image, and be cursed for their pains. Nor fared they better that gathered sticks of old, and "kindled a fire, and compassed themselves about with the sparks that they had kindled" (Isa 50:11); for God told them "they should lie down in sorrow." It should not only be of no advantage, and do them no good, but incur a judgment from Him; sorrow and anguish of soul should be their portion. Alas! flesh and blood would gladly pray, though it cannot wait and be a saint, though it cannot abide to do or suffer the will of God; with the tongue it blesses God, and with the tongue it curses men, made in his similitude. It calls Jesus Lord, but not by the Holy Ghost; and often names the name of Jesus, yes, bows the knee to it too; but departs not from iniquity; this is abominable to God.

*[An angel of God is a ministering spirit. That is why Penn calls

the Holy Spirit, *the great angel of His presence.*]

13. In short, there are four things so necessary to worshipping of God correctly, and which put its performance beyond man's power, that there seems little more needed than the naming of them. The first is, the sanctification of the worshipper. Secondly, the consecration of the offering; which has been spoken to before somewhat largely. Thirdly, what to pray for; which no man knows that prays not by the aid of God's Spirit; and therefore **without that Spirit no man can truly pray**. This the apostle puts beyond dispute: "We know not," says he, "what we should pray for, as we ought, but the Spirit helps our infirmities" (Rom 8:26). Men unacquainted with the work and power of the Holy Spirit are ignorant of the mind of God; and those, certainly, can never please Him with their prayers. It is not enough to know we lack; but we should learn whether it is not sent as a blessing, disappointments to the proud, losses to the covetous, and to the negligent stripes; to remove these were to secure the destruction, not help the salvation of the soul.

The vile world knows nothing but carnally, after a fleshly manner and interpretation; and too many who consider themselves enlightened are apt to call providences by wrong names; for instance, afflictions they style judgments, and trials, more precious than the beloved gold, they call miseries. On the other hand, they call the preferences of the world by the name of honor, and its wealth happiness; when for once that they are so, it is much to be feared they are sent of God a hundred times for judgments, at least trials, upon their possessors. Therefore, what to keep, what to reject, what to want, is a difficulty God only can resolve the soul. And since God knows better than we what we need, He can better tell us what to ask than we can Him: which makes Christ exhort his disciples to avoid long and repetitious prayers (Mat 6:7-8); telling those who their heavenly Father knew what they needed before they asked: and therefore gave them a pattern to pray by; not, as some fancy, to be a text for human liturgies, which of all services are most justly noted and taxed for length and repetition; but

expressly to reprove and avoid them. But if those wants that are the subject of prayer were once agreed upon, though that might be a weighty point, yet how to pray is of still greater moment than to pray; it is not the request, but the frame of the petitioner's spirit. The what may be proper, but the how defective. As I said, God needs not to be told of our wants by us, who must tell them to us; yet He will be told them from us, that both we may seek Him, and He may come down to us. But when this is done, "To this man will I look, said the Lord, even to him that is poor, and of a contrite spirit, and that trembles at my word" (Isa66:2); to the sick heart, the wounded soul, the hungry and thirsty, the weary and heavy laden ones; such sincerity wants a helper.

14. Nor is this sufficient to complete gospel-worship; the fourth requisite must be had, and that is faith; true faith, precious faith, the faith of God's chosen, **that purifies their hearts**, that overcomes the world, and is the victory of the saints.

This is what animates prayer and presses it home, like the importunate woman, that would not be denied; to whom Christ, seeming to admire, said, "O woman, great is your faith!" (Mat 15:28). This is of the highest moment on our part, to give our addresses success with God; and yet not in our power either, for it is the gift of God: from Him we must have it; and with one grain of it more work is done, more deliverance is produced, and more goodness and mercy received, than by all the runnings, desires, and toils of man, with his inventions and bodily exercises; which, duly weighed, will easily spell out the meaning why so much worship should bring so little profit to the world, as we see it does, namely **true faith is lost**. "They ask, and receive not" (James 4:3); they seek and find not: they knock, and it is not opened to them. The case is plain; their requests are not mixed with purifying faith, by which they should prevail, as good Jacob's were, when he wrestled with God and prevailed. And the truth is, most people are still in their sins, following their hearts' lusts, and living in worldly pleasures, being strangers to this precious faith. It is the reason rendered by the deep author to the Hebrews,

of the unprofitableness of the word preached to some in those days; "Not being," says he, "mixed with faith in those who heard it" (Heb 4:2). Can the minister then preach without faith? No; and much less can any man pray to purpose without faith, especially when we are told, that the "just live by faith" (Heb 10:38), for worship is the supreme act of man's life; and whatever is necessary to inferior acts of religion must not be lacking there.

15. This may moderate the wonder in any, why Christ so often upbraided his disciples with "O you of little faith"? yet tells us, that one grain of it, though as little as that of mustard, one of the least of seeds, if true and right, is able to remove mountains.* As if He had said, there is no temptation so powerful that it cannot be overcome. Therefore those who are captivated by temptations, and remain unsupplied in their spiritual wants, have not this powerful faith; that is the true cause. It was so necessary, that Christ could not do many mighty works where the people believed not; and though his power produced wonders in other places, faith opened the way; so that it is hard to say, whether that power by faith, or faith by that power, produced the cure. Let us call to mind what famous things a little clay and spittle, one touch of the hem of Christ's garment, and a few words out of his mouth (John 9:6, Luke 8:43-48), did by the force of faith in the patients: "Do you believe that I am able to open your eyes?" (Mat 9:28-29); "Yes, Lord," said the blind, and they saw. To the ruler, "only believe" (Mark 5:36); he did, and his dead daughter recovered life. Again, "If you can believe:" I do believe, says the father, help my unbelief; and the evil spirit was chased away, and the child recovered. He said to one, "Go, your faith has made you whole" (Mark 10:52); and to another, "Thy faith has saved you; your sins are forgiven you" (Luke 7:48-50). And to encourage his disciples to believe, that were admiring how soon his sentence was executed upon the fruitless fig-tree, he tells them, "Verily, if you have faith, and doubt not, you shall not only do this which is done to the fig-tree; but also, if you shall say to this mountain, Be you removed, and cast into the sea, it shall be done; and all things whatsoever you shall ask in prayer, believing, you shall receive" (Mat 21:20-22). This one passage convicts Christendom of gross infidelity; for she [Christendom]

prays, and receives not.

*[Faith is hearing the word within tell you what to do and say, and then obeying. **Faith is not making your own choice of what you want done from your carnal mind, and then praying for it to be done. Oh no!** That kind of faith is a demonic faith, from the will of a mind that is the enemy of God; that kind of faith would produce chaos in the world. Your faith has to be in obedience to what God asks you to pray to be done. Jesus never did, or said, or formed an opinion, other than as he was instructed by the Father to do; and so must we die to self, so that we are directed in everything by God's spiritual promptings in thought, word, deed, and prayer. Jesus only did the will of the Father, and so must we if we expect to enter the kingdom of heaven.]

16. But some may say, It is impossible to receive all that a man may ask. It is not impossible to receive all that a man, that so believes, can ask (Mat 19:26). The fruits of faith are not impossible to those who truly believe in the God that makes them possible. When Jesus said to the ruler, "If you can believe," He adds, "All things are possible to him that believes" (Mark 9:23). Well, but then some will say that it is impossible to have such faith; for this very faithless generation would excuse their lack of faith by making it impossible to have the faith they lack. But Christ's answer to the infidelity of that age will best confute the disbelief of this: "The things that are impossible with men are possible with God" (Mark 10:27). It will follow, then, that it is not impossible with God to give that faith; though it is certain that without faith, it is impossible to please God; for so the author to the Hebrews teaches (Heb 11:6). And if it is otherwise impossible to please God, it must also be to pray to God without this precious faith.

17. But some may say, What is this faith that is so necessary to worship, and gives it such acceptance with God and returns that benefit to men? I say that

it is a holy resignation to God, and confidence in Him testified by a religious obedience to his holy requirements, which gives sure evidence to the soul of the things not yet seen, and a general sense and taste of the substance of those things that are hoped for; that is, the glory which is to be revealed hereafter. As this faith is the gift of God, **so it purifies the hearts of those who receive it.** The Apostle Paul is witness that it will not dwell but in a pure conscience (1 Tim 3:9). He therefore in one place, couples a pure heart and faith unfeigned together (1 Tim 1:5); in another, faith and a good conscience (1 Tim 1:19). James joins faith with righteousness (James 2); and John joins faith with victory over the world, "this," says he, "is the victory which overcomes the world, even our faith" (1 John 5:4).

18. The heirs of this faith are the true children of Abraham (Rom 4:12), in that they walk in the steps of Abraham, **according to the obedience of faith, which, only, entitles people to be the children of Abraham.** This faith lives above the world, not only in its sin, but righteousness; **to this [faith that results in salvation] no man comes, but through death to self by the cross of Jesus, and an entire dependence, by Him, upon God.**

Famous are the exploits of this divine gift; time would fail to recount them; all the sacred stories are filled with them. But let it suffice, that by faith the holy ancients endured all trials, overcame all enemies, prevailed with God, renowned his truth, finished their testimony, and obtained the reward of the faithful — a crown of righteousness, which is the eternal blessedness of the just.

CHAPTER VII

HAVING thus discharged my conscience against that part of unlawful self, that gladly would be a Christian, a believer, a saint, while a plain stranger to the Cross of Christ, and the holy exercises of it; and in that briefly discovered what is true worship, and the use and business of the holy cross therein, to render its performance pleasing to Almighty God; I shall now, the

same Lord assisting me, more largely prosecute that other part of unlawful self, which fills the study, care, and conversation of the world, presented to us in these three capital lusts, that is to say, pride, greed, and luxury; from where all other mischiefs daily flow, as streams from their proper fountains; the mortifying of which makes up the other; and indeed a very great part of the work of the true cross; and though last in place, yet first in experience and duty. The cross introduces, in the room of those evil habits, which so much needed reformation, the blessed effects of: mortification, humility, temperance, love, patience, and heavenly-mindedness, with all other graces of the Spirit, becoming the followers of the perfect Jesus, that most heavenly man.

The care and love of all mankind are either directed to God or themselves. Those who love God above all are ever humbling self to his commands, and only love self in subservience to Him that is Lord of all. But those who are declined from that love to God are lovers of themselves more than God; for supreme love must center in one of these two. To that inordinate self-love, the apostle rightly joins proud and high minded (2 Tim 3:2-4). For no sooner had the angels declined their love, duty and reverence to God, than they inordinately loved and valued themselves; which made them exceed their station, and aspire above the order of their creation. This was their pride, and this sad defection was their dismal fall; who are reserved in chains of darkness to the judgment of the great day of God.

2. Pride, that destructive evil, which begins the chapter, did also begin the misery of mankind; it is a most mischievous quality, and so commonly known by its motions and sad effects, that every unmortified heart carries pride. Pride is an excess of self-love, joined with an undervaluing of others and a desire of dominion over them; the most troublesome thing in the world. There are four things by which it has made itself best known to mankind, the consequences of which have brought a misery equal to its evil:

- The first is, an inordinate pursuit of knowledge;

- the second, an ambitious craving and seeking after power;
- the third, an extreme desire of personal respect and deference, and
- the last excess is that of worldly possessions and ornaments.

To the just and true witness of the eternal God, placed in the souls of all people, I appeal as to the truth of these things.

3. To the first, it is plain, that an inordinate desire of knowledge introduced man's misery, and brought an universal lapse from the glory of his primitive state. Adam desired to be wiser than God had made him. It was not sufficient to know his Creator, and give Him that holy homage his being and innocence naturally engaged and excited him to; nor to have an understanding above all the beasts of the field, the fowls of the air, and the fishes of the sea, joined with a power to rule over all the visible creation of God; but he had to become as wise as God too. This unwarrantable search, and as foolish as unjust ambition, made him unworthy of the blessings he received from God. This drove him out of paradise; and instead of being lord of the whole world, Adam becomes the most wretched vagabond of the earth.

4. A strange change! Instead of becoming as gods, **they should fall below the very beasts**; in comparison of whom, even God had made them as gods. The lamentable consequence of this great defection has been an exchange of innocence for guilt, and a paradise for a wilderness. But, which is yet worse, in this state Adam and Eve **had gotten another god** than the only true and living God; and he who enticed them to all this mischief, furnished them with a vain knowledge, and destructive wisdom — the skill of lies and equivocations, shifts, evasions, and excuses. They had lost their plainness and sincerity; and from an upright heart, the image in which God had made man, **he [man] became a crooked, twining, twisting serpent; the image of that unrighteous spirit of the serpent**, to whose temptations he yielded up with his obedience his paradise of happiness.

5. Nor is this limited to Adam; for all, who have fallen short of the glory of God, are born sons of his disobedience. They, like him, have eaten of what they have been forbidden; they have committed the things they ought not to have done, and left undone the things they ought to have done.

They have sinned against that divine light of knowledge, which God has given them They have grieved his Spirit; and that dismal sentence has been executed, "in the day that you eat thereof you shall die." That is, when you do the thing that you ought not to do, you shall no more live in my favor and enjoy the comforts of the peace of my Spirit, which is a dying to all those innocent and holy desires and affections with which God created man; and he becomes as one cold and benumbed, insensible to the love of God, of his Holy Spirit, power and wisdom, of the light and joy of his countenance and the evidence of a good conscience and the co-witnessing and approbation of God's Holy Spirit.

[*And though we live a life, we live without *the LIFE of God*. God did not lie, they died to *the LIFE of God* the same day; and because of Adam, **we all are dead in our sins, dead to the life of God**, Gen 2:17,3:24, having been cut off from the tree of life. This *LIFE of God* is what Christ said he came to restore: "I came so they might have **life**, and have it more abundantly [**in a superior form**]," John 10:10. "In him was *life*; and *the life* was the light of men." John 1:4. "I am the light of the world. He who follows me shall not walk in darkness, but shall have the Light of **Life**," John 8:12.]

6. So that fallen Adam's knowledge of God stood no more in a daily experience of the love and work of God in his soul, but in a notion of what he once did know and experience; which being not the true and living wisdom that is from above, but a mere picture, it cannot preserve man in purity; but puffs up, makes people proud, high-minded, and impatient of contradiction. This was the state of the apostate Jews before Christ came; and has been the

condition of apostate Christians ever since He came; their religion standing, some bodily performances excepted, either in what they once knew of the work of God in themselves, and which they have revolted from; or **in an historical belief**,* and an imaginary conception** and paraphrase upon the experiences and prophecies of such holy men and women of God as in all ages have deserved the style and character of his true children.

[*The faith that the Apostles preached was not an *outward faith*, but an *inward faith*. The object of both faiths are the same, but the differences are crucial to realize the promises of God. The two faiths are:

1. to concur with history in the Bible that Jesus was the son of God, born of a virgin, rose from the dead, ascended into heaven, etc.; that is outward *Bible-faith*,
2. to hear the Word of God, which word is in your heart to obey — this is *the word of faith* that the Apostles preached. Hearing and obeying Jesus speak to you from within your heart is operational faith, *inward faith*, faith given to you by Jesus himself. With persistent obedience to the commands heard from God within your heart, this faith within justifies, purifies, redeems, makes righteous, sanctifies, and saves; to give you peace, joy, and righteousness in union and fellowship with Christ and the Father— this is to see and listen to your beloved, living a holy life that pleases Him.

** Each of the 45,000 sects takes a subset of the scriptures and creates their own *image of God and Jesus* and then worships it, all based on their collective opinion as to which scriptures are invalid and which ones they *think* give them eternal life. God is **only** known by revelation, what you see and hear in your heart.

God is not known by reading scriptures or going to sect services]

7. As such a knowledge of God cannot be true. By experience we see, such a faith always brings forth fruits which are not true wisdom. For as heavenly wisdom "is first pure, then peaceable, gentle, and easy to be entreated" (James 3:17); so the knowledge of degenerated and unmortified men is first impure; for it came by the commission of evil, and is held in an evil and impure conscience in those who disobey God's laws, and that daily do those things which they ought not to do; for which they stand condemned before God's judgment seat in the souls of men; the light of whose presence searches the most hidden things of darkness, the most secret thoughts, and concealed inclinations of ungodly men. The earthly wisdom is the science, falsely so called: and as it is impure, so it is unpeaceful, cross, and hard to be entreated; disobedient, perverse, and persecuting; jealous that any should be better than they; and hating and abusing those who are.

8. It was pride that made Cain a murderer (Gen 4:8): it is a spiteful quality; full of envy and revenge. What! Was not his religion and worship as good as his brother's? He had all the exterior parts of worship; he offered as well as Abel; and the offering of itself might be as good; but it seems **the heart that offered it was not**. So long ago did God regard the interior worship of the soul. Well, what was the consequence of this difference? Cain's pride stomached it. He could not bear to be outdone by his brother. He grew wrathful, and resolved to vindicate his offering by revenging the refusal of it upon his brother's life; and without any regard to natural affection, or the low and early condition of mankind, he barbarously stained his hands in his brother's blood.

9. The religion of the apostatized Jews did no better. For, having lost the inward life, power, and spirit of the law, they were puffed up with that knowledge they had; and their pretences to Abraham, Moses, and the promises of God, in that frame, served only to blow them up into an insufferable pride, arrogance, and cruelty. For they could not tolerate the

true vision or prophecy when it came to visit them; and entertained the messengers of their peace [prophets] as if they had been wolves and tigers.

10. Yes, it is remarkable, the false prophets, the great engineers against the true ones, were consistently certain to persecute the true prophets as false; and by their interest with earthly princes, or the poor seduced multitude, the false prophets made them the instruments of their malice. Thus it was that one holy prophet was sawn asunder, another stoned to death, etc. So proud and obstinate is false knowledge, and the seekers after it; which made holy Stephen cry out, "You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost: as did your fathers, so do you" (Acts 7:51).

11. The true knowledge came with the joy of angels, singing, "On earth peace among men with whom He is pleased, men who are of goodwill." (Luke 2:14); the false knowledge entertained the message with slanders. Christ was judged to be an impostor; and his power of working miracles was judged to be from the devil; but which miracles, actually proved the contrary. They frequently sought to kill Him, which at last they wickedly accomplished. But what was their chief motive? Why, he cried out against their hypocrisy, their long robes with broad phylacteries — the honor they sought of men. To be short, they give the reason themselves in these words, "If we let him thus alone, all men will believe on him;" that is, He will take away our credit with the people; they will adhere to Him, and desert us; and so we shall lose our power and reputation with the multitude.

12. And the truth is: He came to level their honor, to overthrow their Rabbi status, and by his grace to bring the people to that inward knowledge of God, which they, by transgression, had departed from; so they might see the deceitfulness of their blind guides, who by their vain traditions had made void the righteousness of the law; and who were so far from being the true teachers and lively expounders of it, that in reality they were the children of the devil, who had been a proud liar and a cruel murderer from the beginning.

13. Their pride in false knowledge, having made them incapable of receiving the simplicity of the gospel, Christ thanks his Father for hiding the mysteries of the gospel from the wise and prudent, and only revealed them to babes (Mat 11:25). It was this false wisdom that swelled the minds of the Athenians to that degree that they despised the preaching of the Apostle Paul as a vain and foolish thing. But that apostle who, of all the rest, had an education in the learning of those times, bitterly reflects on that wisdom, so much valued by Jews and Greeks: "Where," says he, "is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world?" (1 Cor 1:20). And he gives a good reason for it, "that no flesh should glory in his presence" (1 Cor 1:29). Which is to say, God will stain the pride of man in false knowledge, that he should have nothing on this occasion to be proud of; knowledge should be owing only to the revelation of the Spirit of God. The apostle goes further, and affirms, "That the world by wisdom knew not God" (1 Cor 1:21); that is, worldly wisdom was so far from an aid, that, as men use it, it was a hindrance to the true knowledge of God. And in his first epistle to his beloved Timothy, he concludes thus: "O Timothy! keep what is committed to your trust, avoiding profane and vain babblings, and oppositions of science, falsely so-called" (1 Tim 6:20). This was the sense of apostolic times, when the divine grace gave the true knowledge of God, and was the guide of Christians.

14. Well, but what has been the success of those ages that followed the age of the Apostles? Has it been a bit better than that of the Jewish times? Not one jot. They [the professed religious leaders] have exceeded them; as with their pretences to greater knowledge, so in their degeneracy from the true Christian life. For though they had a more excellent pattern than the Jews, to whom God spoke by Moses his servant, He speaking to them by his beloved Son, the express image of his substance, the perfection of all meekness and humility; and though they seemed addicted to nothing more than an adoration of his name, and a veneration for the memory of his blessed disciples and apostles, yet so great was their defection from the

inward power and life of Christianity in the soul, that their respect was little more than formal and ceremonious. For despite that they, like the Jews, are very zealous in garnishing their external appearances with a show of godliness; despite that they are exact in carving their images, not only keeping with pretence what might be the relics of their persons, but recommending a thousand things as relics, which are purely fictitious, and very often ridiculous, and to be sure altogether unchristian; yet as to the great and weighty things of the Christian law, namely, love, meekness, and self-denial, Christendom has degenerated. Those in Christendom grew high minded, proud, boasters, without natural affection, curious, and controversial, ever perplexing the church with doubtful and dubious questions; filling the people with disputes, strife, and wrangling, drawing them into parties, until at last they fell into shedding blood; so that becoming a Christian made them worse than before they were.

Oh the miserable state of these pretended Christians! That instead of Christ's and his apostles' doctrine; of loving enemies, and blessing those who curse them; they taught the people, under the notion of Christian zeal, to butcher one another most inhumanly; and instead of allowing their own blood to be shed for the testimony of Jesus, they decided to shed the blood of the witnesses of Jesus for being heretics. [drunk on the blood of the saints and martyrs]. Thus that subtle serpent, or crafty evil spirit, that tempted Adam out of innocence, and the Jews from the law of God, has beguiled the Christians, by lying vanities, to depart from the Christian law of holiness, and so they have become slaves to him; for he rules in the hearts of the children of disobedience.

[During the Middle Ages (800 AD to 1500 AD) nine million souls were put to death by the Roman Catholics. And while this false church is often identified by the Protestants as the Roman church, the Protestants are all part of the same false whore, (the beast has many names), and deficit sects practicing **the Catholics' man-made inventions of:** infant baptism, the

trinity, (nowhere mentioned in scriptures), marriage by priests, vain and prideful buildings called holy, steeples with bells, black robes, black shirts, special collars, creeds, reading sermons, sacraments, vicars, clerks, parsons, curates, bachelors of art, masters, fathers, Christmas, Easter, and bachelors of divinity, separation of revered clergy vs. the second class laity or lay people, elevated stages, choirs, elevated pulpits, rule by bishop or priest, tithes, the cross and crucifix, programmed services; expiation of sin with words, water, bread and wine — all superstitious rituals — instead of a complete change of heart — circumcised to be a new heart and mind in an entirely new creature; all are inherited inventions of the mother of Protestantism, the Roman Catholics.

Many Roman Catholic persecutions were justified by *Saint(?) Augustine's famous: Why ... should not the Church use force in compelling her lost sons to return, if the lost sons compelled others to their destruction?"* — A classic example of *the end justifies the means*, which looses sight of the principal command of Christ to "love enemies," *not destroy them*. Another supposed *saint(?)*, Thomas Aquinas wrote: *On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but "after the first and second admonition," as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death.*

Protestants killed heretics too. John Calvin, was a principal founder of Protestantism, having great influence on the Presbyterians, Congregationalists, Baptists, and even Lutherans.

Calvin had Servetus arrested, wrote charges of heresy against him, and testified against him at his trial; Servetus' crime was to have denied the scriptural support of the trinity and infant baptism. Calvin's charges and arrest of him resulted in Servetus being burned at the stake. Jacques Gruet, a known opponent of Calvin, was arrested, tortured for a month and beheaded on July 26, 1547, for placing a letter in Calvin's pulpit calling him a hypocrite. Calvin also had thirty four women burned at the stake as witches accused of being responsible for a plague; his theocracy in Geneva is credited with a total of 58 sentences of death. Calvin justified execution of heretics, writing: *Whoever shall maintain that wrong is done to heretics and blasphemers in punishing them makes himself an accomplice in their crime and guilty as they are. There is no question here of man's authority; it is God who speaks, and clear it is what law he will have kept in the church, even to the end of the world. Wherefore does he demand of us a so extreme severity, if not to show us that due honor is not paid him, so that we spare not kin, nor blood of any, and forget all humanity when the matter is to combat for His glory.* The apologists of Calvin spilling blood and forgetting all humanity point out that many other Protestants killed heretics too — (the *everybody-did-it* defense; implying that *all the great men of God? then were murderers.*)

Another venerated Protestant founder, Martin Luther also set the stage for the Nazi persecution of the Jews. In his popular writings, considered sacred by the German people, Luther advocated setting Jewish synagogues on fire, destroying Jewish prayer books, forbidding rabbis from preaching, seizing Jews' property and money, smashing up their homes, and ensuring that these "poisonous envenomed worms" be forced into labor or expelled "for all time;" he also seemed to sanction their murder, writing: "We are at fault in not slaying them." The Nazi

persecution of Jews in Germany began in massive scale on *Kristallnacht*, (the Night of Broken Glass), in which 200 synagogues were burned; Jewish books were burned; 7500 Jewish businesses storefronts were smashed, (hence the *broken glass* name); tombstones and graves were uprooted; 30,000 Jews were arrested and taken to concentration camps; at least 100 were immediately murdered; and many homes were looted. A similar pogrom of similar magnitude took place in Vienna, Austria on the same night. These events occurred on November 9-10, 1938: Luther's birthday was November 10. Luther's advice was fulfilled on *Kristallnacht* to the letter. **This was beginning of the Final Solution and The Holocaust.**

When Luther published his Bible in Germany, it was a sensation. Depraved people listened to his teaching on faith and justification and concluded they were saints; some concluded they were prophets; some concluded they were apostles. They began to grossly misinterpret other passages in the Bible, (after all, they were saints — right ð), including "the meek shall inherit the earth" to mean that the upper classes' property was *theirs by divine right*; and so they organized *the Lord's Army* of 300,000 men, and began to rape, plunder, and kill 100,000 Catholics and the nobility in *The Peasants' War*.

Martin Luther also was selective in his beliefs of the scriptures. Luther rejected the authenticity of the books of Esther, Hebrews, James, Jude, and Revelation. He called the Epistle of James "an epistle of straw," believing it conflicted with belief in Christ's salvation and the other books conflicted with his radical interpretation that salvation resulted by just *believing that Jesus was the son of God*. Yet, James was **an Apostle, a natural brother of Jesus, and a pillar of the church in Jerusalem** along with John and Peter; all of which made him much greater

in Christ than Luther. But, like many unregenerated founders of sects, Luther built a doctrine of salvation on subsets of the scriptures, ignoring or discounting scriptures that did not support his opinion; and **his doctrine has been the cornerstone of Protestant doctrine for the last 400 years**. In contrast, the early Quakers found **all** the scriptures to be wholly compatible with their understandings and beliefs.

The founder of the Episcopal sect, King Henry VIII of England, had 72,000 people killed, mostly Roman Catholics.

The Puritans revolted against the King of England, deposing the king, and beheading him. In this revolution, England, Scotland, and Ireland suffered three civil wars of Puritans making brutal war against ruling governments, which left 190,00 dead in England, (3.7% of the population); 60,000 dead in Scotland, (6% of the population); and 616,000 dead in Ireland, (41% of the population, which was mostly Catholic). Justifying their revolution as bringing Christ's kingdom to earth, the Puritans regarded their adversaries as enemies of Christ. The Puritan officers of their army frequently inspired their troops by shouting a quote from the Old Testament against heathen idolatry: "Cursed be he that does the work of the Lord deceitfully, and keeps back his sword from blood." The victorious Puritan and parliamentary soldiers, with their extraordinary biblical names — *Praise God Barebones* and *Sergeant Hew Agag in Pieces before the Lord* — were roaming through the country, smashing the images in the churches, tearing out the pipes in the organs, breaking the stained-glass windows, and stabling their horses in cathedrals.

In 50 years, the Episcopalians, Presbyterians, Baptists, and Congregationalists of England and America imprisoned over ten

thousand Quakers; 869 Quakers died in deplorable prisons in the 17th Century, including three men and a woman hung in Boston by the Bible-believing Puritans. Others were killed by angry *Christian* mobs who attacked them in their silent meetings. Tens of thousands early Quakers had their property seized; over two thousand were expelled from England. The beast was given power to overcome the saints. The false church, the whore of Babylon, was drunk with the blood of the saints, and with the blood of the martyrs of Jesus.

All sects that killed, (or even approved of killing), those with a different religious opinion **were very different from real Christians**; in even considering murder, **they were following and yielding to their father the devil**, who was the murderer from the beginning. Those revered Roman Catholic *saints* and the creators of Protestantism callously ignored the scriptures of the New Testament clearly stating that we should love our enemies, that we should pray for our enemies, that we should turn the other cheek, and **that it was Satanic to even think about killing those that do not share our faith**. Jesus further said that if someone is violating the standards of the church, (sinning), they are supposed to be warned by one, then warned by two or three, then censured by the whole body of believers, — and if they fail to repent of their error, they are supposed to be expelled and shunned - not killed, or imprisoned, or tortured, or stripped of their property. We are supposed to love and pray for our enemies, not destroy them. Any *so-called Christian* that does that: 1) denies Him as Lord and Master, 2) denies Him having come in the flesh, and 3) is antiChrist.]

15. And it is observable, that as pride, which which is always followed by superstition and obstinacy, put Adam upon seeking a higher station than God placed him in; and as the Jews, out of the same pride, to outdo their

pattern, given them of God by Moses upon the mount, taught for doctrines their own traditions, so much so that when anyone violated their traditions, the cry of "crucify, crucify" was shouted at them. So the nominal Christians, from the same sin of pride, with great superstition and arrogance, have introduced, instead of a spiritual worship and discipline, what is obvious ceremony, ritual and is worldly; with such innovations and traditions of men with fruit of the wisdom from below. Witness their numerous and perplexed councils and creeds, with "Conform or burn," [believe our way or suffer in Hell forever] at the end of them.

16. And as this unwarrantable pride set them first at work to pervert the spirituality of the Christian worship, making it rather to resemble the shadowy religion of the Jews, and the gaudy worship of the Egyptians, than the great plainness and simplicity of the Christian institution, which is neither to resemble that of the mountain, nor the other of Jerusalem; so has the same pride and arrogance spurred them on, by all imaginable cruelties to maintain this great Diana [goddess] of theirs. No meek supplications, nor humble contrary suggestions by those who kept close to primitive purity in worship and doctrine could prevail with these nominal Christians to abandon the imposition of their non apostolic traditions; but as the ministers and bishops of these degenerate Christians left their painful visitation and care over Christ's flock, and grew ambitious, covetous, and luxurious, resembling rather worldly kings, rather than the humble-spirited and mortified followers of the blessed Jesus; so almost every historical account tells us of the pride and cruelty, blood and butchery, and that with unusual and exquisite tortures, they have persecuted the holy members of Christ out of the world; and that upon such anathemas, as far as they could, they have disappointed them of the blessing of heaven too. The true Christians call these persecuted followers of Jesus, martyrs; but the clergy, like the persecuting Jews, have styled them blasphemers and heretics. Thus they have fulfilled the prophecy of our Lord Jesus Christ, who did not say, that they should think they do the gods good service to kill the Christians, his dear followers, which might refer to the persecutions of the idolatrous

Gentiles; but instead that they would believe they were serving God by killing them (John 16:2). This shows that they professed belief in the true God, as the apostate Christians have all along pretended to do. So that these killers must be those wolves, that the apostle foretold, which would arise out of themselves, and worry the flock of Christ (Acts 20:29), after the great falling away should commence. These events were foretold by him, and made necessary, in order to prove the faithful, and the revelation of the great mystery of iniquity.

I shall conclude this topic with this assertion: that it is too undeniably true, wherever the clergy have been most in power and authority, and have had the greatest influence upon princes and states, there have been the most confusions, wrangles, bloodshed, sequestrations, imprisonments, and exiles; to the justify that assertion, I call the testimony of the records of all times. How this relates to our age, I leave to the experience of the living. Yet there is one demonstration that can hardly fail us; the people are not converted, but debauched to a degree that time will not allow us to detail examples. The worship of Christendom is visible, ceremonious, and gaudy; the clergy, ambitious of worldly preferences, under the pretence of spiritual promotions; making the earthly revenues of churchmen much the reason of their function; being ambitious and covetous to solicit and obtain benefices of larger title and income. So that with their pride and greed, which good old Peter foresaw would be their snares, they have drawn after them ignorance, misery, and false religion upon Christendom.

17. The way of recovery from this miserable defection is to come to a saving knowledge of religion; that is, **an experience of the divine work of God in the soul**. To obtain the diligence to obey the grace that appears in your soul, O man! That brings salvation (Titus 2:11-12). That turns you out of the broad way into the narrow way; from your lusts to your duty; from sin to holiness; from Satan to God. You must see and abhor yourself; you must watch, and you must pray, and you must fast. You must not look at your tempter, but at your preserver. Avoid ill company, retire to your solitudes,

and be a chaste pilgrim in this evil world. Thus you will arrive at the knowledge of God and Christ, that brings eternal life to the soul; a well grounded assurance from what a man feels and knows within himself. Such shall not be moved with evil tidings.



CHAPTER VIII

1. Let us see the next most common, eminent, and mischievous effect of this evil. Pride extremely craves power, which has proven more troublesome and destructive to mankind than anything. This is not difficult to prove, since most of the wars of nations, depopulation of kingdoms, ruin of cities, with the slavery and misery that have followed, both our own experience and history show to have been the effect of ambition, which is the lust of pride after power.

2. However plausible might be the pretences of Korah, Dathan, and Abiram, against Moses, it was their emulation of his mighty power in the camp of Israel that put them upon conspiracies and mutinies. They longed for his authority, and their not having it was his crime; for they wanted to be the heads and leaders of the people. Num 16:1-2,8-10. The consequence of which was a remarkable destruction to themselves and all their unhappy accomplices. Num 16:24-35.

3. Absalom, too, was for the people's rights against the tyranny of his father and his king (2 Sam 15); at least with this pretence he disguised his ambition; but his rebellion showed he was impatient for power, and that he had resolved to sacrifice his duty as a son and subject to the insistence of his restless pride; which brought a miserable death to himself and an extraordinary slaughter of his army.

4. Nebuchadnezzar is a prominent instance of the excessive lust of pride for power. His successes and empire were too intoxicating for him; so much too strong for his understanding that he forgot he did not make himself, or that there was a superior to his power. He made an image, and all had to bow to

it, or be burnt. And when Shadrach, Meshach, and Abednego refused to comply, he said "who is the God that shall deliver you out of my hands?" (Dan 3:15). And despite the convictions from God he had previously received, at the certainty of those excellent men, and Daniel's interpretation of his dreams, it was not long before the pride of his power had filled his heart, and then his mouth, with this haughty question, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?". But we are told that, while the words were in his mouth, a voice from heaven rebuked the pride of his spirit, and he was driven from the society of men to graze among the beasts of the field. Dan 4:30-33.

5. If we look into the histories of the world, we shall find many instances to prove the mischief of this lust of pride, [the desire for power]. I will mention a few of them for their sakes who have either not read or considered them.

Solon made Athens free by his excellent constitution of laws; but the ambition of Pisistratus began the ruin of it before his eyes. Alexander, not contented with his own kingdom, invaded others, and spoiled and slaughtered in those countries he subdued; and the man was right, who, when Alexander accused him of piracy, told him to his face that Alexander was the greatest pirate in the world. It was the same ambition that made Caesar* turn traitor to his superiors, and with their own army, (entrusted to him for their service), subdue them to his yoke, and usurp the government. Thus Caesar destroyed freedom and virtue together in that commonwealth; for goodness quickly grew to be isolated in Rome. Sobriety and wisdom, which had always been to Rome's senators esteem, instead became dangerous to their safety; so much so that Caesar's successors hardly left one they did not kill or banish, unless they turned to be flatterers of their unjust acquisition, and the imitators of their debauched manners.

*[Julius Caesar's reputation-vaulting achievement was killing 6,000,000 people to subdue the populace of Gaul. Hitler killed

6,000,000 Jews and therefore is rightly vilified; but history considers Julius Caesar a *great* man.]

6. The Turks are a great illustration of pride's effect. To extend their dominion, they have caused much shedding of blood, and laid many stately countries waste.

And yet they are outdone by apostate Christians; whose practice is therefore more to be condemned, because they have been better taught. They have had a master of another doctrine and example. It is true, they still *call* Him Lord,* but they let their ambition reign. They love power more than one another; and to get it, kill one another. And they kill even though Christ commanded them not to strike, but to love and serve one another. This tragedy gets worse because all natural affection is sacrificed to the fury of this lust with examples of their murder of parents, children, uncles, nephews, masters, etc.

*[Though Christendom calls him Lord, their words and deeds deny him as Lord and Master. They are hypocrites: praising him with their lips, while their hearts are full of evil, which directs their evil words and conduct in their everyday life; disregard and disobedience of his teachings and commands denies him as Lord and Master. Still sinning, they are slaves to sin. Still sinning, Jesus is not *their* Savior because he has not saved them from *their* sins.]

7. If we look abroad into remoter parts of the world, we shall rarely hear of wars; but in Christendom we rarely hear of peace. In Christendom, small matters are too often the basis of a quarrel between nations. In Christendom any pact or treaty can be broken and dissolved to increase territory. The ambitious must have their desire, no matter who, nor how many are slain, made widows and orphans, or lose their estates and livelihoods; what countries are ruined; what towns and cities spoiled. Just in the last sixty

years, we have had many wars begun on a poor excuse, and ended in great desolation. No, the last twelve years of our time are the worst example of Christendom's ambition destruction of any age. It is too tedious, nor is it my business, to be particular: it has been often well observed by others, and is almost known to all. I mean the French, Spanish, German, English, and Dutch wars.

Modern update from the Lord: The Lord has said to me:

"Where there is obedience, there is righteousness; without it, you have World War II." Let us not forget, Nazi Germany was a "Christian" nation. From the earliest formation of the Nazi party and throughout the period of conquest and growth, Hitler expressed his Christian support to the German citizenry and soldiers. Hitler is quoted below:

My feelings as a Christian points me to my Lord and Savior as a fighter. It points me to the man who once in loneliness, surrounded only by a few followers, recognized these Jews for what they were and summoned men to fight against them and who, God's truth! was greatest not as a sufferer but as a fighter. In boundless love as a Christian and as a man I read through the passage which tells us how the Lord at last rose in His might and seized the scourge to drive out of the Temple the brood of vipers and adders. How terrific was His fight for the world against the Jewish poison. To-day, after two thousand years, with deepest emotion I recognize more profoundly than ever before in the fact that it was for this that He had to shed His blood upon the Cross. As a Christian I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice.... And if there is anything which could demonstrate that we

are acting rightly it is the distress that daily grows. For as a Christian I have also a duty to my own people.... When I go out in the morning and see these men standing in their queues and look into their pinched faces, then I believe I would be no Christian, but a very devil if I felt no pity for them, if I did not, as did our Lord two thousand years ago, turn against those by whom to-day this poor people is plundered and exploited.

-Adolf Hitler, in his speech in Munich on 12 April 1922

As horrible and distasteful as is the speech above, it illustrates how relying on a small set of Bible scriptures, while ignoring the whole of the scriptures, can bring forth a monstrous religion. Today there are 45,000 sects of Christianity, each with their different subset of scriptures, each with their different interpretations, **each without obedience, each without righteousness**. As the Lord said above: with obedience there is righteousness, without obedience there is World War II.

8. But ambition does not only dwell in courts and senates. It is too natural for every individual to strain for power. We daily see how much men labor their utmost wit and interest to be great, to get higher places, or greater titles than they have, that they may look bigger and be more acknowledged; take place of their former equals, and so equal those who were once their superiors: compel friends, and be revenged on enemies. This makes Christianity of worldly men so little loved. True Christianity's kingdom is not of this world. Though the worldly Christian talks about the Kingdom, it is the world they love. We may truly say, people profess Christianity, but they follow the world. They are not for seeking the kingdom of heaven first, and the righteousness thereof, Mat 6:33, and to trust God with the rest; but

instead seek to secure wealth and the glory of this world, while being concerned about salvation only when sick or in a crisis of life, if still they believe in a life after death.

9. To conclude this topic: Great is their peace, who know a limit to their ambitious minds; who have learned to be contented with the appointments and bounds of Providence; who are not striving to be great; but being humble do good and so are great. Such keep their wits with their consciences, and with an even mind can at all times measure the uneven world, rest fixed in the midst of all its uncertainties. Such have an interest in a better world, to come in the good timing and will of God, when they cheerfully leave this world. But the ambitious, conscious of their evil practices, and weighed down to their graves with guilt, must go to a tribunal that they can neither awe nor bribe.

CHAPTER IX

1. THE third evil effect of pride is an excessive desire for personal honor and respect. Pride therefore loves power, that she might be revered, and that every one may give her honor, and those who fail to do so, expose themselves to her anger and revenge. And as pride, so this evil effect is more or less diffused through corrupt mankind; and has been the occasion of great animosity and mischief in the world.

2. We have a classic example in the scripture of what malice and revenge a proud man is capable of, when not gratified in this particular. It had almost cost Mordecai his neck, and the whole people of the Jews their lives, because he would not bow himself to Haman, who was a great favorite to king Ahasuerus. And the practice of the world, even in our own age, will tell us, that not striking a flag or sail, and not saluting certain ports or garrisons, yes, even less important things have given rise to great wars between states and kingdoms, to the expense of much treasure, but more blood. The like has followed about the precedence of princes and their ambassadors. Also

the envy, quarrels, and mischiefs that have happened among private persons, upon conceit that they have not been respected to their degree or quality among men, without hat, knee, or title: to be sure, duels and murders not a few. I was once myself in France, (which was before I professed the communion I am now of), set upon about eleven at night, as I was walking to my lodging, by a person, that waylaid me, with his naked sword in his hand, who demanded satisfaction of me for taking no notice of him, at a time when he civilly saluted me with his hat; though the truth was, I had not seen him at the time. I will suppose he would have killed me, for he made several passes at me. I, in my defense, could have killed him, when I disarmed him, as the nearby Earl of Crawford's servant saw. I ask any man of understanding or conscience, if the whole affair was worth the life of a man; considering the dignity of man's nature, and the importance of a man's life; and considering them with respect to God his Creator, himself, and the benefit of civil society.

3. But the truth is, the world, under its degeneracy from God, has departed from true honor and respect, as in other things. Much of the honors and respects that are expressed in the world are merely for show, and are typically vain. As the apostle Paul speaks of false science, are honors and respects false, having nothing of the nature of true honor and respect in them. Instead, have been devised by degenerate men, loving to be honored; so pride only loves and seeks them, and is affronted and angry if denied to them. If men knew the true Christian state, and the honor that comes from above, which Jesus teaches, they would not covet these very vanities, much less insist upon them.

But he is a Jew, who is one inwardly;
and the circumcision is that of the heart,
in the Spirit, and not in the letter;
whose praise is not from men, but from God.

Rom 2:29

4. Here is my opportunity to define the reasons more particularly, why I, and the people with whom I walk in religious society, have declined, as vain and foolish, several worldly customs and fashions of respect, much in request at this time of day. I implore you, reader, to lay aside all prejudice and scorn, and with the meekness and inquiry of a sober and discreet mind, read and weigh what may be here alleged in our defense; and if we are mistaken, rather pity and inform, than despise and abuse our simplicity.

5. The first and most pressing motive upon our spirits is to decline the practice of these present customs of pulling off the hat, bowing the body or knee, and giving people gaudy titles and epithets in our salutations and addresses. This quality, given to us by a sight and sense of God by his light and Spirit within us, was the cause of the Christian world's apostasy from God and the effects of that great and lamentable defection. In the discovery the cause of this defection, the sense of our state came first before us, and we were made to see Him whom we pierced, and to mourn for it. A day of humiliation overtook us, and we lost the pleasures and delights we once loved. At first our works were judged, and a thorough search was made, and the words of the prophet became well understood by us: "Who can abide the day of his coming? and who shall stand when he appears? He is like a refiner's fire, and like fullers' soap" (Mal. 3:2). And as the apostle said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18). "Therefore," says the Apostle Paul, "Knowing the terror of the Lord, we persuade men" (2 Cor 5:11): what to do? To come out of the nature, spirit, lusts, and customs of this wicked world: remembering that, as Jesus has said, "For every idle word that men shall speak, they shall give account thereof in the day of judgment" (Mat 12:36).

Site Editor's Note: Penn is describing the depth of the early Quaker's salvation: the return of the Lord, for judgment of them, for final **cleansing**. He is making the case that they had such intimate knowledge of God, such an overwhelming experience of awe and respect, that even the petty "courtesies" of the day in

honoring man became abhorrent to them for they diminished their honor of God, as well as they feared displeasing him by frivolous words and actions. And as George Fox said, their fear of God was not so much that they would be punished, as it was they would disappoint He, whom they loved so dearly.

This concern of mind and dejection of spirit was visible to our neighbors; and we are not ashamed to own that the terrors of the Lord took such hold upon us, because we had long, under a profession of religion, grieved God's Holy Spirit, that reproved us in secret for our disobedience; that as we abhorred to think of continuing in our old sins, so we feared to use lawful things, for fear we should use them unlawfully. Our heaven seemed to melt away, and our earth to be removed out of its place; and we were like men, as the apostle said, upon whom the ends of the world had come. God knows it was so in this day; the brightness of his coming to our souls discovered, and the breath of his mouth destroyed, every plant* He had not planted in us. He was a swift witness against every evil thought and every unfruitful work; and, blessed be his name, we were not offended in Him, or at his righteous judgments. Now it was that a grand inquest came upon our whole life: every word, thought, and deed was brought to judgment, the root examined, and its tendency considered. "The lust of the eyes, the lust of the flesh, and the pride of life" (1 John 2:16), were opened to our view; the mystery of iniquity in us. By knowing the evil leaven, and its several evil effects in ourselves, how it had wrought, and what it had done, we came to have a sense and knowledge of the states of others; and what we could not, no, we dare not let live and continue in ourselves, as being manifested to us to proceed from an evil principle in the time of man's degeneracy, we could not comply with in others. Now this I say, and that in the fear and presence of the all-seeing, just God, the present honors and respect of the world, among other things, became burdensome to us. We saw they had no being in paradise, that they grew in the nighttime, and came from an ill root; and that they only delighted a vain and ill mind, and that much pride and folly were in them.

*Penn has very modestly just described the fabled Return of Jesus, their experience of the end of the world, the slaying of the antichrist within them, and their entrance into the Kingdom of God; so modest because, he is only trying to explain their restraint of honoring men to be due to their massive inward change by Christ.

6. And though we easily anticipated the storms of reproach that would fall upon us for our refusing to practice these honors of men, yet we were so far from being shaken in our judgment, that the anticipated reproaches greatly confirmed our belief in their necessity. Man is so exalted and so loves honor and respect, even from his fellow-creatures, that as soon as our tenderness of conscience towards God resulted in our ceasing these honors, he [other men] ignored everything else we said that related salvation, while focusing solely on our not honoring him with vain superficialities. Whatever principles we stated related to the honor of God and our own salvation, he [other men] considered it far more important, and a greater heresy and blasphemy to refuse him the honor of removing our hat; or denying him flattering titles; or denying a pledge to his healths, [in drinking alcohol, a toast to one's health], or refusing to play cards and dice with him. Whatever else our religion practiced, was not important to him, for all other practices of our religion were eclipsed by our refusal to honor him with vain superficialities.

[But if you have respect to persons you commit sin, and are convicted by the law as transgressors. James 2:9]

To show partiality to persons is a breakage of the law for Christians. What law?

The law of God that is on every man's heart and has never been cancelled.]

7. It is frequently argued that our denial is only precise outward forms of godliness, but that accusation is only a rallying falsehood for our opposers. I do declare, in the fear of Almighty God, that these arguments imagined and

vain constructions are of uninformed men. These opposers do not have the understanding, which the Lord has given us, of what arises from the right and the wrong roots in man. When such censurers of our simplicity shall be inwardly touched and awakened by the mighty power of God, so that they see things as in light of their proper natures and seeds; then they will then know their own similar obligations. They could then easily see our innocence, and wrongness of their previous charges of our folly and hypocrisy in our refusal to honor men.

8. They say that we strain at small things, which is incompatible with our pretensions of liberty and freedom of spirit. I answer with meekness, truth, and sobriety; first, nothing is small that God makes matter of conscience to do, or leave undone. Next, however small our objectors say these strained things are, our objectors consider our withholding of them important enough to be beat us , imprison us , refuse justice us, etc.; ignoring the derision and reproach that has been frequently flung at us on this account. So that if we had wanted a proof of the truth of our inward belief and judgment, our opposers' violent reactions was sufficient confirmation. Suffice to say, that "wisdom is justified of her children" (Mat 11:19); we only passively cease the practice of what we are taught to believe is vain and unchristian. A passive cessation cannot be attributed as a form of godliness; for in removing practices, we do not set up new forms.

9. The world is so set upon outward ceremonies, that it has been the wisdom of God in all ages to bring forth his dispensations with very different appearances to their settled customs. Thus God's dispensation has contradicted human inventions, and so proved the integrity of his confessors. No, the refusal of honor is a test upon the world. It tries what patience, kindness, sobriety, and moderation they have. If the rough and rude outside of truth do not stumble from this removal of honor, whose beauty is within, a great discovery occurs within them. For he who refuses a precious jewel, because it is presented in a plain box, will never esteem it to its value, nor set his heart upon keeping it. Therefore I call it a test, because

it shows where the hearts and affections of the people are stuck, after all their great pretence to more excellent things.

10. It is also a mighty trial upon God's people. When the world discovers of their contradiction to the customs generally received and esteemed in the world, they [God's people] are exposed to the wonder, scorn, and abuse of the multitude. But there is a hidden treasure in this: it insulates us to derision, it teaches us to despise the false reputation of the world, and to silently undergo the contradiction and scorn of the world's devotees; and finally, with a Christian meekness and patience to overcome their injuries and contempt. Add to this; it weans you of your acquaintances; for being slighted of them as a idiot, a fool, a fanatic, etc., you are delivered from a greater temptation; and that is the power and influence of their vain conversation. Last of all, it lists you of the company of the blessed, mocked, persecuted Jesus; to fight under his banner against the world, the flesh, and the devil; that after having faithfully suffered with Him in a state of humiliation, you may reign with Him in a state of glorification; who glorifies his poor, despised, certain followers with the glory He had with the Father before the world began (John 17:5). This is the first and principal reason of our declining to practice the before-mentioned honors, respect, etc.

11. The second reason why we decline and refuse the present use of these customs in our addresses and salutations, is from the consideration of their very emptiness and vanity; that there is nothing of true honor and respect in them, even if they were not evil. Just as religion and worship have degenerated into form and ceremony, and they [Christianity's forms and ceremonies] are not according to early Christian's practice, neither is honor and respect also [not according to early Christian's practice]. There is as little true honor in the world as well as true religion and worship; and to be sure, in these customs, none are justifiable by Scripture or reason.

12. In Scripture we find the word honor often and frequently used. First for obedience: as when God said, "those who honor me" (1 Sam 2:30); that is, that

keep my commandments. "Honor the king" (1 Peter 2:17); that is, obey the king. "Honor your father and mother" (Exo 20:12); that is, said the apostle to the Ephesians, "Obey your father and your mother in the Lord, for that is right" (Eph 6:1-2); take heed to their precepts and advice: **pre-supposing always, that rulers and parents command lawful things**, else they dishonor themselves to enjoin unlawful things; and subjects and children dishonor their superiors and parents, in complying with their unrighteous commands. Also Christ uses this word so, when He says, "I have not a devil, but I honor my Father, and you do dishonor me" (John 8:49); that is, I do my Father's will in what I do, but you will not hear me; you reject my counsel, and will not obey my voice. It was not refusing hat and knee, nor empty trifles; no, it was disobedience, resisting Him that God had sent, and not believing in Him. This was the dishonor He taxed them with; accusing Him as an impostor, whom God had ordained for the salvation of the world. And of these dishonorers there are but too many at this day. Christ has a saying to the same effect: "That all men should honor the Son, even as they honor the Father; and he that honors not the Son, honors not the Father, which has sent him" (John 5:23); that is, those who listen not to Christ, and do not worship and obey Him, they do not hear, worship, nor obey God. As they pretended to believe in God, so they were to have believed in Him; He told them so. This is clearly shown in the case of the centurion, whose faith was so much commended by Christ; where, giving Jesus an account of his honorable station, he tells Him he had soldiers under his authority, and when he said to one, Go, he went; to another, Come, he came; and to a third, Do this, he did it (Luke 7:8). In resulting actions, He placed the honor of his capacity, and the respect of his soldiers, and not in hats and bowing; nor are such customs yet in use among soldiers, being effeminate, and unworthy of masculine gravity.

13. In the next place, honor is [supposed to be] used with superior placement of trust and eminent employments. So the Psalmist, speaking to God: "For you have crowned him with glory and honor": again, "Honor and majesty have you laid on him" Psalm 8:5, 21:5; that is, God has given Christ

power over all his enemies, and exalted Him to great dominion. Thus the wise man intimates, when he says, "The fear of the Lord is the instruction of wisdom, and before honor is humility" (Pro 15:33). That is, before advancement or preference is humility. Further, he says, "As snow in summer, and as rain in harvest, so honor is not appropriate for a fool" (Pro 26:1); that is, a fool is not capable of the dignity of trust, employment, or preference; which require virtue, wisdom, integrity, diligence, with which fools are unfurnished. And yet if the respects and titles in use among us [the people of England in the 17th Century] are to go for marks of honor, Solomon's proverb will take place, and doubtless does, upon the practice of this age, that yields so much of that honor to a great many of Solomon's fools; who are not only silly men, but wicked too; such as refuse instruction, and hate the fear of the Lord (Pro 13:18); which [instruction and fear] only makes one of his wise men.

14. As virtue and wisdom are the same, so folly are and wickedness. Thus Shechem's lying with Dinah, Jacob's daughter, is called (Gen 34:7); so is the rebellion and wickedness of the Israelites in Joshua (Joshua 7:15). The Psalmist expresses thus: "My wounds stink, because of my foolishness" (Psalm 38:5); that is, his sin. And, "The Lord will speak peace to his saints, but let them not turn again to folly" (Psalm 85:8); that is, to evil. "His own iniquities," says Solomon, "shall take the wicked himself, and he shall be held with the cords of his sins: he shall die without instruction, and in the greatness of his folly he shall go astray" (Pro 5:22-23). **Christ puts foolishness with blasphemy, pride, theft, murders, adulteries, wickedness, etc.** (Mark 7:21-22). I was the more willing to add to these passages, to show the differences between the mind of the Holy Ghost, and the notion that those ages had of fools, that did not deserve honor, and what is generally meant by fools and folly in our time; that we may better understand the disproportion there is between honor, as then understood by the Holy Ghost, and those who were led by it; and the apprehension of it, and the practice of those latter ages of professed Christians.

15. But honor is also taken for reputation, and is so understood with us: "A gracious woman," says Solomon, "retains honor" (Pro 11:16); that is, she keeps her credit; and by her virtue maintains her reputation of sobriety and chastity. In another place, "It is an honor for a man to cease from strife" (Pro 20:3); that is, it makes for his reputation, as a wise and good man. Christ uses the word thus, where He says, "A prophet is not without honor, except in his own country" (Mat 13:57); that is, he has credit, and is valued, except at home. The apostle to the Thessalonians has a saying to this effect: "That every one of you should know how to possess his vessel [control his body] in sanctification and honor" (1 Thes 4:4); that is, in chastity and sobriety. In all which nothing of the fashions by us declined is otherwise concerned than to be totally excluded.*

[Translated: there is no reference to fashions of honor, which the Quakers declined to give to men, as being honored in scripture. Penn says this because the world insisted bowing, tipping the hat, and superfluous titles of address were only "showing honor" to their fellow man].

16. There is yet another use of the word honor in Scripture, and that is to functions and capacities: as, "An elder is worthy of double honor" (1 Tim 5:17); that is, he deserves double esteem, love, and respect; being holy, merciful, temperate, peaceable, humble, etc., especially one that labors in word and doctrine. So Paul recommends Epaphroditus to the Philippians; "Receive him therefore in the Lord with all gladness, and hold such in honor" (Phil 2:29); as if he had said, Let them be valued and regarded by you in what they say and teach; which is the truest, and most natural and convincing way of testifying respect to a man of God. As Christ said to his disciples, "If you love me, you will obey my commands." Further, the apostle tells us to honor widows indeed: that is, such women who are of chaste lives and exemplary virtue are honorable.

17. The word honor, in the Scripture, is also used from superiors to inferiors.

Which is plain in the instance of Ahasuerus to Haman: "What shall be done to the man whom the king delights to honor?" (Esther 6:6). Why, he mightily advanced him, as was Mordecai afterwards. And more particularly it is said, that "the Jews had light, and gladness, and joy, and honor" (Esther 8:16); that is, they escaped the persecution that was about to fall upon them, and by the means of Esther and Mordecai, they enjoyed not only peace, but favor and countenance too. In this sense the Apostle Peter advised Christian men "to honor their wives" (1 Peter 3:7); that is, to love, value, cherish, countenance, and esteem them, for their fidelity and affection to their husbands, for their tenderness and care over their children, and for their diligence and circumspection in their families. There is no ceremonious behavior, or gaudy titles requisite to express this honor. Thus God honors holy men: "those who honor me," says the Lord, "I will honor; and those who despise me shall be lightly esteemed" (1 Sam. 2:30); that is, I will do good to them, I will love, bless, countenance, and prosper those who honor Me, that obey Me; but those who despise Me, that resist my Spirit, and break my law, they shall be lightly esteemed, little set by or accounted of; they shall not find favor with God, nor righteous men. So we see it daily among men: if the great visit or concern themselves to aid the poor; we say, that such a great man did me *the honor* to come and see, or help me, in my need.

18. I shall conclude this with one passage more, and that is a very large, plain, and pertinent one: "Honor all men, and love the brotherhood" (1 Peter 2:17): that is, love is above honor, and that is reserved for the brotherhood. But honor, which is esteem and regard, that you owe to all men; and if all, then your inferiors. But why for all men? Because they are the creation of God, and the most noble part of his creation too; they are also your own kind; be natural, and assist them with what you can; be ready to perform any real respect, and yield them any good or kindness you can.

19. And yet there seems a limitation to the command, *Honor all men*, in that passage of godly David, "Who shall abide in your tabernacle? Who shall dwell in your holy hill? He in whose eyes a vile person is despised; instead

he honors those who fear the Lord" (Psalm 15:1-4). Here honor is confined and affixed to godly persons; and dishonor is made the duty of the righteous to the wicked; and a mark of their being righteous, that they dishonor, that is, slight or disregard the ungodly. To conclude this Scripture inquiry after honor, I shall contract the subject of it under three capacities: superiors, equals, and inferiors; honor, to superiors, is obedience; to equals, love; to inferiors, countenance and help. These are examples of honor according to God's mind, and the holy people's fashion of old.

20. But how little of all this is to be seen or had in a poor empty hat, bow, cringe, or gaudy, flattering title, let the truth-speaking witness of God in all mankind judge. For I must not appeal to corrupt, proud, and self-seeking man, of the good or evil of those customs. As seldom would such a man practice these honors to others, they are loved and sought by him, and he is out of humor and angry if he does not receive them.

This is our second reason why we refuse to practice the accustomed ceremonies of honor and respect; because we find no such notion or expression of honor and respect, recommended to us by the Holy Ghost in the Scriptures of truth.

21. Our third reason for not using them as testimonies of honor and respect is, because there is no discovery of honor or respect to be made by them; it is rather eluding and equivocating it, cheating people of the honor and respect that is due to them, and giving them nothing in the pretence of something. Within them [ceremonies of honor and respect] is no obedience to superiors, no love to equals, no help or countenance to inferiors.

22. We are, we declare to the whole world, for true honor and respect; we honor the king, our parents, our masters, our magistrates, our landlords, one another; yes, all men, after God's way, as practiced by holy men and women of old time. But we refuse these customs [of removing the hat, bowing, flattering titles], as vain and deceitful; not answering the end they

are used for.

23. But, fourthly, there is yet more to be said: we find that vain, loose, and worldly people are the great lovers and practicers of them, and those who most deride our simplicity of behavior. Now we assuredly know, from the sacred testimonies, that those people cannot give true honor that live in a dishonorable spirit; they understand it not; but they can give the hat and knee, and that they are very liberal of, nor are any more expert at it. This is to us a proof that no true honor can be testified by those customs which vanity and looseness love and use.

24. Next to them I will add hypocrisy, and revenge too. For how little do many care for each other! No, what spite, envy, animosity, secret backbiting, and plotting one against another, under the use of these idle respects; until passion, too strong for cunning, breaks through hypocrisy into open affront and revenge! It is incompatible with the Scripture's definitions of honor. To obey, or prefer a man, out of spite, is not usually done; and to love, help, serve, and show kindness to a person, in order to deceive and be revenged of him, is a thing never mentioned in scripture. Scripture never advocates hypocrisy nor revenge. Men do not give superficial respects to diminish ill-will; the testimonies are quite the contrary. It is absurd to imagine it, because impossible to be done.

25. Our sixth reason is, that honor was from the beginning, but hat-respects and most titles came later. Therefore there was true honor before hats or titles; and consequently true honor stands not in them. And whatever was the way to express true honor is the best way still; and this the Scripture teaches better than dancing-masters can do.

26. Seventhly, if honor consists in such-like ceremonies, then will it follow that they are most capable of showing honor who perform it most exactly, according to the mode or fashion of the times; consequently, that man has not the measure of true honor, from a just and reasonable principle in

himself, but by the means and skill of the fantastic dancing-masters of the times; and for this cause it is we see that many give much money to have their children learn their honors, falsely so called. And what does this but totally exclude the poor country people; who, though they plough, till, sow, reap, go to market, and in all things obey their justices, landlords, fathers, and masters, with sincerity and sobriety, rarely use those ceremonies; but if they do, it is so awkwardly and poorly done that they are esteemed by a court critic so ill favored as only fit to make a jest of and be laughed at; but what sober man will not deem their obedience beyond the other's vanity and hypocrisy? This base notion of honor turns out of doors the true, and sets the false in its place. Let it be further considered, that the way or fashion of doing it is much more in the design of its performers, as well as view of its spectators, than the respect itself. Where it is commonly said, He is a man of good mien [character]; or, She is a woman of exact behavior. And what is this behavior but fantastic, cramped postures and cringing, unnatural to their shape; and, if it were not fashionable, ridiculous to the view of all people; and is therefore to the Eastern countries a proverb.

27. But yet, eighthly, real honor consists not in [removing] a hat, bow, or title, because all these things may be had for money, for which reason, how many dancing-schools, plays, etc., are there in the land, to which youth is generally sent to be educated in these vain fashions! While they are ignorant of the honor that is of God, and their minds are allured to visible things that perish; and, instead of remembering their Creator, are taken up with toys and fopperies; and sometimes so much worse, as to cost themselves a disinheriting, and their indiscreet parents grief and misery all their days (Pro 3:9). If parents would honor God in the help of his poor with the substance they bestow on such an education, they would find a far better account in the end.

28. But lastly, we cannot esteem bows, titles, and pulling off of hats, to be real honor, because such-like customs have been prohibited by God, his Son, and servants in days past. This I shall endeavor to show by three or four

express authorities.

29. My first example and authority is taken from the story of Mordecai and Haman; so close to this point, that I think it should at least command silence to the objections frequently advanced against us. Haman was first minister of state, and favorite to king Ahasuerus. The text says that the king set his seat above all the princes that were with him; and all the king's servants bowed and revered Haman; for the king had so commanded concerning him; but Mordecai, it seems, bowed not, nor did him reverence (Esther 3:1,2). This at first made ill for Mordecai; a gallows was prepared for him at Haman's command. But the sequel of the story shows that Haman proved [was hung on] his own invention, and ended his pride with his life upon it. Well now, speaking as the world speaks, and looking upon Mordecai without the knowledge of the success; was not Mordecai a very clown, at least, a silly, morose, and humorous man, to run such a hazard for a trifle [as bowing to Haman]?

What hurt had it done him to have bowed to and honored one the king honored? Did he not despise the king, in disregarding Haman? No, had not the king commanded that respect; and are not we to honor and obey the king? One would have thought he might have bowed for the king's sake, whatever he had in his heart, and yet have come off well enough; for that he bowed not merely to Haman, but to the king's authority; besides, it was only an innocent ceremony. But it seems Mordecai was too plain and stout, and not fine and subtle enough to avoid the displeasure of Haman.

Nevertheless, he was an excellent man; he feared God, and wrought righteousness. In this very thing also he pleased God, and even the king too, at last, who had most cause to be angry with him for he advanced him to Haman's dignity; and if it could be, to greater honor. It is true, sad news first came; no less than destruction to Mordecai, and the whole people of the Jews besides, for his sake; but Mordecai's integrity and humiliation, his fasting, and strong cries to God prevailed, and the people were saved; and

poor, condemned Mordecai comes, after all, to be exalted above the princes, whether in this or any other respect. Those who endure faithful in what they are convinced God requires of them, though against the grain and humor of the world, and themselves too, they shall find a blessed recompense in the end. My brethren, remember the cup of cold water: "We shall reap if we faint not." And call to mind, that our Captain bowed not to him that told Him, "If you will fall down and worship me, I will give you all the glory of the world:" shall we bow then? Oh no! Let us follow our blessed Leader.

30. But, before I leave this section it is fit I add, that in conference with a late bishop, and none of the least eminent, upon this subject and instance, I remember he sought to evade it thus: "Mordecai," says he, "did not refuse to bow, as it was a testimony of respect to the king's favorite; but he, being a figure and type of Christ, refused, because Haman was of the uncircumcision, and ought to bow to him rather." To which I replied that, allowing Mordecai to be a figure of Christ, and the Jews of God's people or church; and that as the Jews were saved by Mordecai, so the church is saved by Christ; this makes for me; for then, by that reason, the spiritual circumcision, or people of Christ, are not to receive and bow to the fashions and customs of the spiritual uncircumcision, who are the children of the world; of which such as were condemnable so long ago in the time of the type and figure, can by no means be justifiably received or practiced in the time of the anti-type or substance itself. On the contrary, this shows expressly we are faithfully to decline such worldly customs, and not to fashion ourselves according to the conduct of earthly-minded people; but be renewed and changed in our ways, and keep close to our Mordecai; who having not bowed, we must not bow, that are his people and followers. Whatever is our sufferings or reproaches, they will have an end; Mordecai, our captain, who appears for his people throughout all the provinces, in the king's gate, will deliver us at last; and, for his sake, we shall be favored and loved of the king himself too. So powerful is faithful Mordecai at last. Therefore let us all look to Jesus, our Mordecai, the Israel indeed; He that has power with God, and would not bow in the hour of temptation, but has

mightily prevailed; and therefore is a Prince for ever, and "of his government there shall be no end" (Isa 9:7).

31. The next Scripture instance I urge against these customs is a passage in Job, thus expressed: "Let me not, I pray you, show partiality to any man; neither let me give flattering titles to man, for I know not to give flattering titles; in so doing, my Maker would soon take me away" (Job 32:21-22).

The question that will arise upon the allegation of this Scripture is this, namely: what titles are flattering? The answer is as obvious, namely: titles that are empty and fictitious and make him more than he is; as to call a man what he is not, to please him; or to exalt him beyond his true name, office, or desert, to gain upon his affection; who, it may be, lusts to honor and respect such as these: most excellent, most sacred, your grace, your lordship, most dread majesty, right honorable, right worshipful, most worshipful, may it please your majesty, your grace, your lordship, **your honor**, [**reverend**], your worship, and the like unnecessary titles and attributes, calculated only to please and tickle poor, proud, vain, yet mortal man. Likewise to call man what he is not, as my lord, my master, etc., and wise, just, or good, when he is neither, only to please him, or show him respect.

This was done among the Jews, under their degeneracy: Therefore one came to Christ, and said, "Good master, what shall I do to have eternal life?" (Luke 18:18). It was a salutation or address of respect in those times. It is familiar now: good my lord, good sir, good master, do this, or do that. But what was Christ's answer? how did He take it? "**Why do you call me good?**" says Christ; "there is none good, save one, that is God" (verse 19). He who rejected it had more right to keep it than all mankind: and why? Because there was one greater than He? And He saw that the man addressed it to his manhood, as the custom of the times, and not to his divinity, which dwelled within the man. Therefore Christ refused it, showing and instructing us that we should not give such epithets and titles commonly to men; for since *good* is alone due to God and godliness, it can only be said in flattery to fallen man, and

therefore sinful to be so said.

This plain and exact life well suited Christ, that was on purpose manifested to return and restore man from his lamentable degeneracy, to the innocence and purity of his first creation; who has taught us to be careful how we use and give attributes to man by that most severe saying, "That every idle word that man shall speak, he shall give an account thereof in the day of judgment" (Mat 12:36). And what should warn all men of the latitude they take here, and sufficiently justifies our tenderness is this: that man can scarcely commit greater injury and offence against Almighty God than to ascribe any of his attributes to man, the creature of his word, and the work of his hands. He is a jealous God of his honor, and will not give his glory to another. Besides, it is so near the sin of the aspiring fallen angels that affected to be greater and better than they were made by the great Lord of all. To entitle man to a station above his make and orb, looks so like idolatry, (the unpardonable sin under the law), that it is hard to think how men and women professing Christianity, and seriously reflecting upon their vanity and evil in these things, can continue in them, much less plead for them; and least of all reproach and deride those who through tenderness of conscience cannot use and give them. It seems that Elihu did not dare to do it; but put such weight upon the matter as to give this for one reason for his forbearance, namely: "For fear my Maker would soon take me away": that is, for fear God should strike me dead, I dare not give man titles that are above him, or titles merely to please him. I may not, by any means, gratify that spirit which lusts after such things. God is to be exalted, and man abased. God is jealous of man's being set higher than his station. He will have him keep his place, know his original, and remember the rock from where he came; that what he has is borrowed, is not his own but his Maker's, who brought him forth and sustained him; which man is very apt to forget. For fear I should be accessory to it by flattering titles, instead of telling him truly and plainly what he is, and using them as he ought to be treated, and thereby provoke my Maker to displeasure, and He in his anger and jealousy should take me soon away, or bring sudden death and an untimely end upon

me, I dare not use; I dare not give flattering titles to men.

32. But if we had not this to allege from the Old Testament writings, it should and ought to suffice with Christians, that these customs are severely censured by the great Lord and Master of their religion; who is so far from requiring people to give honor one to another, that He will not indulge them in it, whatever are the customs of the country they live in. For He charges it upon the Jews as a mark of their apostasy: "How can you believe that receive honor one of another, and seek not the honor that comes from God only?" Thus their infidelity concerning Christ is made the effect of seeking worldly honor instead of only heavenly honor. This easily understood, if we consider that self-love and desire of honor from men is inconsistent with the love and humility of Christ. They sought the good opinion and respect of the world; how then was it possible they should leave all and follow Him, whose kingdom is not of this world; and who came in manner unexpected, which violated the mind and unrestraint of it? The meaning of our Lord Jesus is plain for He tells us what that honor was they gave and received, which He condemned them for, and of which He told the disciples to beware of the world's reaction to his humility and cross. His words are these, and He speaks them not of the rabble but of the doctors, the great men, the men of honor among the Jews: "They love," says He, "the uppermost rooms at feasts" (Mat 23:6), that is, places of greatest rank and respect; and "greetings" (Mark 12:38-39), that is, salutations of respect, such as pulling off the hat, and bowing the body are in our age, in the market-places, namely in the places of note and concourse, the public walks and exchanges of the country. And lastly, "they love," says Christ, "to be called of men, Rabbi, Rabbi:" one of the most eminent titles among the Jews. A word comprehending an excellence equal to many titles, it may stand for *your grace, your lordship, right reverend father*, etc. It is upon these men of breeding and quality that He pronounces his woes, making these practices some of the evil marks by which to know them, as well as some of the motives of his threats against them. But He is not yet finished in his teachings regarding honor. He pursues this very point of honor above all the

rest in his caution to his disciples; to whom He commanded: "But be not you called Rabbi; for one is your master, even Christ, and all you are brethren. Neither be you called masters; but he that is greatest among you shall be your servant; and whoever shall exalt himself shall be abased" (Mat 23: 8-12). It is plain that these passages carry a severe rebuke, both to worldly honor in general, and to those members and expressions of it in particular, which, as near as the language of Scripture and customs of that age will permit, do distinctly reach and allude to those of our own time; for the declining of which we have suffered so much scorn and abuse, both in our persons and estates. God forgive the unreasonable authors of it!

33. The Apostle Paul has a saying of great weight and fervency, in his epistle to the Romans, very agreeable to this doctrine of Christ; it is this: "I implore you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to this world, but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God" (Rom 12:1-2). He wrote to a people in the midst of the ensnaring pomp and glory of the world. Rome was the seat of Caesar, and the empire; the mistress of invention. Her fashions, as those of France now, were as laws to the world, at least at Rome; where it is proverbial: *Cure fueris Romæ, Romano vivito more* — "When you are at Rome, you must do as Rome does." But the apostle is of another mind; he warns the Christians of that city that they be not conformed; that is, that they do not follow the vain fashions and customs of this world, but leave them. The emphasis lies upon this, as well as upon conformed; and it implies, that this world, which they were not to conform to, was the corrupt and degenerate condition of mankind in that age. Therefore the apostle proceeds to exhort those believers, and that by the mercies of God, the most powerful and winning of all arguments, that they would be transformed; that is, changed from the way of life customary among the Romans; and prove what is that acceptable will of God. As if he had said, examine what you do and practice; see if it be right, and that it pleases God; call every thought, word, and action to

judgment (John 3:21); try whether they are wrought in God or not; that so you may prove or know, what is that good, and acceptable, and perfect will of God.

34. The next Scripture authority we appeal to, in our vindication, is a passage of the Apostle Peter, in his first epistle written to the believing strangers throughout the countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia; which were the churches of Jesus Christ in those parts of the world, gathered by his power and spirit. It is this: "Gird up the loins of your mind; be sober and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance" (1 Peter 1:13-14). That is, be not found in the vain fashions and customs of the world, to which you conformed in your former ignorance; but as you have believed in a more plain and excellent way, so be sober and fervent, and hope to the end. Do not give up; let them mock you; bear the contradiction of sinners constantly, as obedient children, that you may receive the kindness of God, at the revelation of Jesus Christ. And therefore the apostle calls them strangers, a figurative speech, people estranged from the customs of the world, of new faith and manners; and so unknown of the world. And if such are strangers, then they are not to be fashioned or conformed to their pleasing respects and honors, whom they were estranged from, because the strangeness lay in leaving what was customary and familiar to them before. The following words prove he used the word strangers in a spiritual sense: "Pass the time of your sojourning here in fear" (1 Peter 1:17); that is, pass the time of your being as strangers on earth in fear; not after the fashions of the world. A word in the next chapter further explains his sense, where he tells the believers that they are a peculiar people; namely, a distinct, a singular and separate people from the rest of the world; not any longer to fashion themselves according to their customs. But I do not know how that is possible, if they live in communion with the respects and honors of the world, such behavior is not being a peculiar or separate people from the fashions of the world, but rather to be like them, conforming to them.

35. I shall conclude my Scripture testimonies against the foregoing respects, with that memorable and close passage of the Apostle James against respect of persons in general after the world's fashion: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come to your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment, and you have respect to him that wears the celebrant clothing, and say to him, Sit you here in a good place [or, well and seemly, as the word is]; and say to the poor, Stand you there, or sit here under my footstool; are you not then partial in yourselves, and have become judges with evil thoughts?" (James 2:1-4). That is, they knew they did wrong: "If you fulfil the royal law, according to the Scripture, *You shall love your neighbor as yourself*, you do well; but if you show partiality of persons, you commit sin, and are convicted of the law as transgressors" (James 2:8-9). This is so complete there seems nothing left for me to add, or others to object. We are not to respect [show partiality to particular] persons, that is the first thing; and the next thing is, if we do, we commit sin, and **break the law**,* at our own peril. Yet perhaps some will say that by this we overthrow all distinctions among men, under their several qualities, and introduce a reciprocal and relational respect in place of it. But if it be so, I cannot help it; the Apostle James must answer for it, who has given us this doctrine. Yet One greater than he told his disciples, of whom James was one, "You know that the princes of the Gentiles exercise dominion over them," "But it shall not be so among you; but whosoever will be chief among you, let him be your servant" (Mat 20:25-27). That is, he that desires to rule, and seeks to be uppermost, shall be esteemed least among you. To say true on the whole matter, whether we regard those early times of the world, that were prior to the coming of Christ or soon after, there was yet a greater simplicity than in the times in which we have fallen. For those early times of the world, as bad as they were in other things, were great strangers to the frequency of these follies: no, they hardly used some of them, at least very rarely. For if we read the scriptures, such a title as *my lord* Adam, though lord of the world, is not to be found; nor *my lord* Noah

neither, the second lord of the earth; nor yet *my lord* Abraham, the father of the faithful; nor *my lord* Isaac, nor *my lord* Jacob; but much less is *my lord* Paul, etc., to be found in the Bible; and less *your holiness*, or *your grace*. [Or how about today's *reverend* or *your honor*?] No, among the Gentiles, the people wore their own names with more simplicity, and did not use the ceremony of speech that is now practiced among Christians, or yet anything like it. *My lord* Solon, *my lord* Phocion, *my lord* Plato, *my lord* Aristotle, *my lord* Scipio, *my lord* Fabius, *my lord* Cato, *my lord* Cicero, are not to be read in any of the Greek or Latin stories, and yet they were some of the sages and heroes of those great empires. No, their own names were enough to distinguish them from other men, and their virtue and employment in the public service were their titles of honor. Nor has this vanity yet crept far into the Latin writers, where it is familiar for authors to cite the most learned and the most noble, without any addition to their names, unless worthy or learned: and if their works give it them, we make no conscience to deny it them. For instance: the Fathers they only cite thus: Polycarpus, Ignatius, Irenaeus, Cyprian, Tertullian, Origen, Arnobius, Lactantius, Chrysostom, Jerome, etc. More modern writers: Damascen, Rabanus, Paschasius, Theophylact, Bernard, etc. And of the last age: Luther, Melanchthon, Calvin, Beza, Zuinglius, Marlorat, Vossius, Grotius, Dalleus, Amyralldus, etc. And of our own country: Gildas, Beda, Alcuinus, Horn, Bracton, Grostee, Littleton, Cranmer, Ridley, Jewel, Whitaker, Seldon, etc. And yet I presume this will not be thought uncivil or rude. Why then is our [the Quakers] simplicity, (and so honestly grounded too, as conscience against pride in man, that so evilly and perniciously loves and seeks worship and greatness), so much despised and abused; and that abuse by professed Christians too, who claim themselves to be the followers of Him that has forbidden these foolish customs, as plainly as any other impiety condemned in his doctrine? I earnestly beg the lovers, users, and expecters of these ceremonies, to let this writing have some consideration and weight with them.

[*James says that to show partiality to persons breaks the law.

What law? The law of God that is on every man's heart and has never been cancelled. For more on this subject see [Until Your Words and Deeds are Prompted by God, You Must Obey the Inner Law on the Heart of Every Man.](#)]

36. However, true Christians are not so ill-bred as the world thinks, [withholding the vanities of honor to men], for they show respect too. But the difference between them lies in the nature of the respect they perform, and the reasons of it. The world's respect is an empty ceremony, with no soul or substance in it. The true Christian's respect is substantial, whether by obedience to superiors, love to equals, or help and kindness to inferiors. Next, their reasons and motives to honor and respect are greatly different. Fine apparel, empty titles, or large revenues are the world's motives, being things her children worship. But the Christian's motives are the sense of his duty in God's sight: first to parents and magistrates, and then to inferior relations; and lastly to all people, according to their virtue, wisdom, and piety; which is far from respect to the mere persons of men, or having their admiration for reward; much less on such poor and base motives as wealth or elegant clothing.

37. We shall easily grant that our honor and our religion is more hidden; and that neither are so discernible by worldly men, nor appreciated by them. Our plainness is odd, uncouth, and goes mightily against the grain; but so did and does Christianity and for the same reasons. If the heathen spirit had not prevailed too long under a disguise of a Christian profession, it would not be so hard to discern the right from the wrong. Oh that Christians would look upon themselves with the mirror of righteousness; what tells true, and gives them an exact knowledge of themselves! And then let them examine what in them, and about them, agrees with Christ's doctrine and life; and they may soon resolve, whether they are real Christians, or simply heathen christened with the name of Christians.

38. Marlorat, from study of Luther and Calvin, regarding that remarkable passage I just now quoted from the Apostle James, gives us the sense those primitive reformers had of respect to persons in these words, namely "To respect persons here is to have regard to the habit and garb. The apostle signifies, that such respect of persons is so contrary to true faith, that they are altogether inconsistent. But if the pomp, and other worldly regards prevail, and weaken what is of Christ, it is a sign of a decaying faith. Yes, so great is the glory and splendor of Christ in a pious soul, that all the glories of the world have no charms, no beauty, in comparison of that, to one so righteously inclined. The apostle makes such respecting of persons to be repugnant to the light within them, so that those who follow these practices are condemned from within themselves. So that sanctity ought to be the reason or motive of all outward respect; and that none are to be honored, upon any account except holiness." Thus much Marlorat. But if this is true doctrine, we are very correct in refusing conformity to the vain respects of worldly men.

39. But I shall add to these, the admonition of a learned ancient writer, who lived about 1200 [500 AD] years ago, of great esteem, namely, Jerome, who, writing to a noble matron, Celentia, directing her how to live in the midst of her prosperity and honors, among many other religious instructions, speaks as this: "Heed not your nobility, nor let that be a reason for you to rule over any; esteem not those of a poorer extraction to be your inferiors; for our religion admits of no respect of persons, nor does it induce us to think highly of men, based on any external condition, but only from their inward frame and disposition of mind. It is by this, that we pronounce men noble or base. With God, not to serve sin is to be free; and to excel in virtue is to be noble. God has chosen the poor and contemptible of this world, by which to humble the great ones. Besides, it is a folly for any to boast his of his gentility, since all are equally esteemed by God. The ransom of the poor and

rich cost Christ an equal expense of blood. Nor is it material in what state a man is born; the new creature has no distinction. **Even if we will forget how we are all descended from one Father; we ought at least perpetually to remember that we have but one savior."**

40. But since I am engaged against these fond and fruitless customs, the proper effects and delights of vain and proud minds, let me still add one more memorable passage as it was related by the famous Casaubon, in his discourse of *Use and Custom*, where he briefly reports what passed between Sulpitius Severus and Paulinus, bishop of Nola (who had given all, to redeem captives; while others of that function, that they may show who is their master, are making many both beggars and captives, by approving the plunder and imprisonment of Christians, for pure conscience to God). He states the case this way: "He is not counted a civil man now, of late years among us, who thinks it much, or refuses to subscribe himself servant, though it be to his equal or inferior." To the contrary, Sulpitius Severus was once sharply chided by Paulinus for subscribing himself his servant, in a letter of his, saying, "Take heed, hereafter, how you, being from a servant called into liberty, do subscribe yourself servant to one who is your brother and fellow-servant; for it is a sinful flattery, not a testimony of humility, to pay those honors to a man, and a sinner, which are due to the one Lord, and one Master, and one God." By this we may see the sense of some of the more apostolic bishops, about the civilities and fashions so much reputed with people that call themselves Christians and bishops, and who claimed to be their successors. What before was a sin, by them has become an accomplishment; it was then a flattery, it is now respect; it was then fit to be severely reproved; and now, alas! it is to deserve severe reproof not to use it. Oh monstrous vanity! How much, how deeply, have those who are called Christians revolted from the plainness of the primitive days, and practice of holy men and women in former ages! How have they become degenerated into the loose, proud, and wanton customs of the world which are not of God; to whom use has made these things, condemned by Scripture, reason, and example, almost natural! And so insensible are they of both their cause

and bad effects, that they not only continue to practice them, but plead for them, and unchristianly make a very mock of those who cannot imitate them. But I shall proceed to what remains yet further to be said in our defense, for declining another custom, which helps to make us so much the stumbling-block of this light, vain, and inconsiderate age.



CHAPTER X

THERE is another piece of our nonconformity to the world that renders us very clownish to the breeding of it, and that is, *thou* for you, and that without difference or respect to persons; a thing that to some looks so rude it cannot well go down without derision or wrath. ~~But as we have the same original reason for declining this, as the foregoing customs, so I shall add what to me looks reasonable in our defense; though it is very probable height of mind, in some of those who blame us, will very hardly allow them to believe that the word reasonable is reconcilable with so silly a practice as this is esteemed.~~

[In Penn's time, the use of *thee* and *thou* was taught in the schools as proper forms of singular address. People of lower class were addressed in the singular, *thee* and *thou*. People of the upper class wanted to be addressed in the plural, *you*, which was to honor them. The honoring of "important" people with the plural address is what God "laid to the dust." Today, the *you* is taught as singular in all the schools; it is no longer a form of honor to address any person as *you*. *You* instead of *thou* is also in the majority of Bible translations available today, including the New King James Version.

Those who continue to use *thee* and *thou*, thinking to please God, only incur his condemnation for their show of "godliness."

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets ... the same shall receive greater damnation. (Luke 20:46-50). But all their works they do to be seen by men. They make their phylacteries broad and enlarge the

borders of their garments. (Mat 23:5). Rather than peculiar dress, peculiar words, or outward crosses, all outward show, being your testimony to religion; let your kindness, along with moderation in your dress and conversation, be your "badge" of religion.

~~2. Words of themselves are but as so many marks set and employed for necessary and intelligible mediums, or means, whereby men may understandingly express their minds and conceptions to each other: from where comes conversation. Now, though the world be divided into many nations, each of which, for the most part, has a peculiar language, speech, or dialect, yet have they ever concurred in the same numbers and persons, as much of the ground of right speech. For instance: I love, thou love, he loves, are of the singular number, importing but one, whether in the first, second, or third person: also we love, you love, they love, are of the plural number, because in each is implied more than one. Which undeniable grammatical rule might be enough to satisfy any that have not forgotten their accidence, that we are not beside reason in our practice. For if thou love, be singular, and you love, be plural; and if you love signifies but one; and you love, many; is it not as proper to say, you love, to ten men, as to say, you love, to one man? Or, why not, I love, for we love: and we love, instead of I love? Doubtless it is the same, though most improper, and in speech ridiculous.~~

~~3. Our next reason is: if it be improper or uncivil speech, as termed by this vain age, how comes it that the Hebrew, Greek, and Roman authors, used in schools and universities, have no other? Why should they not be a rule in that, as well as other things? And why, I pray then, are we so ridiculous for being thus far grammatical? Is it reasonable that children should be whipped at school for putting you for thou, as having made false Latin; and yet that we must be, though not whipped, reproached, and often abused, when we use the contrary propriety of speech?~~

~~4. But in the third place, it is neither improper nor uncivil, but much~~

otherwise; because it is used in all languages, speeches, and dialects, and that through all ages. This is very plain: as for example, it was God's language when He first spoke to Adam, namely Hebrew: also it is the Assyrian, Chaldeans, Grecian, and Latin speech. And now among the Turks, Tartars, Muscovites, Indians, Persians, Italians, Spaniards, French, Dutch, Germans, Apollonian, Swedes, Danes, Irish, Scottish, Welsh, as well as English, there is a distinction preserved, and the word you is not lost in the word which goes for you. And though some of the modern tongues have done as we do, yet upon the same error. But by this it is plain, that you is no upstart, nor yet improper, but the only proper word to be used in all languages to a single person; because otherwise all sentences, speeches, and discourses may be very ambiguous, certain, and equivocal. If a jury pronounce a verdict, or a judge a sentence, three being at the bar, upon three occasions, very differently culpable, and should say, You are here guilty and to die; or innocent, and discharged; who knows who is guilty or innocent? Maybe but one, perhaps two; or it may be, all three: therefore our indictments run in the singular number, as Hold up your hand: thou art indicted in the name of, etc., and for that thou, not having the fear of God, etc. And it holds the same in all conversation. Nor can this be avoided but by many unnecessary circumlocutions. And as the preventing of such length and obscurity was doubtless the first reason for the distinction, so cannot that be justly disused until the reason be first removed; which can never be while two are in the world.

5. But this is not all; it was first ascribed in way of flattery to proud popes and emperors, imitating the heathen's vain homage to their gods; thereby ascribing a plural honor to a single person: as if one pope had been made up of many gods, and one emperor of many men; for which reason, you only to be used to many, became first spoken to one. It seems the word you looked like too lean and thin a respect; and, therefore, some bigger than they should be would have a style suitable to their own ambition: a ground we cannot build our practice on; for what began it only loves it still. But supposing you to be proper to a prince, it will not follow it is to a common

person. For his edict runs, We will and require. because, perhaps, in conjunction with his council: and therefore you to a private person is an abuse of the word. But as pride first gave it birth, so has she only promoted it. Monsieur, sir, and madam were originally names given to none but the king, his brother, and their wives, both in France and England; yet now the ploughman in France is called monsieur, and his wife madam: and men of ordinary trades in England, sir, and their wives, dame which is the legal title of a lady, or else mistress which is the same with madam in French. So prevalent has pride and flattery been in all ages, the one to give and the other to receive respects, as they term it.

6. But some will tell us, custom should rule us; and that is against us. But it is easily answered, and more truly, that though in things reasonable or indifferent, custom is obliging or harmless, yet in things unreasonable or unlawful, she has no authority. our custom can no more change numbers than genders, nor yoke one and you together, than make a man into a woman, or one into a thousand. But if custom be to conclude us, it is for us: for as custom is nothing more than ancient usage, I appeal to the practice of mankind, from the beginning of the world through all nations, against the novelty of this confusion, namely you to one person. Let custom, which is ancient practice and fact, issue this question. Mistake me not: I know words are nothing, but as men give them a value or force by use; but then if you will discharge you, and that you must succeed in its place, let us have a distinguishing word instead of you to be used in speech to many: but to use the same word for one and many, when there are two, and that only to please a proud and haughty humor in man, is not reasonable in our sense: which we hope is Christian, though not fashionable.

7. But if thou to a single person be improper or uncivil, God Himself, all the holy fathers and prophets, Christ Jesus, and his apostles, the primitive saints, all languages throughout the world, and our own law proceedings are guilty; which, with submission, were great presumption to imagine. Besides, we all know it is familiar with most of our authors to preface their discourses

~~to the reader in the same language of you and you: as, Reader, you are desired, etc. Or, Reader, this is written to inform you of the occasion, etc. And it cannot be denied that the most famous poems dedicated to love or majesty are written in this style. Read of each in Chaucer, Spenser, Waller, Crowley, Dryden, etc. Why then should it be so homely, ill-bred, and insufferable in us? This, I conceive, can never be answered.~~

8. I doubt not at all that something altogether as singular attended the speech of Christ and his disciples, for I remember it was urged upon Peter in the high priest's palace, as a proof of his belonging to Jesus, when he denied his Lord: "Surely," said they, "you are also one of them: for your speech betrays you" (Mat 26:73). They had guessed by his looks but just before that he had been with Jesus; but when they discoursed with him, his language put them all out of doubt; surely then he was one of them, and he had been with Jesus. Something it was he had learned in his company that was odd and observable; to be sure, not of the world's behavior. Without question, the garb, gait, and speech of his followers differed, as well as his doctrine, from the world; for it was a part of his doctrine that it should be different. It is easy to believe they were more plain, grave, and precise, which is more credible from the way which poor, confident, fearful Peter took to disguise the business; for he fell to cursing and swearing, a sad change. But he thought that the likeliest way to remove the suspicion that was most unlike Christ. And the policy took; for it silenced their objections, and they thought Peter was as orthodox as they. But though they did not discover him, the cock's crow did; which made Peter remember his dear suffering Lord's words: and he went forth, and wept bitterly that he had denied his Master, who was then delivered up to die for him.

~~9. But our last reason is of most weight with me, and because *argumentum ad hominem*, it is most heavy with our despisers, which is this: it should not therefore be urged upon us, because it is a most extravagant piece of pride in a mortal man to require or expect from his fellow-creature a more civil speech or grateful language than he is wont to give to the immortal God and~~

his Creator in all his worship to Him. Are you, O man, greater than He that made you? Can you approach the God of your breath and great Judge of your life with you and you, and when you rise off your knees scorn a Christian for giving to you, poor mushroom of the earth, no better language than you have given to God but just before? An arrogance not to be easily equaled! But again, it has either too much or too little respect; if too much, do not reproach and be angry, but gravely and humbly refuse it; if too little, why do you show to God no more? Oh whither is man gone! To what a pitch does he soar! He would be used more civilly by us than he uses God; which is to have us make more than a God of him: but he shall want worshippers of us, as well as he wants the divinity in himself that deserves to be worshipped. Certain we are that the Spirit of God seeks not these respects, much less pleads for them, or would be wroth with any that conscientiously refuse to give them. But that this vain generation is guilty of using them, to gratify a vain mind, is too palpable. What capping, what cringing, what scraping, what vain, unmeant words, most insincere expressions, compliments, gross flatteries, and plain lies, under the name of civilities, are men and women guilty of in conduct! Ah, my friends! where do you obtain these examples? What part of all the writings of the holy men of God warrants these things? But, to come nearer to your own profession, is Christ your example herein, whose name you pretend to bear; or those saints of old that lived in desolate places, of whom the world was not worthy (Heb 11:38); or do you think you follow the practice of those Christians that, in obedience to their Master's life and doctrine, forsook the respect of persons, and relinquished the fashions, honor, and glory of this transitory world; whose qualifications lay not in external gestures, respects, and compliments, but in a meek and quiet spirit (1 Peter 3:4), adorned with temperance, virtue, modesty, gravity, patience, and brotherly kindness; which were the tokens of true honor, and only badges of respect and nobility in those Christian times? Oh! no. But is it not to expose ourselves both to your contempt and fury, that we imitate them, and not you? And tell us, pray: are not romances, plays, masks, gaming, fiddlers, etc., the entertainments that most delight you? Had you the Spirit of Christianity indeed, could you consume your

most precious little time in so many unnecessary visits, games, and pastimes; in your vain compliments, courtships, feigned stories, flatteries, and fruitless novelties, and what not; invented and used to your diversion, to make you easy in your forgetfulness of God; which never was the Christian way of living, but rather was the entertainment of the heathen who did not know God? Oh! were you truly touched with a sense of your sins, and in any measure born again; were you to take up the cross of Jesus and live under it, these, which so much please your immoral and sensual nature, would find no place with you. This is not seeking the things that are above (Col 3:1), to have the heart thus set on things that are below; nor is spending your days in vanity working out your own salvation with fear and trembling. This is not crying with Elihu, "I know not to give flattering titles to men; for in so doing my Maker would soon take me away." This is not to deny self, and lay up a more hidden and enduring substance, an eternal inheritance in the heavens, that will not pass away. Well, my friends, whatever you think, your plea of *everyone is doing it* will find no place at God's tribunal. The light of Christ in your own hearts will overrule it; and this Spirit, against which we testify, shall then appear to be what we say it is. Say not I am serious about slight things; but you should beware of levity in serious things.

[Regarding titles and addressing persons : In Penn's time, strong lines of demarcation separated the different classes in society. The nobility looked down on the merchant, and he in his turn disdained the artisan. The mode of addressing them was different. Only a great merchant was worthy to prefix *Master* or *Mr.* to his name, and the addition of *Esquire* would have thrown the court into a tumult. The judge must be termed *Most Worshipful*, the minister *Reverend*, and the whole style of conversation was full of unmeaning compliments. Among the country people and working class, the pronouns *thee* and *thou* were always used, but it was considered a great insult to address a person of higher rank in this manner. He was supposed to

embody in his person a consequence equal to two or more ordinary individuals. Thus he demanded to be addressed as *you*, and became violent if not so addressed. It is sad to consider that today the word *Reverend* is only laughed at by astute pundits, instead of the entire population. As for me, I will never address a false prophet, or even a true prophet as *Reverend*; and a judge is not worthy of being addressed *Your Honor*, much less the ridiculous *Most Worshipful*; he is simply addressed as *Judge*. We are not to seek the approval of men, only of God; and to address men with flattering titles, is to seek their approval.

What are some examples of flattering titles?—*your majesty, your honor, master, reverend*, etc.

Let me not, I pray you, show partiality to any man,
neither let me give flattering titles to man.
For I do not know how to give flattering titles; **in so
doing my maker would soon take me away.** Job
33:21-22

But if you have respect to persons [showing partiality to certain people, not treating everyone equally], you commit sin, and are convicted by the law as transgressors. James 2:9

Fortunately, in the today's western world we don't have the bowing and curtsying that was so prevalent in Penn's time. And to put your minds at ease, I have received instruction from the Lord that we have free usage of the common forms of letter address and conclusion, including Dear Sir, Dear Madam, Mr. (Mister), Sincerely, Respectfully yours, etc. There is no class distinction today in the use of these addresses, so there is no honor given by their usage. In Penn's time, there was preferential

honor attached, and therefore forbidden by the Lord.

10. ~~Before I close, I shall add a few testimonies from men of general credit, in favor of our nonconformity to the world in this particuler.~~

~~Luther, the great reformer, whose sayings were oracles with the age he lived in, and of no less reputation now, with many that object against us, was so far from condemning our plain speech, that in his Lauds, he sports himself with you to a single person as an incongruous and ridiculous speech, namely *Magisterial, vows testis hiatus?* Master, are you angry? As absurd with him in Latin, as My masters, are you angry? is in English. Erasmus, a learned man, and an exact critic in speech, than whom I know not any we may so properly refer the grammar of the matter to, not only derides it, but bestows a whole discourse upon rendering it absurd: plainly manifesting that it is impossible to preserve numbers if you, the only word for more than one, be used to express one: as also, that the original of this corruption was the corruption of flattery. Impious affirms of the ancient Romans, "The manner of greeting now in vogue was not in use among them." To conclude: Howell, in his History of France, gives us an ingenious account of its original; where he not only assures us that "anciently the peasants thou'd their kings, but that pride and flattery first put inferiors upon paying a plural respect to the single person of every superior, and superiors upon receiving it." And though we had not the practice of God and man so undeniably to justify our plain and homely speech, yet, since we are persuaded that its original was from pride and flattery, we cannot in conscience use it. And however we may be censured as singular by those loose and airy minds that, through the continual love of earthly pleasures, consider not the true rise and tendency of words and things; yet to us whom God has convinced by his light and Spirit in our hearts of the folly and evil of such courses, and brought into a spiritual discerning of the nature and ground of the world's fashions, they appear to be fruits of pride and flattery: and we dare not continue in such vain compliance to earthly minds, for fear we offend God, and burden our consciences. But having been sincerely affected with the reproofs of~~

instruction, and our hearts being brought into a watchful subjection to the righteous law of Jesus, so as to bring our deeds to the light (John 3:19-21), to see in whom they are wrought, if in God or not; we cannot, we dare not conform ourselves to the fashions of the world that pass away; knowing assuredly, that "for every idle [non-edifying] word that men shall speak, they shall give account thereof in the day of judgment" (Mat 12:36).

11. Therefore, reader, whether you are a night-walking Nicodemus, or a scoffing scribe; one that would visit the blessed Messiah, but in the dark customs of the world, that you might embrace without discernment, for fear of bearing his reproachful cross; or else a favorer of Haman's pride, and counts these testimonies just a foolish peculiarity; I must say, divine love orders me to be a messenger of truth to you, and a faithful witness against the evil of this degenerate world. A world in which the spirit of vanity and lust has become so prevalent, and lived so long uncontrolled, that **it has impudence enough to term its darkness light, and to call the evil offspring of darkness by the names [Christians] reserved to a better nature**, the more easily to deceive people into the practice of lust and vanity. Most people are so very blind and insensible of what spirit they possess, and so ignorant of the meek and self-denying life of holy Jesus, whose name they profess; that they call each other Rabbi, that is, master; that they bow to men, (which I call worship); and greet each other with flattering titles, and pay homage to their fellow-creatures; and to spend their time and estate to gratify their unrestrained minds; all these customs of the Gentiles, that knew not God, are embraced by them as civility, good-breeding, decency, recreation, accomplishments, etc. [manners]. Oh that man would consider, since **there are only two spirits, one good the other evil**, which of them it is that inclines the world to these things; and whether it is Nicodemus or Mordecai in you, that befriends these despised Christians, and which spirit makes you ashamed to admit in conversation with the world, what the true light has shown you to be vanity and sin in secret! Or if you are a despiser, tell me, I pray you, what do you think your mockery, anger, or contempt does most resemble, proud Haman or good

Mordecai? My friend, know that no man has more delighted in, or been profuse in those vanities called civilities than myself; and could I have covered my conscience under the fashions of the world, truly I had found a shelter from showers of reproach that have fallen very often and thick upon me; but had I, with Joseph, conformed to Egypt's customs, I would have sinned against my God and lost my peace. But I would not have you think it is a mere *you* or title simply or nakedly in themselves we boggle at, or that we would create or set up any form inconsistent with sincerity or true civility, for there is far too much of that. But the esteem and value which the vain minds of men attribute them, that ought to be crossed and stripped of their delights, dictate us the necessity to testify so steadily against them. Know this, from the sense that God's Holy Spirit has produced in us, that spirit which requires these customs, and produces fear to leave them, and pleads for them, and is displeased if not used and paid, is based in the spirit of pride and flattery; though frequency, use, or generosity may have abated its strength in some. This is discovered by the light that now shines from heaven in the hearts of the despised Christians I have communion with, necessitates them to this testimony; and myself, as one of them and for them, in a reproof of the unfaithful who would walk without discernment, though believing they are; and for reproof of an ally to the proud despisers, who scorn us as a people guilty of affectation and singularity. For the eternal God, who is great among us, and on his way in the earth to make his power known, will root up every plant that his right hand has not planted. Therefore let me implore you, reader, to consider the foregoing reasons, which were mostly given me from the Lord, in that time when my embrace of these fashions would have been purchased at almost any price; but the certain sense I had of their violation of the meek and self-denying life of holy Jesus, required of me my disuse of them, and faithful testimony against them. **I speak the truth in Christ**; I lie not. I would not have brought myself under censure and disdain for them, if I could have had peace of conscience and kept my belief under a worldly behavior. It was extremely irksome for me to decline their usage, and expose myself; but having an assured and repeated sense of the original of these vain customs, that they

rise from pride, self-love, and flattery, I dared not gratify that mind in myself or others. For this reason it is, that I am earnest with my readers to be cautious how they reprove us on this occasion; and do once more entreat those who they would seriously weigh in themselves, whether it is the spirit of the world or of the Father, that is so angry with our honest, plain, and harmless *thee* and *thou*: that so every plant that God our heavenly Father has not planted in the sons and daughters of men may be rooted up.

[Penn speaks as an upper class English Admiral's son, but also as having spent two years in the court of Louis IV, where his father sent him to escape the influence on him of the Quakers in England, hoping he would become a "normal" aristocrat. The decadence of the French court surpassed England's greatly, and on his return to England, he was described as a French gentleman in dress and demeanor. Yet, he went on to deny the great man's life, to embrace a life of simplicity. While in prison (where he wrote this book) at the Tower of London, Sir John Robinson, the Lieutenant of the Tower asked, "Why should you render yourself unhappy by associating with such a simple people?" "I confess," frankly answered Penn, "I have made it my choice to relinquish the company of those who are ingeniously wicked, to converse with those who are more honestly simple."]

CHAPTER XI

But pride does not stop here, exciting people to an excessive value and care of their persons. They must have many fine servants, stately furniture, rich and exact apparel. All which help to make up that pride of life that John tells us is not of the Father, but of the world (1 John 2:16). A sin God charged upon the haughty daughters of Zion (Isa 3:16), and on the proud prince and people of Tyre. Read these chapters, and measure this age by their sins, and what is coming on these nations by their judgments. But at the present I shall only

touch upon the first, namely the excessive value people have of their persons; leaving the rest to be considered under the last head of this discourse, which is luxury, where they may be not improperly placed.

2. That people are generally proud of their persons is too visible and troublesome; especially if they have any pretence either to blood or beauty; the one has raised many quarrels among men, and the other among women, and men too often for their sakes and at their excitements. But to the first: what a tumult has this noble blood made in the world: — antiquity of name or family, whose father or mother, great grandfather, or great grandmother was best descended or allied; what stock or what clan they came of — what coat of arms they gave — which had, of right, the precedence! But I think nothing of men's folly has less show of reason to diminish it.

[At least in America, such pride in name or blood is rare. For those who have such pride, this chapter applies. For the rest of us commoners, it can be ignored.]

3. For, first, what matter is it of whom any one is descended that is not of ill fame: since it is his own virtue that must raise, or vice depress him? An ancestor's character is no excuse to a man's ill actions, but an aggravation of his degeneracy: and since virtue comes not by generation, I neither am the better nor the worse for my forefather; to be sure, not in God's account, nor should it be in man's. Nobody would endure injuries the easier, or reject favors the more, for coming by the hand of a man well or ill descended. I confess it were greater honor to have had no blots, and with an hereditary estate, to have had a lineal descent or worth; but that was never found: no; not in the most blessed of families upon earth, I mean Abraham's. To be descended of wealth and titles fills no man's head with brains or heart with truth: those qualities come from a higher cause. It is vanity then and most condemnable pride for a man of bulk and character to despise another of less size in the world and of poorer alliance for want of them: because the latter may have the merit, where the former has only the effects of it in an

ancestor: and though the one be great by means of a forefather, the other is so too, but it is by his own: then, pray, which is the braver man of the two?

4. Oh, says the person proud of blood, It was never a good world since we have had so many upstart gentlemen! But what should others have said of that man's ancestor, when he started first up into the knowledge of the world? For he and all men and families, yes, and all states and kingdoms too, have had their upstarts, that is, their beginnings. This is being like the true church, because old, not because good: for families to be noble by being old, and not by being virtuous. No such matter: it must be age in virtue, or else virtue before age; for otherwise a man should be noble by the means of his predecessor, and yet the predecessor less noble than he, because he was the acquirer: which is a paradox that will puzzle all their heraldry to explain. Strange! that they should be more noble than their ancestor that got their nobility for them! But if this be absurd, as it is, then the upstart is the noble man: the man that got it by his virtue; and those are only entitled to his honor that are imitators of his virtue: the rest may bear his name from his blood, but that is all. If virtue then give nobility, which heathen themselves agree, then families are no longer truly noble than they are virtuous. And if virtue go not by blood, but by the qualifications of the descendants, it follows blood is excluded: else blood would bar virtue; and no man that wanted the one should be allowed the benefit of the other: which were to stint and bound nobility for want of antiquity, and make virtue useless.

No, let blood and name go together; but pray let nobility and virtue keep company, for they are nearest of kin. It is thus profited by God Himself, that best knows how to apportion things with an equal and just hand. He neither likes nor dislikes by descent; nor does He regard what people were, but are. He remembers not the righteousness of any man that leaves his righteousness (Eze 18:26); much less any unrighteous man for the righteousness of his ancestor.

5. But if these men of blood please to think themselves concerned to believe

and reverence God in his holy Scriptures, they may learn that "in the beginning he made of one blood all nations of men to dwell upon all the earth" (Acts 17:26); and that we all descended from one father and mother. A more certain original than the best of us can assign. From thence go down to Noah, who was the second planter of the human race, and we are upon some certainty for our forefathers. What violence has reaped or virtues merited since, and how far we that are alive are concerned in either, will be hard for us to determine but a very few ages off us.

6. But, I think it should suffice to say, our own eyes see that men of blood, out of their gear and trappings, without their feathers and finery, have no more marks of honor by nature stamped upon them, than their inferior neighbors. No, themselves being judges, they will frankly tell us, they feel all those passions in their blood, that make them like other men, if not further from the virtue that truly dignifies. The lamentable ignorance and debauchery that now rages among too many of our greater sort of folks is too clear and casting an evidence in the point: and pray tell me of what blood are they come?

7. Nevertheless, when I have said all this, I intend not, by debasing one false quality, to make insolent another that is not true. I would not be thought to set the churl on the present gentleman's shoulder; by no means; his rudeness will not mend the matter. But what I have written is to give aim to all where true nobility dwells, that every one may arrive at it by the ways of virtue and goodness. But for all this, I must allow a great advantage to the gentleman, and therefore prefer his station: just as the Apostle Paul, who after he had humbled the Jews, that insulted the Christians with their laws and rites, gave them the advantage over all other nations in statutes and judgments. I must grant that the condition of our great men is much to be preferred to the ranks of our inferior people. For, first, they have more power to do good; and if their hearts be equal to their ability, they are blessings to the people of any country. Secondly, the eyes of the people are usually directed to them; and if they will be kind, just, and hopeful, they

shall have their affections and services. Thirdly, they are not under equal straits with the inferior sort; and consequently they have more help, leisure, and occasion to polish their passions and tempers with books and conversation. Fourthly, they have more time to observe the actions of other nations: to travel and view the laws, customs, and interests of other countries, and bring home whatsoever is worthy or imitable. And so an easier way is open for great men to get honor; and such as love true reputation will embrace the best means to it. But because it too often happens that great men do but little mind to give God the glory of their prosperity, and to live answerable to his mercies; but on the contrary, live without God in the world, fulfilling the lusts thereof, his hand is often seen, either in impoverishing or extinguishing them, and raising up men of more virtue and humility to their estates and dignity. However, I must allow that among people of this rank there have been some of them of more than ordinary virtue, whose examples have given light to their families. And it has been something natural for some of their descendants to endeavor to keep up the credit of their houses in proportion to the merit of their founder. And to say true, if there be any advantage in such ascent, it is not from blood, but education: for blood has no intelligence in it, and is often spurious and uncertain; but education has a mighty influence and strong bias upon the affections and actions of men. In this the ancient nobles and gentry of this kingdom did excel: and it were much to be wished that our great people would set about to recover the ancient economy of their houses, the strict and virtuous discipline of their ancestors, when men were honored for their achievements, and when nothing more exposed a man to shame, than being born to a nobility that he had not a virtue to support.

8. Oh! but I have a higher motive. The glorious gospel of Jesus Christ, which having taught this northern isle, and all ranks professing to believe in it, let me prevail upon you to seek the honor that it has brought from heaven, to all the true disciples of it, who are indeed the followers of God's Lamb, that takes away the sin of the world ([John 1:29](#)). Receive with meekness his gracious word into your hearts, that subdues the world's lusts, and leads in

the holy way to blessedness. Here are charms no carnal eye has seen, nor ear heard, nor heart perceived, but they are revealed to such humble converts by his Spirit. Remember you are but creatures, and that you must die, and after all be judged.

9. But personal pride ends not in nobility of blood; it leads folks to a fond value of their persons, be they noble or ignoble; especially if they have any pretence to shape or beauty. It is admirable to see how much it is possible for some to be taken with themselves, as if nothing else deserved their regard, or the good opinion of others. It would abate their folly if they could find in their hearts to spare but half the time to think of God and their latter end, which they most prodigally spend in washing, perfuming, painting, patching, attiring, and dressing. In these things they are precise, and very artificial; and for cost they spare not. But what aggravates the evil is that the pride of one might comfortably supply the need of ten. Gross impiety that it is, that a nation's pride should not be spared to a nation's poor! But what is this for at last? Only to be admired, to have reverence, draw love, and command the eyes and affections of beholders. And so fantastic are they in it, as hardly to be pleased too. Nothing is good, or fine, or fashionable enough for them: the sun itself, the blessing of heaven, and comfort of the earth, must not shine upon them, for fear it tan them; nor the wind blow, for fear it should disorder them. O impious nicety! Yet while they value themselves above all else, they make themselves the vassals of their own pride; worshipping their shape, feature, or complexion, whatever is their excellence. The end of all which is but too often to excite unlawful love, which I call lust, and draw one another into as miserable as evil circumstances: in single persons it is of ill consequence; for if it does not awaken unchaste desires, it lays no foundation for solid and lasting union: the want of which helps to make so many unhappy marriages in the world: but in married people the sin is aggravated; for they have none of right to please but one another; and to affect the gaiety and vanity of youth is an ill sign of loving and living well at home: it looks rather like dressing for a market. It has sad effects in families: discontents, partings, duels,

poisonings, and other infamous murders. No age can better tell us the sad effects of this sort of pride than this we live in; as, how excessively wanton, so how fatal it has been to the sobriety, virtue, peace, and health of families in this kingdom.

10. But I must say, that of all creatures, this sort of pride does least become the old and homely, if I may call the ill-favored and deformed so; for the old are proud only of what they had, which shows, to their reproach, their pride has outlived their beauty, and, when they should be repenting, they are making work for repentance. But the homely are yet worse, they are proud of what they never had, nor ever can have: no, their persons seem as if they were given for a perpetual humiliation to their minds; and to be proud of them is loving pride for pride's sake, and to be proud, without a temptation to be proud. And yet in my whole life I have observed nothing more doting on itself: a strange infatuation and enchantment of pride! What! Not to see right with their eyes, because of the partiality of their minds? This self-love is blind indeed. But to add expense to the vanity, and to be costly upon what cannot be mended, one would think they should be downright mad; especially if they consider, that they look the homelier for the things that are thought handsome, and do but thereby draw their deformity more into notice, by that which does so little become them.

But in such persons' follies we have a specimen of man; what a creature he is in his lapse from his primitive image. All this, as Jesus said of sin of old, comes from within (Mat 15:11-20); that is the disregard that men and women have to the word of their Creator in their hearts (Deut. 30:14; Rom 10:8); which shows pride and teaches humility, and self-abasement, and directs the mind to the true object of honor and worship; and that with an awe and reverence suitable to his sovereignty and majesty. Poor mortals! But living dirt! Made of what they tread on; who, with all their pride, cannot secure themselves from the spoil of sickness, much less from the stroke of death! Oh! did people consider the inconstancy of all visible things, the cross and adverse occurrences of man's life, the certainty of his departure and eternal

judgment, it is to be hoped they would bring their deeds to Christ's light in their hearts (John 3:20-21), and they would see if they were wrought in God, or not, as the beloved disciple tells us from his dear Master's mouth.

Are you shapely, comely, beautiful — the exact draught of a human creature? Admire that Power that made you so. Live an harmonious life to the curious make and frame of your creation; and let the beauty of your body teach you to beautify your mind with holiness, the ornament of the beloved of God. Are you homely or deformed? Magnify that goodness that did not make you a beast; and with the grace that is given to you, for it has appeared to all; learn to adorn your soul with enduring beauty. Remember the King of heaven's daughter, the church, of which true Christians are members, is all glorious within. And if your soul excel, your body will only set off the lusts of your mind. Nothing is homely in God's sight but sin; and that man and woman that commune with their own hearts and sin not; who, in the light of holy Jesus, watch over the movings and inclinations of their own souls, and that suppress every evil in its conception, they love the yoke and Cross of Christ, and are daily by it crucified to the world, but live to God in that life which outlives the fading satisfactions of it.

[We have to remember that we are each a created being. Good looks can be a curse, tempting us to have pride in something we had no role in creating; rather we should be focusing on "beauty is as beauty does." Are we kind? Are we gentle? Or do we easily get angry, or boisterous, or demanding?

Pride can not only result from good looks but also athletic prowess, a capability, or intelligence. If we can run faster than a man in a wheel chair, is that something to take pride in? Should we compete with our fellow creatures to see who can run the fastest, who can sing the prettiest, who is the smartest; or should we realize all of that only builds pride that must be removed in this life by the inward cross of self-denial or in the next life the

hard way?

A created being should have no pride; there is no true glory possible for a created being. Everything we have is owed to our creator. Learn on earth to bear this in mind the easy way, or learn it in the next life the hard way.]

CHAPTER XII

TO conclude this great head of pride, let us briefly see, upon the whole matter, what is the character of a proud man in himself, and in several relations and capacities. A proud man then is a kind of glutton upon himself; for he is never satisfied with loving and admiring himself; while nothing else, with him, is worthy either of love or care; if good enough to be the servant of his will, it is as much as he can find in his heart to allow; as if he had been only made for himself, or rather that he had made himself. For as he despises man, because he cannot abide an equal, so he does not love God, because he would not have a superior. He cannot bear to owe his being to another, for fear he should thereby acknowledge one above himself. He is one that is mighty big with the honor of his ancestors, but not of the virtue that brought them to it; much less will he trouble himself to imitate them. He can tell you of his pedigree, his antiquity, what estate, what matches; but forgets that they are gone, and that he must die too.

2. But how troublesome a companion is a proud man! Ever positive and controlling; and if you will not yield to him, he becomes insolent and quarrelsome. Yet at the upshot of the matter, cowardly; but if strongest, cruel. He feels no more of other men's miseries than if he were not a man, or it were a sin to be sensitive. For feeling himself uninterested, he looks no further; he will not disturb his thoughts with other men's unhappiness. He is content to believe they deserve their circumstances; and he had rather churlishly upbraid them to be responsible for their problems, than be ready to sympathize or relieve them. So that compassion and charity are with him

as useless as humility and meekness are hateful.

3. A proud man makes an bad child, employee, and citizen; he disrespects his parents, boss, and government; he will not be subject. He thinks he is too wise or too old to be directed; as if it were a slavish thing to obey; and that all are free to do what they please; which turns duty out of doors and degrades authority. On the other hand, if he is a husband, or father, or master, there is scarcely any tolerance. He is so insufferably difficult to please and testy that it is an affliction to live with him; for no service is enough to please him. Some slight problem regarding his clothes, his diet, his lodging, or service from others greatly disturbs him; especially if he feels deprived of the state and respect he looks for. Thus pride destroys the nature of relations. He learns to avoid his responsibilities to his relations; and his pride turns love into fear, and makes the wife a servant, and the children and servants slaves.

4. But the proud man makes a bad neighbor too, for he is an enemy to hospitality. He despises to receive kindness because he would not show any, nor be thought to need it. Besides, kindness of a neighbor appears a claim of the giver's equality and familiarity, a burden to the proud man's haughty, irritable disposition. Strife and detraction are his element; for he is jealous of attributing any praise to others, even when justified; for fear that should cloud and lessen him, which is impossible to justify. He is the man that fears what he should wish, namely, that others might do well. But that is not all; he maliciously denies their acts of virtue, which his corruptions will not let him imitate, that they may get no credit by them. If he lacks any excuse for harming others, he can make up one: either they use him wrongly, or they have some design upon him; such as, the other day they failed to remove their the cap and or bend the knee in curtesy; the distance and respect he thinks his quality, parts, or merits do require. A small thing is excuse for a proud man to pick a quarrel; of all creatures he is the most jealous, sullen, spiteful, and revengeful; he can no more forgive an injury, than restrain himself for creating an injury.

5. Nor is this all: a proud man can never be a friend to anybody. For besides that his ambition may always be bribed by honor and preferment to betray any friendship, he is incommunicable; he must not be taught and counseled, much less reproved or contradicted; no, he is too covetous of himself to spare another man a share, and much too high, stiff, and touchy. He will not sacrifice his evil freedoms that a real friendship requires. He truly despises the character of friendship. It is much too familiar and humble for him. His mighty soul would know nothing besides himself and vassals to stock his world. He values other men, as we do cattle, for their service only; and if he could, would use them so; but as it happens, their number and force prevent his desire.

6. But a proud man in power is very mischievous; for his pride is the more dangerous by his greatness, since from ambition in private men, with power it grows to become tyranny in him. It would reign alone; rather die than have competitors: *Aut Caesar aut nullus*. (Caesar can do no wrong.) Reason must not check it, nor rules of law permit it; and either it can do no wrong, or it is sedition to complain of the wrong that it does. The men of this temper would have nothing he does thought to be wrong; at least, they count it dangerous to allow such a thought. For that would imply they had erred, which always must be denied. They will rather choose to perish stubbornly than, by acknowledging, defer judging to inferiors, it were prudent to do so. Indeed, it is all the satisfaction that proud great men make to the world for the miseries they often bring upon it, that, first or last, upon a division, they leave their real interest to follow someone exceptionally deceptive, and are almost always destroyed by it. This is the end pride gives proud men, and the ruin it brings upon them, after it has punished others by them.

7. But above all things, pride is intolerable in men pretending to be religious, and those who are ministers; for ministers are names of the greatest contradiction. I speak without respect or anger to persons or parties; for I only touch upon the bad of all. What place does pride have in a religion that

rebukes it? Or ambition with ministers, whose very office is supposed to be humility? And yet there are too many of them, that, besides an equal guilt with others in the fleshly pride of the world, are even proud of that name and office which ought always to remind them of self-denial. Yes, they use it as the beggars do the name of God and Christ, only to get by it; placing to their own account the advantages of that *reverend* profession, and thereby making their function but a artful name to raise themselves to the great status in the world. But Oh then! how can they be Christ's ministers who said, "My kingdom is not of this world"? (John 18:36). Who, of mankind, is more self-conceited than these ministers? If contradicted, they become as arrogant and angry, as if it were their right to be so. Counsel one of them, and he scorns you; reprove him, and he is almost ready to excommunicate you; "I am a minister and an elder;" fleeing there to defend himself from the reach of just censure, which indeed by fleeing he only exposes himself the more; and therefore his fault cannot be the less, by how much it is worse in a minister to do wrong, and spurn at reproof, than an ordinary man.

8. Oh! But he pleads an exemption by his office. What! Shall he breed up chickens to pick out his own eyes? Be rebuked or instructed by a layman or parishioner? A man of less age, learning, or ability? No such matter; he would have us believe that his ministerial prerogative has placed him out of the reach of criticism. He is not subject to vulgar judgments. Even questions about religion are divisive. Believe as he says; it is not for you to pry so curiously into the mysteries of religion. It has never been a good day since laymen meddled so much with the minister's office. Not considering, poor man, that the contrary is most true; there have not been many good days since ministers meddled so much in laymen's business. Though perhaps there is little reason for this distinction, except spiritual gifts, and the improvement of them by a diligent use of them for the good of others.

Such good sayings as these: *Be ready to learn: answer with meekness: let every man speak as of the gift of God that is in him; if anything be revealed to him that sits by, let the first hold his peace; be not lords over God's*

*heritage, but meek and lowly; washing the feet of the people, as Jesus did those of his poor disciples; — are unreasonable and antiquated instructions with some clergy, and it is little less than heresy to remind them of these things; a mark of great unloyalty to the church in their opinion. For by this time their pride has made them *the church*, and the people only the porch [outside the temple, 2nd class] at best; a name that signifies nothing, unless they place themselves at the head of it. Thus they forget that if they were as good as they should be, they would be but ministers, stewards, and under-shepherds; that is, servants to the church, family, flock, and heritage of God; and not that they are that church, family, flock, and heritage, which they are only servants to. Remember the words of Christ, "Let him that would be greatest be your servant" (Mat 20:26).*

9. There is but one place to be found in the holy Scripture, where the word Clerus [as in cleric] can properly be applied to the church, and they have usurped it to themselves; from where they call themselves the clergy, that is, the inheritance or heritage of God. Whereas Peter exhorts the ministers of the gospel not to be lords over God's heritage, nor to feed them for filthy lucre (1 Peter 5:2-3). Peter, likewise, foresaw pride and avarice to be the ministers' temptations; and indeed they have often proved to be their fall; and truly, they could hardly fall by a worse method. Nor is there any excuse to be made for them in these two respects, [lording it over the flock and fleecing the flock] which is not worse than their sin. For if they think they have not been lords over God's heritage, it is because they have made themselves the people, and disinherited the people; so that now they may be the people's lords, with a blast to good old Peter's exhortation.

And for the other sin of greed, they can only avoid it by claiming that since they never truly feed the flock, they cannot be said to feed it for lucre [money]: that is they get the people's money for nothing. An example of which is given us, by the complaint of God Himself, from the practice of the proud, covetous, false prophets of old, that the people gave their money for what was not bread, and their labor for what did not profit them (Isa 55:2).

And why? Because then the priest had no vision; and too many now despise true vision and prophecy.

10. But, alas! when all is done, what folly, as well as lack of religion, is there in pride! It cannot add one cubit to any man's stature: what crosses can it hinder? What disappointments help, or harm frustrate? It delivers not from the common maladies; sickness, disfigurements, painful deformities, and death ends the proud man's fabric. Six feet of cold earth bounds his big thoughts; and his person, that was too good for any place, must at last lodge within the straight limits of so little and so dark a cave; and he who thought nothing well enough for him is quickly the entertainment of the lowest of all animals, even worms themselves. Thus pride and pomp come to the common end; but with this difference, less pity from the living, and more pain to the dying. The proud man's age cannot secure him from death, nor can his social prestige keep him from judgment. Titles of honor vanish at this extremity; and no power or wealth, no distance or respect, can rescue or insure them. As the tree falls, it lies; and as death leaves men, judgment finds them.

11. Oh! what can prevent this sad ending? And what can remedy this woeful declension from ancient meekness, humility, and piety, and that godly life and power which were so conspicuous in the authority of the preachings and examples of the living of the first and purest ages of Christianity? Truly, nothing but an inward and sincere examination, by the testimony of the holy light and spirit of Jesus, of the condition of their souls and minds towards Christ, and a better inquiry into the matter and examples of holy record. It was his complaint of old, "that light has come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). If you would be a child of God, and a believer in Christ, you must be a child of Light. O man, you must bring your deeds to it and examine them by that holy lamp in your soul, which is the candle of the Lord, that shows you your pride and arrogance, and reproves your delight in the vain fashions of this world. Religion is a denial of self; yes, of *self-religion* too. It is a firm tie or

bond upon the soul to holiness, whose end is happiness; for by it men come to see the Lord. The pure in heart, says Jesus, see God (Mat 5:8). He that once comes to bear Christ's yoke is not carried away by the devil's allurements; he finds excelling joys in his watchfulness and obedience. If men loved the Cross of Christ, his precepts and doctrine, they would cross their own wills which lead them to break Christ's holy will and lose their own souls in doing the devil's will. Had Adam minded that holy light in Paradise more than the serpent's bait, and stayed his mind upon his Creator, the rewarder of fidelity, he would have seen the snare of the enemy, and resisted him. Oh! do not delight in what is forbidden. Look not upon it, if you would not be captivated by it. Bring not the guilt of sins of knowledge upon your own soul. Did not Christ submit his will to his Father's, and for the joy that was set before Him, endure the cross and despise the shame (Heb 12:2) of a new and untrodden way to glory? You also must submit your will to Christ's holy law and light in your heart, and for the reward He sets before you, namely, eternal life, endure his cross, and despise the shame of it. All desire to rejoice with Him, but few will suffer with Him, or for Him. Many are the companions of his table; not many of his abstinence. The loaves they follow, but the cup of his agony they leave: it is too bitter, they do not like to drink of it. And several will testify of his miracles, that are offended at the shame of his cross. But, O man, as He, for your salvation, so you, for the love of Him, must humble yourself (Phil 2:7), and be contented to be of no reputation, that you may follow Him, not in a carnal, formal way, of vain man's tradition and prescription, but as the Holy Ghost, by the apostle, does express it, in a new and living way (Heb 10:19-20), which Jesus had consecrated, that brings all that walk in it to the eternal rest of God; where He Himself has entered, who is the holy and only blessed Redeemer.



No Cross, No Crown

by William Penn

CHAPTER XIII

I have come to the second part of this discourse, which is greed or covetousness, an epidemic and a raging disease in the world, attended with all the mischiefs that can make men miserable in themselves, and in society; so near akin to the foregoing evil, pride, that they are seldom apart. Generosity being almost as hateful to the proud, as to the covetous, I shall define it thus: covetousness is the love of money or riches (Eph 5:3-5): which, as the apostle has said, "is the root of all evil" (1 Tim 6:9-10). It branches itself into these three parts: first, desiring of unlawful things; secondly, unlawful desiring of lawful things; and lastly, hoarding up or unprofitably withholding the benefit of them from the relief of private persons, or the public. I shall first deliver the sense of Scripture, and what examples are therein afforded against this impiety; and next, my own reasons, with some authorities from authors of credit. By which it will appear, that the working of the love of riches out of the hearts of people is as much the business of the Cross of Christ, as the rooting out of any one sin that man is fallen into.

2. First is the desire or coveting of unlawful things, which is expressly forbidden by God Himself, in the law He delivered to Moses upon Mount Sinai, for a rule to his people the Jews to walk by: "You shall not covet," said God, "your neighbor's house: you shall not covet your neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is your neighbor's" (Exo 20:17). This God confirmed by thunderings and

lightnings, and other sensible solemnities, to strike the people with more awe in receiving and keeping of it, and to make the breach of these moral precepts more terrible to them. Micah complains in his time, "they covet fields, and take them by violence" (Micah 2:2); but their end was misery. Therefore was it said of old, "Woe to those who covet an evil covetousness;" this is to our point. We have many remarkable instances of this in Scripture; two of which I will briefly report.

3. David, though otherwise a good man, by unwatchfulness is taken. The beauty of Uriah's wife was too hard for him, being disarmed, and off from his spiritual watch. Nothing could turn his desire; Uriah must be placed in a dangerous service, where he was likely to be killed. This was to hasten the unlawful satisfaction of his desires, by a way that appeared short of direct murder. The contrivance took; Uriah is killed, and his wife is quickly David's. This event showed David's covetousness. But did it turn out well for him? No, his pleasure soon turned to anguish and bitterness of spirit. His soul was overwhelmed with sorrow; the waves went over his head (Psalm 51,77,42:7).^{*} He was consumed within him. He was stuck in the mire and clay; he cried, he wept. Yes, his eyes were as a fountain of tears (Psalm 69:2,14). Guilt was upon him, and he must be purged; his sins needed to be washed white as snow for they were red as crimson, or he is lost for ever. His repentance prevailed. Notice what work this part of covetousness makes! What evil! What sorrow! Oh that the people of this covetousness would let the sense of David's sorrow sink deep into their souls, that they might come to David's salvation! Restore me, said that good man; it seems he once knew a better state; yes, and this may teach the better sort to fear, and stand in awe too, for fear they may sin and fall. For David was taken at a disadvantage; he was off his watch, and gone from the cross; the law was not his lamp and light, at that instant. He was a wanderer from his safety, his strong tower, and so surprised; then and there it was the enemy that met him, and then vanquished him.

^{*}[David's fall to covetousness and murder was much worse than

has been described. David had been enjoying fellowship with the Lord; David had been restored to the perfection of Adam and Eve. Like Adam, David then fell to temptation. He lost the love and fellowship of the Lord; he lost the light, and was sent to the misery of darkness. Then he was also sent to the edge of hell and massively afflicted by the Lord with supernatural pain and punishment: See Psalms 17, 23, 25, 31, 35, 38, 43, 44, 56, 64, 66, 71, 86, 88, 118, 120, 139, 141; (also referenced by Job 16:9-14, Jeremiah, Isaiah, and Lamentations). But by great suffering and repentance he was restored to favor with God.

From the Word of the Lord within: "The changes that the Spirit makes are long lasting. In the Old Testament it was not a permanent relationship; they often lost it." Jesus made possible for us a forever cleansing and perfection forever that could not fall again, (as David did), through a union with Christ who never fell.]

4. The second instance of the penalty for unlawful covetousness is that of Naboth's vineyard (1 Kings 21). It was coveted by Ahab and Jezebel, which led them to such an unlawful desire, they found the way to obtain it. Naboth must die because he would not sell it. So they accused the innocent man of blasphemy, and find two knights of the post, sons of Belial, to testify against him. Thus, in the name of God, and in show of pure zeal to his glory, Naboth must die; and accordingly was stoned to death. The news of which coming to Jezebel, she told Ahab to arise and take possession of the vineyard, for Naboth was dead. But God followed both of them with his fierce vengeance. "In the place where the dogs licked the blood of Naboth," said Elijah, in the name of the Lord, "shall dogs lick your blood, even yours; and I will bring evil upon you, and take away your posterity;" and of Jezebel, his wife and partner in his covetousness and murder, he adds, "The dogs shall eat her flesh by the walls of Jezreel." Here is the infamy and punishment due to this part of covetousness. Let this deter those who desire unlawful things, the

rights of others, for God, who is just, will certainly repay such with interest in the end. But perhaps these are few; either that they do not, or dare not show it, because the law will bite if they do. But the next part [below discussed] has people enough, who will yet exclaim against the evil of this aspect of covetousness; and, by their seeming abhorrence of it, would excuse themselves of all guilt in the rest. Let us next consider that.

5. The next, and most common part of covetousness is the unlawful desire of lawful things; especially of riches. Money is lawful, but the *love* of it is the root of all evil. So riches are lawful, but those who pursue them fall into several temptations, snares, and lusts. He calls them uncertain riches, to show their folly and danger that set their hearts upon them. Covetousness is hateful to God; He has denounced great judgments upon those who are guilty of it. God charged it on Israel of old, as one of the reasons of his judgments: "For the iniquity of his covetousness," said God, "was I wroth and smote him" (Isa 57:17). In another place, "Every one is given to covetousness, and from the prophet to the priest, every one deals falsely" (Jer 6:13); "therefore will I give their wives to others, and their fields to those who shall inherit them" (Jer 8:10). In another place God complained thus: "Yet your eyes and your heart are for nothing but your covetousness" (Jer 22:17). By Ezekiel, God renews and repeats his complaint against their covetousness: "And they come to you as the people comes, and sit before you as my people; they hear your words, but will not do them; with their mouth they show much love, but their heart goes after their covetousness" (Eze 33:31). Therefore God, in the choice of magistrates, made it part of their qualification to hate covetousness, foreseeing the mischief that would follow to that society or government where covetous men were in power; that self would bias them, and they would seek their own ends at the cost of the public. David desired that his heart might not incline to covetousness, but to the testimonies of his God (Psalm 119:36). And the wise man expressly tells us, "He that hates covetousness shall prolong his days" (Pro 28:16), making a curse to follow it. And it is by Luke charged upon the Pharisees as a mark of their wickedness: and Christ, in that evangelist tells his followers "take heed and beware of

covetousness"; and He gives a reason for it that carries a most excellent instruction in it; "for," said He, "a man's life consists not in the abundance of the things which he possesses" (Luke 12:15): but He goes further; He joins covetousness with adultery, murder, and blasphemy (Mark 7:21-22). No wonder then if the Apostle Paul is so liberal in his censure of this evil: he places it with all unrighteousness, to the Romans (Rom 1:29). To the Ephesians he writes the like, adding, "Let not covetousness be so much as named among you" (Eph 5:3): and bids the Colossians mortify their members: and names several sins, as fornication, uncleanness, and such like, but ends with "covetousness: which," said he, "is idolatry" (Col 3:5). And we know there is not a greater offence against God: no, this very apostle calls "the love of money the root of all evil;" "which," said he, "while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. For those who will be rich fall into temptations, and a snare, and many foolish and hurtful lusts. O man of God," said he to his beloved friend Timothy, "flee these things, and follow after righteousness, faith, patience, and meekness" (1 Tim 6:9-11).

6. Peter was of the same mind; for he makes covetousness to be one of the great marks of the false prophets and teachers that should arise among Christians, and by that they might know them, "who," said he, "through covetousness shall with feigned words make merchandise of you" (2 Peter 2:3). To conclude, therefore, the author to the Hebrews, at the end of his epistle, leaves this, with other things, not without great zeal and weight upon them: "Let," says he, "your conduct be without covetousness" (Heb 13:5); he rests not in this generality, but goes on, "and be content with such things as you have; for God has said, *I will never leave you nor forsake you.*" What then? Must we conclude that those who are not content, but seek to be rich, have forsaken God? The conclusion seems hard; but yet it is natural for clearly such are not content with what they have; they would have more. They covet to be rich, if they may; they live not with that dependence and regard to Providence to which they are exhorted, nor is godliness, with content, great gain to them.

7. Truly it is a reproach to a man, especially to a religious man, that he does not know when he has enough; when to leave off; when to be satisfied. Notwithstanding that God sends him one plentiful season of grain after another, he is so far from making that the cause of withdrawing from the pursuits of the world, that he makes it a reason for launching further into it; as if the more he has, the more he may pursue. He therefore renews his appetite, bestirs himself more than ever, that he may have a share in the contest, while anything is to be gotten. This leads to trouble, not retirement; and gain, not contentment, the duty and comfort of a Christian. Oh that this were better considered! For by not being so observable nor obnoxious to the law* as other vices are, there is more danger for lack of that check. It is plain that most people strive not for their needs, but for wealth. Some love it strongly, and spend it liberally when they have gotten it. Though this is sinful, yet more commendable than to love money for money's sake. That is one of the basest passions with which the mind of man can be captivated; a perfect lust, and a greater, and more soul-defiling one, than any of the sexual sins. Which considered, it should quicken people into a serious examination, how far this temptation of love of money has entered them; and all the more because the steps it makes into the mind are almost insensible, which renders the danger greater. Thousands think themselves unconcerned in the caution, and yet are perfectly guilty of the evil. Now can it be otherwise, when those who have, from a low condition, acquired thousands, labor yet to advance, yes, double and triple those thousands; and that with the same care and contrivance by which they got them? Is this to live comfortably, or to be rich? Do we not see how early they rise; how late they go to bed? How full of the change, the shop, the warehouse, the customhouse; of bills, bonds, charter-parties, etc., they are? Running up and down, as if it were to save the life of a condemned innocent. An insatiable lust, and in which they are ungrateful to God, as well as hurtful to men, who gives it to them to use, and not to love — thus the abuse. And if this continual care, contrivance, and industry is not from the love of money in those who have ten times more than they began with, and much more than

they spend or need, I know not what testimony man can give of his love for anything.

*[What law still exists for believers that are seeking God? The law of God that is on every man's heart and has never been cancelled. For more on this subject see [Until Your Words and Deeds are Prompted by God, You Must Obey the Inner Law on the Heart of Every Man.](#)]

8. To conclude: Covetousness is an enemy to government and magistrates; for it tends to corruption. Therefore those who God ordained were such as feared Him and hated covetousness. Next: It hurts society, for older merchants keep the younger ones poor. And the great reason why some have too little and so are forced to drudge like slaves to feed their families, and keep their chin above the water, is, because the rich work and strive to be richer, and covet more, which dries up the little streams of profit from smaller folks. There should be a standard, both as to the value and time of business volume; and then the profit of the owner to be shared among his employees who deserve it. This would both to help the young to get their livelihood, and to give the older time to think of leaving this world wisely, in which they have been so busy, that they might obtain a share in the next world, of which they have been so careless.

9. There is yet another mischief to government for covetousness leads men to abuse and defraud government, by concealing or falsifying the goods they deal in; as bringing in forbidden goods by stealth; or lawful goods, so as to avoid the payment of duties, or owning the goods of enemies for gain; or that they are not well made, or dishonestly measured; with abundance of that sort of deceit.

10. But covetousness has also caused destructive feuds in families; for estates falling into the hands of those whose greed has put them upon drawing greater profit to themselves than was consistent with justice, has

given birth to much trouble, and caused great oppression. It too often happening, that such executors have kept the right owners out of possession with the money they should pay them.

11. But this is not all because covetousness betrays friendship; a bribe cannot be better placed to do an ill thing, or undo a man. No, covetousness is too often a murderer both of soul and body. Of the soul, because it kills that life it should have in God; where money masters the mind; it extinguishes all love to better things. Of the body, for it will kill for money, by assassinations, poisons, false witness, etc. I shall conclude the topic of covetousness, with the sin and doom of two covetous men, Judas, and Simon the sorcerer.

Judas's religion fell in thorny ground: love of money choked him. Pride and anger in the Jews endeavored to murder Christ; but until covetousness set her hand to effect it, they were all at a loss. They found Judas had the bag, and probably loved money; they would test him, and did. The price was set, and Judas betrays his Master, his Lord, into the hands of his most cruel adversaries. But to do him right he returned the money, and to be revenged on himself, was his own hangman. A wicked act, a wicked end. Come on, you covetous; what say you now to brother Judas? Was he not an evil man? Did he not act very wickedly? Yes, yes; would you have done so? No, no; by no means. Very well; but so said those wicked Jews of stoning the prophets, and who yet crucified the beloved Son of God; He who came to save them, and would have done it, if they had received Him, and not rejected the day of their visitation. Rub your eyes well, for the dust has gotten into them; and carefully read in your own consciences, and see if, out of love to money, you have not betrayed the Just One *in* yourselves, and so are brothers with Judas in iniquity. I speak for God against an idol; bear with me. Have you not resisted, yes, quenched the good Spirit of Christ in your pursuit after your beloved wealth? Examine yourselves, try yourselves; know you not your own selves: if Christ dwells not, if He rules not, and is not above all beloved in you, you are reprobates: in an undone condition! (2 Cor 13:5).

12. The other covetous man is Simon the sorcerer, a baptized believer too; but his faith could not go deep enough for covetousness (Acts 8:9-24). He would have driven a bargain with Peter: so much money for so much Holy Ghost; that he might sell it again, and make a good trade of it; corruptly measuring Peter by himself, as if he had only a better knack of cozening the people than himself, who had set up in Samaria for the great power of God, before the power of God in Philip and Peter undeceived the people. But what was Peter's answer and judgment? "Thy money," says he, "perish with you; you have neither part nor lot in this matter: you are in the gall of bitterness, and in the bond of iniquity." A dismal sentence. Besides, covetousness tends to luxury, and rises often out of it for from having much, they spend much, and so become poor by luxury. Such are covetous to get, to spend more, which temperance would prevent. For if men would not, or could not, by good laws well executed, and a better education, be so lavish in their tables, houses, furniture, apparel, and gaming, there would be no such temptation to covet earnestly after what they could not spend; for there are few misers that loves money for money's sake.

13. Which leads to the last and basest part of covetousness, which is yet the most sordid, namely, hoarding up, or keeping money unprofitably, both to others and themselves too. This is Solomon's miser, that makes himself rich, and has nothing (Pro 13:7): a great sin in the sight of God. He complained of such as had stored up the labors of the poor in their houses; he calls it their spoils, and it is a grinding of the poor, because they see it not again. He exhorts to be as those who consider the poor, and commands every one to open freely to his brother that is in need (Psalm 41:1, Deut. 15:7-8); not only he that is spiritually, but naturally so; and not withhold his gift from the poor. The apostle charges Timothy, in the sight of God, and before Jesus Christ, that he fail not to "charge those who are rich in this world, that they trust not in their uncertain riches, but in the living God, who gives liberally; and that they do good with them, that they may be rich in good works" (1 Tim 6:17-18). Riches are apt to corrupt; and what keeps them sweet and best is charity.

He that does not use them, does not get them for the end for which they are given, but loves them for themselves, and not their service. The miser is poor in his wealth; he is in want for fear of spending; and increases his fear with his hope, which is his gain. And so he tortures himself with his pleasure; the most like to the man that hid his talent in a napkin, of all others, for this man's talents are hid in his bags out of sight, in vaults, under boards, behind wainscots; else upon bonds and mortgages, growing but as underground for it is good to none.

14. The covetous man hates all useful arts and sciences as vain, for fear they should cost him something to learn of. Therefore ingenuity has no more place in his mind than in his pocket. He lets houses fall, to prevent the charge of repairs; and for his spare diet, plain clothes, and inexpensive furniture, he would claim to the account of moderation. O monster of a man! that can take up the cross [deny himself] for reason coveting money, but not take up the cross for Christ.

15. But he pretends negatively to some religion too for he always rails at extravagance, the better to cover his greed. If you would bestow a box of [as did Mary on the feet of Jesus] on a good man's head; to save money, and to seem righteous, he tells you of the poor, [like Judas]. But if the poor come, he excuses his want of charity with the unworthiness of the poor person, or the causes of his poverty, or that he can bestow his money on those who are more deserving. Such rarely opens his purse until quarter-day [the day rent and interest payments are made] for fear of losing it.

16. But he is more miserable than the poorest; for he doesn't enjoy his money, yet he fears its loss; they don't fear the loss of things money can buy. Thus he is poor by overvaluing his wealth. But he is wretched, who has money yet goes hungry in a restaurant. For having made a god of his gold, who knows, but he thinks it unnatural to eat [spend for food] what he worships?

17. And to illustrate further depravity, I myself have known some that have wearied themselves into the grave to get money; and to be true to their principle, when sick would not spare a fee to a doctor, to help themselves continue to live as poor slaves; and so died to save money — a reality that canonizes them martyrs for money.

18. But now let us see what instances the Scripture will give us in reproof of the sordid hoarders and hidiers of money. A good-like young man came to Christ, and inquired the way to eternal life. Christ told him he knew the commandments. He replied he had kept them from his youth; it seems he was not an uncontrolled person, and indeed such are usually not so, to save money. And yet he lacked one thing, said Christ; "sell all, distribute it to the poor, and you shall have treasure in heaven, and come and follow me" (Mat 19:21). It seems Christ pinched him in the sore place; He hit the mark, and struck him to the heart, who knew his heart; by this He tried how well he had kept the commandment "to love God above all." It was said, the young man was very sorrowful, and went his way; and the reason which is given is, that he was very rich. The tides met, money and eternal life; contrary desires, but which prevailed? Alas! His riches! But what said Christ to this? "How hardly shall those who have riches enter into the kingdom of God!" He adds, "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of heaven" (Mat 19:23-24): that is, such a rich man, namely, a covetous rich man, to whom it is hard to do good with what he has; it is more than a miracle. Oh who then would want to be rich and covetous! It was upon these rich men that Christ pronounced his woe, saying, "Woe to you that are rich, for you have received your consolation here" (Luke 6:24). What! none in the heavens? No, unless you become willing to be poor men, can resign all, live detached to the world, keep it at arm's length, yes, under foot; using money as a servant and not a master.

19. The other instance is a very dismal one too: it is that of Ananias and Sapphira. In the beginning of the apostolic times, it was customary for those who received the word of life to bring what substance they had and lay at the

apostles' feet; of these Joses, surnamed Barnabas, was exemplary. Among the rest, Ananias and his wife Sapphira, confessing to the truth, sold their possession, but covetously reserved some of the purchase-money from the common purse to themselves, and brought a part for the whole, and laid it at the apostles' feet. But Peter, a plain and bold man, in the majesty of the Spirit, said, "Ananias, why has Satan filled your heart to lie to the Holy Ghost; and to keep back part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied to men, but to God" (Acts 5:3-4). But what followed this covetousness and hypocrisy of Ananias? Why, "Ananias hearing these words, fell down, and gave up the ghost." The like befell his wife, being privy to the deceit their avarice had led them to. And it is said that "great fear came upon all the church, and those who heard of these things" (Acts 5:5-11), and also should on those who now read them. For if this judgment was shown and recorded that we should beware of the like evils, what will become of those who, under the profession of Christianity, a religion that teaches men to live detached from the world, and to yield up all to the will and service of Christ, and his kingdom, not only retain a part, but all; and cannot part with the least thing for Christ's sake? I implore God to incline the hearts of my readers to weigh these things. This would not have befallen Ananias and Sapphira, if they had acted as in God's presence, and with that entire love, truth, and sincerity that became them. Oh that people would use the light that Christ has given them, to search and see how far they are under the power of this iniquity! For would they but watch against the love of the world, and be less in bondage to the things that are seen, which are worldly, they would begin to set their hearts on things above, that are of an eternal nature. Their life would be hidden with Christ in God, out of the reach of all the uncertainties of time, and troubles, and changes of mortality. No, if people would only consider how hard it is to get riches, how uncertainly they are kept, the envy they bring; that they can neither make a man wise, nor cure diseases, nor add to life, much less give peace in death; no, nor hardly yield any solid benefit above food and raiment (which may be had without them), and that if there

be any good use for them, it is to relieve others in distress; being but stewards of the plentiful providences of God, and consequently accountable for our stewardship. If, I say, if these considerations had any room in our minds, we should not thus strive to get, nor care to hide and keep such a poor and impotent thing [as money]. Oh that the Cross of Christ, which is the Spirit and power of God in man, might have more place in the soul, that it might crucify us more and more to the world, and the world to us. That, like the days of paradise, the earth might again be the footstool, and the treasure of the earth a servant, and not a god to man! — Many have written against this vice; three I will mention.

20. William Tindal, that worthy apostle of the English reformation, has an entire discourse, to which I refer the reader, entitled "The Parable of the wicked Mammon." The next is:

21. Peter Charron, a famous Frenchman, and in particular for the book he wrote of wisdom, has a chapter against covetousness; part of which take as follows:

"To love and affect riches is covetousness: not only the love and affection, but also every over-curious care and industry about riches. The desire of goods, and the pleasure we take in possessing them, are grounded only upon opinion: the immoderate desire to get riches is a gangrene in our soul, which with a venomous heat consumes our natural affections, to the end it might as well fill us with deadly diseases. As soon as it is lodged in our hearts, all honest and natural affection, which we owe either to our parents, our friends, or ourselves, vanishes away; all the rest, in regard to our profit, seems nothing. Yes, we forget in the end, and condemn ourselves, our bodies, our minds, for this transitory trash; and as our proverb is, *We sell our horse to get us hay*. Covetousness is the vile and base passion of vulgar fools, who account riches the principal good of a man, and fear

poverty as the greatest evil; and not contenting themselves with necessary means, which are forbidden to no man, weigh what is good in a goldsmith's balance, when nature has taught us to measure it by necessity. For what greater folly can there be than to worship what [gold and silver] nature itself has put under our feet, and hidden in the earth, as unworthy to be seen; yes, rather to be condemned, and trampled under foot? This is what the sin of man has only torn out of the entrails of the earth, and brought to light to kill himself. We dig out the earth, and bring to light those things for which we would fight; we are not ashamed to esteem those things most highly which are in the lowest parts of the earth. Nature seems even in the first birth of gold, after a sort, to have presaged the misery of those who are in love with it; for it has so ordered the matter, that in those countries where it grows there grows with it neither grass nor plant, nor other thing that is worth anything. Giving us to understand by this, that in those minds, where the desire of this metal grows, there cannot remain so much as a spark of true honor and virtue. For what thing can be more base than for a man to degrade, and to make himself a servant and a slave to that which should be subject to him? Riches serve wise men, but command a fool: for a covetous man serves his riches, and not they him; and he is said to have goods as he has a fever, which holds and tyrannizes over a man, not he over it. What thing is more vile than to love what is not good, neither can make a good man? Yes, it is common, and in the possession of the most wicked in the world; which many times perverts good manners, but never amends them; without which, so many wise men have made themselves happy; and by which so many wicked men have come to a wicked end. To be brief, what thing more miserable, than to bind the living to the dead, as Mezentius did, to the end their death might be languishing, and the more cruel; to tie the spirit to the excrement and scum of the earth; to pierce through his own soul with a

thousand torments, which this amorous passion of riches brings with it. And to entangle himself with the ties and cords of this malignant thing, as the Scripture calls them, which does likewise term them thorns and thieves, which steal away the heart of man, snares of the devil, idolatry, and the root of all evil? And truly he that shall see the catalogue of those envies and molestations which riches engender into the heart of man, as their proper thunderbolt and lightning, they would be more hated than they are now loved. Poverty wants many things, but covetousness wants all: a covetous man is good to none, but worse to himself."

Thus much of Charron, a wise and great man. My next testimony is yielded by an author not unlikely to engage some sort of people for his wit; may they equally value his morality, and the judgment of his riper time.

22. Abraham Cowley, a witty and ingenious man, yields us the other testimony, of avarice he writes thus:

"There are two sorts of avarice, the one is but a bastard kind, and that is a grasping appetite of gain; not for its own sake, but for the pleasure of refunding it immediately through [spending it in] all the channels of pride and luxury. The other is the true kind, and properly so called, which is a restless and insatiable desire of riches, not for any further end or use, but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich which devours any metal, but it is with an intent to feed upon it, and in effect, it makes a change to digest and excrete it. The second is like the foolish chough, [bird] which loves to steal money only to hide it. The first does much harm to mankind, and a little good to some few; the second does good to none; no, not even to himself. The first can make no excuse to God or angels, or rational men, for his actions. The second can give no reason or color, not to the devil

himself, for what he does. He is a slave to mammon without wages. The first makes a change to be beloved, yes, and envied too, by some people; the second is the universal object of hatred and contempt. There is no vice has been so pelted with good sentences, and especially by the poets, who have pursued it with satires and fables, and allegories and allusions, and moved, as we say, every stone to fling at it; among which I do not remember a finer correction than what was given it by one line of Ovid's: — ' Multa Luxuriæ desunt, omnia avaritiæ,' which is, ' Much is wanting to luxury, all to avarice.'

"To which saying I have a mind to add one member, and render it thus: poverty wants some, luxury many, but greed wants all things. Somebody said of a virtuous and wise man, that having nothing, he has all. This is just his opposite, who having all things, yet has nothing.

' And O! what man's condition can be worse
Than his, whom plenty starves, and blessings curse?
The beggars but a common fate deplore,
The rich poor man's emphatically poor.'

"I wonder how it came to pass that there has never been any law made against him. Against him do I say? I mean for him. As there are public provisions made for all other madmen, it is very reasonable that the king should appoint some persons to manage his estate, during his life, for his heirs commonly need not that care, and out of it to make it their business to see that he should not want alimony befitting their condition; which he could never get out of his own cruel fingers. We relieve idle vagrants and counterfeit beggars, but have no care at all of these really poor men, who are, I think, to be respectfully treated, in regard of their quality. I might be endless against them, but I am almost

choked with the super-abundance of the matter. Too much plenty impoverishes me, as it does them."

Thus much against greed, that moth of the soul, and canker of the mind.

CHAPTER XIV

I am now come to the other extreme, and that is luxury, which is an excessive indulgence of self, in ease and pleasure. This is the last great impiety struck at in this discourse of the holy Cross of Christ, which indeed is much the subject of its mortifying virtue and power. A disease as epidemical as killing, it creeps into all stations and ranks of men: the poorest often exceeding their ability in order to indulge their appetite; and the rich frequently wallowing in those things that please the lusts of their eye and flesh, and the pride of life; regardless of the severe discipline of Jesus, whom they call savior, as if luxury, and not the cross, were the ordained way to heaven. *What shall we eat, what shall we drink, and what shall we put on?* Once the care of luxurious heathen is now the practice of, and which is worse the study of pretended Christians. But let such be ashamed, and repent; remembering that Jesus did not reproach the Gentiles for those things, in order to indulge his followers in them. *Those who will have Christ to be theirs must be sure to be His;* to be like-minded, to live in temperance and moderation, as knowing the Lord is at hand. Sumptuous apparel, rich unguents, delicate washes, stately furniture, costly cookery, and such diversions as balls, masques, music-meetings, plays, romances, [adding today's TV programming and movies], etc., which are the delight and entertainment of the times, belong not to the holy path that Jesus and his true disciples and followers trod to glory. No. "Through many hardships and tribulations," says one of the least of them, "must we enter the kingdom of God" (Acts 14:22, Eph 3:8). I do earnestly implore the celebrant and luxurious, into whose hands this discourse shall be directed, to consider well the reasons and examples here advanced against their way of living; if happily

they may come to see how remote it is from true Christianity, and how dangerous to their eternal peace. God Almighty, by his grace, soften their hearts to instruction, and shed abroad his tender love in their souls, that they may be overcome to repentance, and to the love of the holy way of the cross of Jesus, the blessed Redeemer of men. *For they cannot think that He can benefit them, while they refuse to lay down their sins for the love of Him who laid down his life for the love of them.* Or that He will give them a place in heaven, that refuse Him any in their hearts on earth. But let us examine luxury in all its parts.

2. Luxury has many parts; the first that is forbidden by the self-denying Jesus, is gluttony,* "Take no thought, saying, What shall we eat, or what shall we drink? — for after these things do the Gentiles seek" (Mat 6:31-32). As if He said, the heathen, those who live without the true God, whose care is to please their appetite more than to seek God and his kingdom; you must not do so, but "seek you first the kingdom of God and his righteousness, and all these things shall be added to you" (Mat 6:33). That which is suitable for you will follow; let everything have its time and order.

[*Overabundance of food was one of the sins of Sodom. Behold, this was the iniquity of your sister **Sodom**: pride, overabundance of food, and much idleness¹ were hers and her daughters; neither did she strengthen the hand of the poor and needy. Eze 16:49.

Today we are told that obesity is rapidly increasing as a health problem.]

This carries a serious reprehension to the luxurious eater and drinker, who is taken up with an excessive care of his palate, what shall he eat, and what shall he drink; who being often at a loss what to have next, therefore has an officer to invent, and a cook to dress, disguise, and drown the species, that it may cheat the eye, look new and strange; and all to excite an appetite, or

raise an admiration. To be sure there is great variety, and that curious and costly; the sauce, it may be, dearer than the meat. And so full is he fed, that without it he can hardly feel his stomach empty; which is to force a hunger, rather than to satisfy it. And as he eats, so he drinks: rarely for thirst, but pleasure; to please his palate. For that purpose he will have several sorts, and he must taste them all: one, however good, is dull and tiresome; variety is more delightful than the best; and therefore the whole world is little enough to fill his cellar. But were he temperate in his proportions, his variety might be imputed rather to curiosity than luxury. But what the temperate man uses as a cordial [a small liqueur], he drinks by full draughts, until inflamed by excess, he is fitted to be an instrument of mischief, if not to other persons, yet always to himself, whom perhaps at last he does not know; for such brutality are some come to, they will sip themselves out of their own knowledge of themselves. This is the lust of the flesh, that is not of the Father, but of the world; for upon this comes in the music and dance, and mirth, and the laughter, which is madness (Eccl 2:2); that the noise of one pleasure may drown the iniquity of another, for fear his own heart should deal too plainly with him. Thus the luxurious live: they forget God, they regard not the afflicted. Oh that the sons and daughters of men would consider their indulgence and their iniquity in these things! How ill do they repay the goodness of God in the use and abuse of the plenty He yields them! How cruel are they to his creatures, how lavish of their lives and virtue, how thankless for them; forgetting the Giver, and abusing his gifts, and despising counsel, and casting instruction behind them! They lose tenderness and forget duty, being swallowed up of gluttony, adding one excess to another. God rebuked this sin in the Jews, by the prophet Amos: "You that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph" (Amos 6:3-6). These, it seems, were the vices of the degenerate Jews, under all their

pretence to religion; and are they not of Christians at this day? Yes, they are, and these are the great parts of luxury struck at in this discourse. Remember the rich man, with all his sumptuous fare, went to hell: and the apostle pronounces heavy woes upon those "whose god is their belly: for such glory in their shame" (Phil 3:19).

Christ places these things to the courts of worldly kings, not his kingdom; making them unseemly in his followers. His feast, therefore, to the multitude, which was his miracle, was plain and simple; enough, but without curiosity or art of cookery; and it went well, for they were hungry, the best and fittest time to eat. And the apostle, in his directions to his much-beloved Timothy, debases the lovers of worldly fullness; advising him to treasure godliness and content as the greatest gain, adding, "and having food and raiment, let us therewith be content" (1 Tim. 6:6-8). Behold the abstinent, and most contented life of those pilgrims, the sons of heaven, and immortal offspring of the great power of God. They were in fasts and perils often, and ate what was set before them; and in all conditions learned to be contented. O blessed men! O blessed spirits! Let my soul dwell with yours for ever.

3. But the diseases which luxury begets and nourishes make it an enemy to mankind. For besides the trouble it brings to the souls of people, it undermines health, and shortens the life of man, in that it only gives but ill nourishment and so leaves and feeds corrupt bodily functions, whereby the body becomes rank and foul, lazy and unhealthy; unfit for exercise, and even more unfit for honest labor. The spirits being thus loaded with ill flesh, and the mind weakened, a man is made inactive, and so useless in civil society for idleness follows luxury, as well as diseases. These are the burdens of the world, devourers of good things, self-lovers, and so forgetters of God. But what is sad, and yet just, the end of those who forget God, is to be turned into hell (Psalm 9:17, 2 Thes 1:9).

4. But there is another part of luxury that has great place with vain man and

woman, and that is the elegance of apparel, one of the most foolish, because most costly, empty, and unprofitable excesses people can well be guilty of.

5. Nor is it otherwise with recreations, as they call them; for these are nearly related. Man was made a noble, rational, grave creature; his pleasure stood in his duty, and his duty in obeying God: which is to love, fear, adore, and serve Him; and in using the creation with true temperance and godly moderation; as knowing well that the Lord, his judge, was at hand, the inspector and rewarder of his works. In short, *his happiness* was in his communion with God; his error was to leave that conversation*, and let his eyes wander abroad to gaze on transitory things. If the recreations of the age were as pleasant and necessary as they are said and made to be, Adam and Eve would have been unhappy then, because they never knew them. But if they had never fallen, and the world never been tainted by their folly and ill example, perhaps man would never have known the necessity or use of many of these things. Sin gave them birth, as it did elegant apparel; once they had sinned, Adam and Eve were afraid of the presence of the Lord, which was the joy of their innocence. And then their minds wandered, sought other pleasures, and began to forget God; as He complained afterwards by the prophet Amos, "they put far away the evil day: they eat of the fat of the flock; they drink wine in bowls; they anoint themselves upon beds of ivory; they chant to the sound of the viol, and invent to themselves instruments of music, like David," not heeding or remembering the affliction and captivity of poor Joseph (Amos 6:3-6). Joseph whom they wickedly sold, innocence was quite banished, and they [the Jewish people] began to be accustomed to shame, until they were grown shameless in the imitation [of true pleasure, which is holiness]. And truly, it is now no less shameful to approach primitive innocence by modest plainness, than it was a matter of shame to Adam that he lost it, and became forced to tack fig-leaves for a covering. Therefore in vain do men and women deck themselves with superficial pretences to religion, and flatter their miserable souls with the fair titles of *Christian, innocent, good, virtuous*, and the like, while such vanities and follies reign. Therefore to you all, **from the eternal God, I**

am bound to declare, you mock Him that will not be mocked, and deceive yourselves (Gal 6:7); such intemperance must be denied, and you must know yourselves changed, and more nearly approached to primitive purity, before you can be entitled to what you do now but usurp; for none but those who are led by the Spirit of God are the children of God (Rom 8:14); which guides into all temperance and meekness (Gal 5:23).

[Happiness and joy of the world are fleeting until a man has crucified his evil, selfish nature; then with receipt of the kingdom, there is an unspeakable joy and peace that cannot even be imagined until experienced.

Joy is one of the fruits of the Holy Spirit — a permanent joy, beyond the earth's transitory joy. Richard Claridge, an outstanding early Quaker, profoundly wrote:

The real happiness of man consists in being truly religious, or holy, in our measures, as God is holy; for holiness and happiness are so nearly related, that the one cannot be, or subsist, without the other. Holiness is happiness begun, and happiness is holiness in perfection.]

6. But the Christian world, as it would be called, is justly indicted, because the very end of the first institution of apparel is grossly perverted. The utmost service that clothes originally were designed for, when sin had stripped them of their native innocence, was, as has been said, to cover them, therefore plain and modest; next, to keep out cold, therefore substantial; lastly, to declare sexes, therefore distinguishing. So that then necessity provoked to clothing, but now, pride and vain curiosity; in former times some benefit incurred, but now, indulgence and pleasure. Then they minded them for covering, but now, that is the least part; their greedy eyes must be provided with gaudy superfluities, as if they made their clothes for

decorating, to be seen rather than worn; only for the sake of other curiosities that must be sewn upon them, although they neither keep from cold, nor distinguish sexes; but signally display their indulgent, fantastic, full-fed minds, that have them.

7. Then the recreations were to serve God, be just, follow their occupations, mind their flocks, do good, exercise their bodies in such a manner as was suitable to gravity, temperance and virtue; but now that word, *recreations*, is extended to almost every folly. So much have men degenerated from Adam in his disobedience; so much more confident and artificial have they grown in all impieties; yes, their minds, through custom, have become so very insensible of the inconvenience that attends the like follies, that what was once mere necessity is now the delight, pleasure, and recreation of age. How ignoble is it, how ignoble and unworthy of a reasonable creature! Man, who is endued with understanding, fit to contemplate immortality, and made a companion (if not superior) to angels, that he should desire a little dust, a few shameful rags; inventions of mere pride and luxury; toys so apish and fantastic, entertainments so dull and earthly, that a rattle, a baby, a hobby-horse, a top, which are by no means so foolish in a simple child, nor unworthy of his thoughts, as are such inventions of the care and pleasure of grown men!* It is a mark of great stupidity that such vanities should exercise the noble mind of man, and image of the great Creator of heaven and earth.

[Penn is saying that while toys are suitable for children, grown men should not be pursuing toys for their pleasure such a boats, planes, skis, motorcycles, surfboards, race cars, ipods, home theaters, computers, etc.]

8. Of this many among the very heathen of old had so clear a view that they detested all such vanity, looking upon curiosity in apparel, and that variety of recreations now in vogue and esteem with false Christians, to be destructive of good behavior, in that it more easily stole away the minds of

people from sobriety to wantonness, idleness, effeminacy [weakness in men and addiction to pleasure], and made them only companions for the beast that perishes. Witness these famous men, Anaxagoras, Socrates, Plato, Aristides, Cato, Seneca, Epictetus, etc., who place true honor and satisfaction in nothing below virtue and immortality. No, such are the remains of innocence among some Moors and Indians in our times, that if a Christian, (though he must be an odd one), fling out a filthy word, it is customary with them, by way of moral, to bring him water to purge his mouth. How much do similar virtues and reasonable instances accuse people professing Christianity of gross folly and intemperance! **Oh that men and women had the fear of God before their eyes; and that they were so charitable to themselves as to remember from where they came, what they are doing, and to what they must return.** So that more noble, more virtuous, more rational and heavenly things might be the matters of their pleasure and entertainment. That they would be once persuaded to believe how inconsistent the folly, vanity, and conversation they are mostly exercised in, really are with the true nobility of a reasonable soul. And let that just principle, which taught the heathen, teach them; for fear it will be found more tolerable for the heathen than such Christians, in the day of account. For if their shorter notions, and more imperfect sense of things could yet recognize so much vanity; if their degree of light condemned it, and they, in obedience to it, cease to use it; does it not behoove Christians much more?

9. Again: these things, which have been before condemned have never been the conduct or practice of the holy men and women of old times, whom the Scriptures recommend for holy examples, worthy of imitation. Abraham, Isaac, and Jacob were plain men, and princes, as grazers are, over their families and flocks. They were not solicitous for the vanities so much lived in by the people of this generation, for they pleased God by faith. Abraham first forsook his father's house, kindred, and country; a true type or figure of that self-denial all must know, that would have Abraham to be their father. They must not think to live in those pleasures, fashions, and customs they are

called to leave; no, but part with all hopes of the great recompense of reward, and that better country which is eternal in the heavens (Heb 11:26,16,2 Cor 5:1). The prophets were generally poor: one a shepherd, another a herdsman, etc. They often cried out to the full-fed indulgent Israelites to repent, to fear and dread the living God, to forsake the sins and vanities they lived in; but they never imitated them. John the Baptist, the messenger of the Lord, preached his embassy to the world in a coat of camel's hair, a rough and homely garment (Mat 3:4). Nor can it be conceived that Jesus Christ himself was much better clothed, who, according to the flesh, was of poor descent, and in life of great plainness; insomuch that it was usual in a way of derision to say, "Is not this Jesus, the carpenter, the son of Mary?" (Mat 13:55, Mark 6:3). And this Jesus tells his followers that as for "soft raiment, fine apparel and delicacies, they were for kings' courts" (Luke 7:25); implying, that He and his followers were not to seek after those things; but seems by this to express the great difference that was between the lovers of the fashions and customs of the world, and those whom He had chosen out of it. And He did not only come in that poor and despicable manner Himself, that He might stain the pride of all flesh, but by this became exemplary to his followers, as to what a self-denying life they must lead, if they would be his true disciples. No, He further leaves it with them in a parable, to the end that it might make the deeper impression, and that they might see how inconsistent a pompous, worldly-pleasing life is with the kingdom He came to establish and call men to the possession of; and that is the remarkable story of Dives, who is represented first, as a rich man (Luke 16:19-31); next as an indulgent man in his rich apparel, his many dishes, and his pack of dogs; and lastly, as an uncharitable man, or one who was more concerned to please the lust of the eye, the lust of the flesh, and the pride of life, and fare sumptuously every day, than to take compassion of poor Lazarus at his gate; no, his dogs were more pitiful and kind than he. But what was the doom of this jolly man, this great rich man? We read it was everlasting torment; but that of Lazarus, eternal joy with Abraham, and Isaac, and Jacob, in the kingdom of God. In short, Lazarus was a good man, the other a great man; the one poor and temperate, the other rich and

luxurious. There are too many of them alive; and it would be well, if his doom might awaken them to repentance.

10. Nor were the twelve apostles, the immediate messengers of the Lord Jesus Christ, other than poor men; one a fisherman, another a tent-maker and he that was of the greatest, though perhaps not the best employment, was a custom gatherer (Mat 4:18,9:9,Acts 18:3). So that it is very unlikely that any of them were followers of the fashions of the world. No, they were so far from it, that, as became the followers of Christ (1 Cor 4:9-14), they lived poor, afflicted, self-denying lives; advising the churches to walk as they had them for examples (Phil 3:17,1 Peter 2:21). And to shut up this particular argument, they gave this touching account of the holy women in former times, as an example of godly temperance (1 Peter 3:3-4), namely, that first they did expressly abstain from gold, silver, plaited hair, fine apparel, or such like; and next, that their adornment was a meek and quiet spirit, and the hidden man of the heart, which are of great price with the Lord; affirming that those who live in pleasure are dead while they live (1 Tim. 5:6). For the cares and pleasures of this life choke and destroy the seed of the kingdom (Luke 8:14), and quite hinder all progress in the hidden and divine life. Therefore we find that the holy men and women of former times were not accustomed to these pleasures and vain recreations; but having their minds set on things above, sought another kingdom, which consists in righteousness, peace, and joy in the Holy Spirit: who, having obtained a good report, and entered into their eternal rest, therefore their works follow, and praise them in the gates (Rom 14:17,Heb 11:2,4:9,Rev 14:13).

CHAPTER XV

But such excess in apparel and pleasure was not only forbidden in scripture, but it was the ground of that sorrowful message by the prophet Isaiah to the people of Israel: "Moreover the Lord said, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and

mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts; in that day the Lord will take away the bravery of their tinkling ornaments, and their cauls [hair nets], and their round tires [head dresses] like the moon; the chains and the bracelets, and the mufflers; the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and ear-rings, the rings and nose-jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; the glasses, and the fine linen, and the hoods and the veils; and it shall come to pass, that instead of sweet smell, there shall be a stink; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth, and burning instead of beauty: your men shall fall by the sword, and your mighty in the war; and her gates shall lament and mourn, and she being desolate, shall sit upon the ground" (Isa 3:16-26). Behold, O vain and foolish inhabitants of England and Europe, your folly and your doom! (The very practice, and garb, and vanity of this age being as liable to the wrath of God, which hangs over England and Europe, and is ready to be executed on their rebellions inhabitants.) Yet read the prophet Ezekiel's vision of miserable Tyre, what punishment her pride and pleasure brought upon her; and among many other circumstances these are some: "These were your merchants in all sorts of things; in blue clothes and brodered work, and in chests of rich apparel, emeralds, purple, fine linen, coral and agate, spices, with all precious stones, and gold, horses, chariots," etc.; for which hear part of her doom: "Thy riches, and your fairs, your merchandise, and all your company, which is in the midst of you, shall fall into the midst of the sea in the day of your ruin; and the inhabitants of the isles shall be astonished at you; and their merchants hiss at you; you shall be a terror, and shall be no more" (Eze 27). Thus has God declared his displeasure against the luxury of this wanton [indulgent] world. Yet further the prophet Zephaniah goes, for thus he speaks: "And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel" (Zep 1:8). Of how evil consequence was it in those times, for the greatest men to give

themselves the liberty of following the vain customs of other nations; or of changing the usual end of clothes, or apparel, to gratify foolish curiosities!

2. This did the Lord Jesus Christ expressly charge his disciples not to be careful about: insinuating that such as were could not be his disciples: for, says He, "Take no thought, saying, What shall we eat? or What shall we drink? or how shall we be clothed? for after all these things the Gentiles seek: for your heavenly Father knows that you have need of all these things. But seek you first the kingdom of God and his righteousness, and all these things shall be added to you" (Mat 6:31-33). Under these things of eating, and drinking, and apparel, He encompasses *all* external things whatever. This is so prevalent among worldly Christians, being ignorant of an invisible, heavenly kingdom of God and his righteousness; the very matters He commands them to ignore are their highest priority; making food and clothing a problem for them, when they should be innocently enjoyed. If then, in such cases, the minds of his disciples were not to be solicitous, much less in foolish, superstitious, idle inventions, to gratify the carnal appetites and minds of men, so certain it is that those who live therein are none of his followers, but the Gentiles and heathens; and as He elsewhere says, "The nations of the world who know not God" (Luke 12:22-33). If then the distinguishing mark between the disciples of Jesus and those of the world is that one minds the things of heaven and God's kingdom, that "stands in righteousness, peace, and joy in the Holy Ghost" (Rom 14:17); (having no cares of external matters, even the most innocent and necessary); and that the other minds eating, drinking, apparel, and the affairs of this world, with the lusts, pleasures, profits, and honors that belong to it; be you entreated for your souls' sakes, O inhabitants of England, to be serious, to reflect awhile upon yourselves what care and cost you are at of time and money, about foolish, no, vicious things; so far are you degenerated from the primitive Christian life. What buying and selling, what dealing and wrangling, what writing and advertising, what toil and labor, what noise, hurry, bustle, and confusion, what study, what little contrivances and overreachings, what eating, drinking, vanity of apparel, most ridiculous recreations; in short,

what rising early, going to bed late, expense of precious time is there about things that perish! View the streets, shops, exchanges, plays, parks, coffee-houses, etc., and is not the world, this fading world, written upon every face? Say not within yourselves, "How otherwise should men live and the world exist?" This is the common, though frivolous objection. There is enough for all. Let some content themselves with less; a few things, plain and decent, serve a Christian life. It is lust, pride, and greed, that thrust men upon such folly. Were God's kingdom more the exercise of their minds, these perishing entertainments would have but little of their time or thoughts.

3. This self-denying doctrine was confirmed and enforced by the apostles in their example, as we have already shown; and in their precepts too, as we shall yet evidence in those two most remarkable passages of Paul and Peter; where they not only tell us what should be done, but also what should be denied and avoided: "In like manner I will, that women adorn themselves in modest apparel; with shamefacedness [modesty] and sobriety, not with brodered hair, or gold, or pearls, or costly array (then it seems these are immodest) but which becomes women professing godliness, with good works" (1 Tim. 2:9-10). Absolutely implying, that those who attire themselves with gold, silver, brodered hair, pearls, costly array, cannot in so doing be women professing godliness; making those very things to be contrary to modesty, and consequently that they are evil, and unbecoming women professing godliness. To which the Apostle Peter joins another precept after the like sort, namely, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel:" what? then. "But let it be the hidden man of the heart, in what is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3-5). And as an inducement, he adds: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves." Which not only shows that holy women were so adorned, and that it requires such as would be holy, and trust in the holy God, to be so adorned; but, also, that those who used those forbidden

ornaments were the women and people in all ages, that, for all their talk, were not holy, nor did trust in God. Such are so far from trusting in God that the Apostle Paul expressly says, that "she that lives in pleasure is dead while she lives" (1 Tim. 5:6). And the same apostle further enjoined, that Christians should have their conversations in heaven, and their minds fixed on things above (Phil 3:20, Col 3:1-4); "walk honestly as in the day, not in rioting and drunkenness, not in sexual immorality and indulgence, not in envy and strife" (Rom 13:13): "let not fornication, uncleanness, or covetousness be once named among you: neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather giving of thanks" (Eph 5:3-4): "let no corrupt communication proceed out of your mouth, but what is good, to the use of edifying, that it may minister grace to the hearers" (Eph 4:29); but "put you on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts of it." (Rom 13:14). And "grieve not the Holy Spirit," as all non-edifying conversation does, (Mat 11:26, Eph 4:29-30): but "be you followers of God, as dear children: walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil" (Eph 5:1,5:15-16).

4. By this measure yourselves, O inhabitants of this land, who think yourselves wronged, if we do not account you Christians; see what proportion your life and spirit bear with these most holy and self-denying precepts and examples. Well, my friends, my soul mourns for you; I have been with and among you; your life and pastime are not strangers to my notice; and with compassion, yes, inexpressible pity, I bewail your folly. Oh that you would be wise! Oh that the just principle in yourselves would be heard! Oh that eternity had time to plead a little with you! Why should your beds, your glasses, your clothes, your tables, your loves, your plays, your parks, your treats, your recreations — poor perishing joys — have all your souls, your time, your care, your purse, and consideration? Be you admonished, I implore you, in the name of the living God, by one that some of you know has had his share in these things, and consequently time to know how little the like vanities lead to true and solid happiness. No, my friends, God Almighty knows, and would to God, you would believe and

follow me; they end in shame and sorrow. Faithful is that most holy One, who has determined that every man and woman shall reap what they sow. And will not trouble, anguish, and disappointment be a sad and dreadful harvest for you to reap, for all your misspent time and substance, about excesses and vain recreations? Retire then; quench not the Holy Spirit in yourselves; [redeem your precious abused time](#). Frequent such conversation as may help you against your evil inclinations; so shall you follow the examples, and keep the precepts of Jesus Christ, and all his followers. For we have plainly demonstrated, that no such way of living, as is in practice among you of the land, ever was, or can be truly Christian.

5. But the best recreation is to do good. And all Christian customs tend to abstaining from excess, and some good and beneficial end; which more or less may be in every action ([1 Peter 1:15](#), [Heb 10:25](#), [1 Peter 4:9-11](#), [Mat 25:36-37](#)). Men and women would be diligent to follow their respective callings; frequent the assemblies of religious people; visit sober neighbors to be edified, and wicked ones to reform them; be careful in the tuition of their children, exemplary to their servants; relieve the needy, see the sick, visit the imprisoned; administer to their infirmities and indispositions, endeavor peace among neighbors. Also, to study moderately such commendable, profitable and useful arts, as navigation, arithmetic, geometry, husbandry, gardening, handicraft, medicine, etc.; and that women spin, sew, knit, weave, garden, preserve, and the like, those of a housewife and honest employments, the practice of the greatest and noblest matrons, and youth, among even the very heathen; helping others, who for lack of funds are unable to keep servants, to ease them in their necessary affairs. Often in private retirements from all worldly objects, they enjoy the Lord, with private and steady meditations on the divine life and heavenly inheritance; which to leave undone and accomplish other things, under the notion of recreations, is lacking respect for what is good. It is most vain for any to object that they cannot do these always, and therefore why may not they use these common diversions? I ask, what diversions? What do they want to do? What do they want to have? Those in the trades don't have time enough to

do half of what has been recommended. And as for those who have nothing to do, and indeed do nothing, which is worse than all else except sin, which is worst of all, they plead for variety of pleasant, of profitable, yes, of supposedly very honorable employments and diversions for them. Such can with great delight sit at a play, a ball, a masque, at cards, dice, etc., drinking, reveling, feasting, and the like, an entire day; yes, turn night into day, and invert the very order of the creation, to humor their lusts ([Amos 6:3-8](#)); and were it not for eating and sleeping, it would be past a doubt, whether they would ever find time to cease from those vain and sinful pastimes, until the hasty calls of death should summon their appearance in another world. Yet they think it intolerable and hardly possible, for any to sit the same length of time in a profitable or religious exercise.

6. But how do these think to pass their vast eternity away? "For as the tree falls, so it lies" ([Eccl 11:3](#)). Let none deceive themselves, nor mock their immortal souls with a pleasant, but most **false and destructive dream, that they shall be changed by a constraining and irresistible power, just when their souls take leave of their bodies; no, no**, my friends, "what you sow, that shall you reap" ([Gal 6:4-9](#)). If you sow vanity, folly, visible delights, fading pleasures, no better shall you ever reap than corruption, sorrow and the woeful anguish of eternal disappointments. But alas! what is the reason that the cry is so common, "Must we always dote on these things?" Why most certainly it is this: they do not know the joy and peace of speaking and acting, as in the presence of the most holy God that far exceeds such vain understandings ([Eph 4:18-20](#)). They are darkened with the glories and pleasures of the god of this world ([2 Cor 4:4](#)); whose religion is so many mumbling and ignorantly devout said words, such as they could teach parrots. For if they were of those whose hearts are set on things above, and whose treasure is in heaven, there would their minds dwell, and their greatest pleasure constantly be. And such who call that a burden, and seek to be refreshed by such pastimes as a play, a ball, a masquerade, cards, dice, or the like, I am bold to affirm, they not only never knew the divine excellence of God and his truth, but thereby declare themselves most unfit

for them in another world. For how is it possible that they can be delighted for eternity with that satisfaction;* which is so tedious and irksome for thirty or forty years, that, for a supply of recreation to their minds, the little toys and vanities of this perishing world must be brought into practice and request? Surely, those who are to be judged for every idle word (Mat 12:36), must not use sports to pass away that time which they are commanded so diligently to redeem, considering no less work is to be done than making their calling and election sure (Eph 5:16, Phil 3:14, 2 Peter 1:10, Col 4: 5). Much less should they study to invent recreations for their vain minds, and spend the greatest part of their days, and months, and years in that, not allowing a quarter of that time toward the great concern of their lives and souls, for which that time was given them. (James 4:14)

[No one, having drunk old wine, immediately desires the new wine, for he will say, "The old wine is better." Luke 5:39.

If a sinner did not first have the sins slowly purged out of his heart, while learning to hate all evil, even if that sinner were translated into heaven, he would not be happy because he could not pursue all his old addictions. If you die still sinning, you would be absolutely miserable in heaven; all your pleasures and desires, having not been crucified while on earth, are not available in heaven, and you would be miserable without them. You would be yearning for the old wine, which you think is better than the new wine because you have not been prepared, crucified, purified, (the new wineskin), and freed from lusts, anger, sexual desires, resentment, envy, greed, lying, jealousy, foolishness, revelry, drunkenness, pleasures, etc. Even your thoughts would be heard by everyone around you; you would be terrified and wanting to run to darkness where you hope your thoughts would not be heard by everyone. A man must crucify his lusts and affections on the inward cross of self-denial before he can enjoy fellowship in the heavens.

And no man puts new wine into old bottles [or wineskins]; else the new wine will burst the bottles and be spilled and the bottles will be ruined. Luke 5:37. If the Lord were to put His Spirit in measure in you suddenly, without having been slowly purged of sin, your body could not tolerate it, at loss to you and to His Spirit.]

7. There is but little need to spend time with foolish diversions for time flies away so swiftly by itself; and, when once gone, is never to be recalled. Plays, parks, balls, treats, romances, music, love-sonnets, and the like, will be a very invalid plea, for any other purpose than their condemnation who are taken and delighted with them, at the revelation of the righteous judgment of God.

[Today, we have to add TV programming and movies to the list of foolish diversions; for now we have them available 24/7, a constant pastime diversion, of which their content generally promotes sexual immorality and violence in addition. These modern pastimes are not only foolish but viciously destructive, promoting pornography, adultery, homosexuality, promiscuity, profanity, and whatever else their authors can imagine to seduce your minds.

The TV set, or home theater, has become our God. Instead of sitting and waiting on God to hear his guidance and counsel, we sit in front of the television for hours each day. It is the central part of our lives.

And then there is our obsession with sports, first and foremost, football. How many fans are killed in soccer stadium riots? How much time, how much money, how much adrenalin, how much shouting like wild animals, do we spend in our obsession with sports? For me, attending sporting events was always too much

trouble, but to watch them on television was easy. Professional football was one of the last things I was told to give up. I don't miss it. The adrenalin loss was noticeable. My time is spent seeking instead. Years later the Word of the Lord within told me why I was commanded to give up football: "the reason I am opposed to football is that it encourages the players to injure those of the opposing team; football takes little boys and turns them into animals." George Fox described being a shouting fan in a sporting event as: "These in their **sports scream** and shout like wild asses. They are like the cattle or beasts when they are put to grass, lowing when they are full."

We glorify those with athletic abilities that they were born with, given to them by their creator; but we forget the creator as we watch His created beings compete with each other in childish games, taking great pride when *our team* wins the childish contest.]

O my friends! these were never invented, but by that mind which had first lost the joy and ravishing delights of God's holy presence. So that we conclude first that of those many excellent employments, (already mentioned as worthy to possess such minds as are inclined to these vanities), there is plenty enough to occupy them, not only to take up their spare hours, but double so much; and that with great delight, diversion, and profit, both to themselves and others; were they but once weaned from vain and fruitless follies. And if they would only consider, how great the satisfaction, and how certain the rewards are, which attend this, and the other life; and of such universal benefits and virtuous examples. The second conclusion is, that what is alleged by me can be displeasing and ungrateful to none, except those who do not know what it is to walk with God, to prepare for an eternal mansion, to have the mind exercised on heavenly and good things, to follow the examples of the holy men and women of former happy ages. Those who do not know Christ's doctrine, life, death, and

resurrection, [by experiencing each] but only have their minds fastened to the flesh and by the desires of the flesh, are allured, deceived, and miserably ruined. And lastly, are those who despise heaven, and the joys that are not seen, though eternal, for a few perishing trifles that they do see; though they are decreed to pass away. How are these [people] baptized with Christ, into his holy life, cruel sufferings, shameful death, and raised with Him to immortal desires, heavenly meditations, a new divine life, growing into the knowledge of heavenly mysteries, and all holiness, even to the measure of the stature of Jesus Christ, the great example of all (Rom 6:3-8, 1 Cor 12:13, Gal 3:27, Col 2:12-13, Eph 4:13). How, I say, do these [people] resemble the most necessary Christian qualifications; and what share do they have in them? Let their consciences tell them upon a serious inquiry in the cool of the day.

8. But in the next place, such attire and pastimes do not only show the exceeding worldliness of people's inclinations, and their very great ignorance of the divine joys; but by imitating these fashions, and frequenting these places and diversions, not only much good is omitted, but a certain door is open to much evil to be committed: first, precious time, worth a world on a dying bed, is lost; money that might be employed for the general good, is vainly spent; pleasure is taken in mere shame; lusts are gratified; the minds of the people are alienated from heavenly things, and exercised about mere folly; and men become acceptable by their appearance and the current style of their dress and apparel; from where respect [partiality] to persons does so naturally arise (James 2:1-9), that to deny it is to affirm the sun does not shine at noonday. Nothing is more notorious than the cringing, scraping, calling sir, and calling madam of persons, according to the gaudiness and richness of their attire; which is detestable to God, and so absolutely forbidden in the Scriptures, that to do it is to break the whole law, and consequently to incur the punishment of it. Next, what great holes do the like practices make in men's estates! How are their vocations neglected, young women deluded, the marriage-bed invaded, contentions and family animosities begotten, partings of man and wife, disinheriting of children, dismissing of servants! On the other hand, servants made slaves,

children disregarded, wives despised and shamefully abused, through the intemperance of their husbands; which either puts them upon the same extravagance, or taking such cruel injustice to heart, they pine away their days in grief and misery. But of all these wretched inventions, the playhouses, [today TV, movies, and DVD's], like so many hellish seminaries, do most perniciously conduce to these sad and miserable ends; where little besides frothy, loose, if not directly obscene and profane habits are represented, which are of notoriously ill consequence upon the minds of most; especially the youth that frequent them. And thus it is that idle and debauched plays are encouraged and maintained; which scarcely a greater abomination can be thought of than that rank of ungodly pastimes, as will shortly particularly be shown; and truly nothing but the excessive pleasure people take in them could blind their eyes from seeing it.

9. But lastly, the grand aversion of mind in people to follow solid, serious, and heavenly meditations; by the almost continual, as well as pleasant rumination in their minds, of those various adventures they have been entertained with, which in the more youthful can never miss to inflame and empower their boiling and susceptible states. And in the rest of the common recreations of balls, masques, treats, cards, dice, etc., there are the like opportunities to promote the like evils. And yet further; how many quarrels, animosities, no, murders too, as well as expense of estate and precious time, have been the immediate consequences of the like practices! In short, these were the ways of the Gentiles that knew not God, but never the practice of those who feared Him (Eph 4:17-25). No, the more noble among the heathen themselves, namely, Anaxagoras, Socrates, Plato, Antisthenes, Heraclitus, Zeno, Aristides, Cato, Tully, Epictetus, Seneca, etc., have left their disgust to these things upon record, as odious and destructive, not only of the honor of the immortal God, but of all good order and government; as leading into looseness, idleness, ignorance, and effeminacy [weakness in men with addiction to pleasure], the great cankers and bane of all states and empires. And the pretended innocence of these things steals away their minds from what is better, into the love of them; indeed, it gives them confidence to

plead for them, and by no means will they think differently. But why? Because it is a liberty that feeds the flesh and gratifies the lustful eye and palate of poor mortality. Therefore they think it a laudable condition to be no better than the beast, who eats and drinks whatever his nature does require; although the number is very small of such, so very exorbitant are men and women grown in this present age. For most either believe their actions are to be ruled by their own will; or else at best, that not to be stained with the vilest wickedness is a matter of great boasting: and indeed it is so in a time when nothing is too wicked to be done. But certainly, it is a sign of universal ungodliness in a land, when not to be guilty of the sins the very heathen loathe, is to be virtuous, yes, and Christian too; and that is their major claim of reputation — a dismal symptom to a country! But is it not to be greatly blinded, that those we call infidels should detest those practices as infamous, which people that call themselves Christians cannot or will not see to be such, but gild them over with the fair titles of ornaments, decency, recreation, and the like? Well, my friends, if there were no God, no heaven, no hell, no holy examples, no Jesus Christ, in cross, doctrine, and life, to be conformed to; yet would charity to the poor, help to the needy, peace among neighbors, visits to the sick, care of the widow and fatherless, with the rest of those worldly good practices already repeated, be a nobler employment, and much more worthy of your expense and pains. Nor indeed is it to be conceived, that the way to glory is smoothed with such a variety of carnal pleasures; for then conviction, a wounded spirit, a broken heart, a regenerate mind (Pro 18:14, 51:17; Mat 5:4, Luke 6:25, Rom 2:7, Psalm 40:8, Rom 7:22, Heb 11:13-16, Rom 1:25-30); in a word, immortality, would prove as mere fictions that some make them, and others therefore think them. No, these practices are for ever to be extinguished and expelled from all Christian society. For I affirm, that to one who internally knows God, and has a sense of his blessed presence, all such recreations are death; yes, more dangerously evil, and more apt to steal away the mind from the heavenly exercise, than grosser ungodly acts. For the grosser sorts are so big they are plainly seen; so dirty they are easily detected, which education and common temperance, as well as frame of mind in many, teach them to abhor. And if

the grosser acts are committed, they carry with them a stronger conviction. But these pretended innocent acts, these supposed harmless satisfactions (Job 1:4), are more surprising, more destructive; for as they easily gain an admission by the senses, so the more they pretend to innocence, the more they secure the minds of people in the common use of their evil consequences, so that with a mighty confidence they can plead for them.

10. But as this is plainly not to deny themselves (1 John 2:15-17), but on the contrary, to employ the vain inventions of carnal men and women, to gratify the desire of the eye, the desire of the flesh, and the pride of life (all which exercise the mind below the divine and only true pleasure, or else, tell me what does). So let it be known to those who are such, that the heavenly life and Christian joys are of another kind, as has already been expressed. Yes, that the true disciples of the Lord Christ must be crucified to these as to objects and employments that attract downwards, and that their affections should be raised to a more sublime and spiritual conduct; to use this world, even in its most innocent enjoyments, as if they used it not. But if they take pleasure in anything below, it should be in such good practices as before mentioned, by which a benefit may result in some respect to others. In which God is honored over all visible things, the nation relieved, the government bettered, themselves rendered exemplary of good, and thereby justly entitled to present happiness, a sweet memorial with posterity — as well as to a seat at his right hand, where there are joys and pleasures for ever (Job 36:7; Psalm 5:12; Pro 10:7,11); than which there can be nothing more honorable, nothing more certain, world without end.

Site Editor's Comment: Certainly we have to make every effort to give up the unlawful practices: lying, cheating, swearing, stealing, railing, sexual immorality, etc.

But in our culture we are immersed in lawful pastimes — sports, TV, movies, web surfing, DVD's, music, concerts, theater, races, bodybuilding, shopping, blogging, video games, etc. So where do

we begin? You can't give it all up at once, or you will be an empty shell. What you give up has to be led by him, one step at a time, with him giving more hunger for him each step of the way. Titus 2:11-14 says: **grace will teach us** to deny ungodliness and worldly lusts — **how to live** soberly, righteously, godly. Video games for teenagers are filled with sexual images, violence, and even demons — often becoming uncontrollable addictions.

Certain things must be turned away from with all your strength, particularly those who lead you to sexual immorality.

Pornography addiction is the disease of the age and wherever it appears, it must be eliminated: magazines, calendars, books, TV, movies, web surfing, etc. If you are addicted to web pornography, download a porn filter and keep it installed. If necessary get rid of your credit cards — anything to block your ease of depravity.

But for the 'non-harmful pastimes': know they eventually will have to go, but **wait for the Lord to lead you in their denial**, when he gives you strength to comply and more hunger for him to fill the void created when you give them up. As the Lord has told me: "I don't want people to give up everything at once, without me leading them and filling them along the way, or they will end up an empty shell. Everyone should put away what they are doing for the sake of righteousness."

Regarding sports, as Penn makes the point, bodily exercise that keeps you healthy is important and should not be classified as a pastime, providing you are not obsessed with winning or the resulting pride of appearance. Gyms, frequently a source of sexual temptations, are not necessary because sit ups, pushups, and deep knee bends, (done at home on the floor), are sufficiently healthy for most.]



No Cross, No Crown

by William Penn

CHAPTER XVI

**Do not love the world or the things that are by the world.
If any man loves the world, the love of the Father is not in
Him.**

1 John 2:15

**(Do not love what the system of the world and man have invented:
clothing, food sensations, sports, pleasures, toys, gadgets, customs,
traditions, entertainments, pastimes, etc.)**

**Use the things of the world as though not absorbed by them and with
indifference. 1 Cor 7:31)**

**For everything by the world,
(the desires of the flesh, the desires of the eye, and the pride
of possessions),
is not by the Father, but exists by the world.**

1 John 2:16

**(For what your flesh and eye desires, and the pride associated with their
attainment,
comes not from the Creator, but comes from the system of the world,
ruled by the god of this world, Satan.
Whatever you covet is idolatry.)**

The luxury [indulgence of pleasure to the senses] opposed in this discourse should not be allowed among Christians, because both what invents it, delights in it, and pleads so strongly for it, is inconsistent with the true spirit of Christianity; nor is the nature of the Christianity compatible. Immortality and eternal life were brought to light, so that all the invented pleasures of mortal life, in which the world lives, might be denied and relinquished. And it is for this reason, that nothing less than immense rewards and eternal mansions are promised, that men and women might therefore be encouraged willingly to forsake the vanity and fleshly satisfactions of the world, and encounter with boldness the shame and sufferings they must expect to receive, perhaps at the hand of their nearest intimates and relations.

For if the Christian religion had admitted the possession of this world in any other way than the simple and naked use of those creatures, given by God for the necessity and convenience of the whole creation; (for instance, if Christianity allowed all the pride, vanity, curiosity, pomp, exchange of apparel, honors, preferences, fashions, and the customary recreations of the world, with whatever may delight and gratify their senses); then what need is there of a daily cross; a self-denying life; working out salvation with fear and trembling; seeking the things that are above; having the treasure and heart in heaven; no idle talking, no vain jesting. What need would there be for fearing and waiting on God all the day long; undergoing all reproach, scorn, hard usage, bitter mockings, and cruel deaths? What need are these things? And why should these things [sacrifices and persecutions] be expected in order to attain that glorious immortality and eternal crown, if the vanity, pride, expense, idleness, lust, envy, malice, and whole manner of living among the so called christians, were allowed by the true Christian religion? No need, certainly. But the Lord Jesus Christ knew well in what foolish trifles and vain pleasures, as well as gross ungodliness, the minds of men and women were occupied; and how much they were degenerated from the heavenly principle of life into a lustful, unlawful seeking after the enjoyments of this perishing world; worse, inventing daily new satisfactions

to gratify the carnal appetites. So He also foresaw the difficulty that all would have to relinquish and forsake them at His call, and with what great unwillingness they would take their leave of them, and be weaned from them. Therefore to induce them to it, He did not speak to them in the language of the law, that they should have an earthly Canaan, (promise land), great dignities, many descendants, a long life, and the like. No, rather the contrary, to take these things in their course, He speaks to them in a higher strain: namely, He assures them of a kingdom and a crown that are immortal, that neither time, cruelty, death, grave, or hell, with all its instruments, shall ever be able to disappoint or take away from those who should believe and obey Him. Further, that they should be taken into that near alliance of loving friends, yes, the intimate divine relation of dear brethren, and co-heirs with Him of all celestial happiness, and a glorious immortality. Therefore, if it is recorded that those who heard not Moses were to die, then much more those who refuse to hear and obey the precepts of this great and eternal Rewarder of all that diligently seek and follow Him.

2. And therefore He was pleased to give us, in his own example, a taste of what his disciples must expect to drink deeply of, namely, the cup of self-denial, cruel trials, and most bitter afflictions. He came not to consecrate a way to the eternal rest, through gold, and silver, ribbons, laces, prints, perfumes, costly clothes, curious trims, correct dresses, rich jewels, pleasant recreations, plays, parties, balls, masques, revels, romances, love-songs, and the like pastimes of the world; no, no, alas! but by forsaking all such kinds of entertainments, yes, and sometimes more lawful enjoyments too; and cheerfully undergoing the loss of all on the one hand, and the reproach, shame, and the most cruel persecution from ungodly men on the other. He would have never lacked such variety of worldly pleasures if they had been suitable to the nature of his kingdom for He was tempted, as are his followers, with no less bait than all the glories of the world. But He commanded them to seek another country and to lay up treasures in the heavens that fade not away; and therefore He charged them to never think about what they should eat, drink, or put on, "because," said He, "after these

things the Gentiles," that do not know God, "do seek" (Mat 6:19-33); (and also Christians that pretend to know Him), but "having food and raiment, therewith to be content" (1 Tim 6:6-11); He, I say, that commanded this doctrine, and led that holy and heavenly example, even the Lord Jesus Christ, told those who would be his disciples to take up the same cross and follow Him (Luke 14:26-27, Luke 14:33).

3. Oh who will follow Him? Who will be true Christians? We must not think to steer another course, nor to drink of another cup, than has the Captain of our salvation done before us (Heb 2:10), [and insisted we do the same]. No, for it is the very question He asked James and John, the sons of Zebedee of old when they desired to sit at his right and left hand in his kingdom, "Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Mat 20:22). Otherwise they are not disciples, not Christians. Whoever they are that would come to Christ and be true Christians, must readily abandon every delight that would steal away the affections of the mind, and exercise it from the divine principle of life, and freely write a bill of divorce for every beloved vanity; and everything under the Sun of Righteousness is vanity compared with Him.

4. *Objection 1.* But some are ready to object, who will use Scripture to justify their lusts, although it is misapplied: The kingdom of God stands not in food, or in drink, or in apparel, [nor in the denial of, which is their position] etc.

Answer. Right; we stand out of them. But surely you have the least reason of any to object about this to us. You, who make those things [food and clothing] so necessary to your conduct, should have the least reason for objection to our not conforming [not pursuing them and talking about them] to them; instead our rejection of their pursuit in our conduct makes you critical of us as obnoxious. Let the just principle in your own consciences determine how Christian, or resembling it is of the righteousness, peace, and joy in which the heavenly kingdom stands. Our

conduct stands in temperance, and that stands in righteousness, by which we have obtained that kingdom, in which your latitude and excess have no share or interest. If none, therefore, can be true disciples except those who come to bear the daily cross, those who follow the example of the Lord Jesus Christ (Phil 3:10, 1 Peter 4:13, Titus 2:11-13, Rom 6:6, Gal 2:20, 5:24, 6:4), through his baptism, afflictions, and temptations; and that none are so baptized with Him but those whose minds are retired from the vanities in which the generality of the world live, and become obedient to the holy light and divine grace with which they have been enlightened from on high, and thereby are daily exercised to the crucifying of every contrary affection, and bringing of immortality to light; if none are true disciples but such, as most undoubtedly are not, then let the people of these days reflect a little soberly upon themselves, and they will conclude that none who live and delight in these vain customs and this un-Christ-like conduct can be true Christians or disciples of the crucified Jesus; for otherwise, how would it be a cross; or how would the Christian be life a matter of difficulty and reproach? No, the offence of the cross would soon cease, which is "the power of God to those who believe" (Gal 5:11, 1 Cor 1:18); that subdues every lust and vanity, and by which a man is brought into a holy subjection of mind to the heavenly will of its Creator. For therefore has it been said, that Jesus Christ was and is manifested, that by his holy self-denying life and doctrine, and by the immortality He brought and daily brings to light, He might stain the glory of their fading rests and pleasures (1 Cor 1:27-29); that having their minds weaned from them, and being crucified thereto, they might seek another country, and obtain an everlasting inheritance. For "the things that are seen are worldly" (2 Cor 4:18), and they were to be redeemed from resting in them, (as all true Christians are). But the things that are not seen are eternal; those [things above] they were, and all are to be brought to, and have their affections chiefly fixed upon.

5. Therefore a true disciple of the Lord Jesus Christ is to have his mind so conversant about heavenly things, that the things of this world may be used as if they were not; that having such things as are necessary and convenient,

he will be content, without the superfluity of the world (1 Tim 6:8). By this the pleasure that in times of ignorance was taken in the customs and fashions of the world may more abundantly be supplied in the hidden and heavenly life of Jesus. For unless there is an abiding in Christ, it will be impossible to bring forth that much fruit (John 15:4-8), which He requires at the hand of his followers, and wherein his Father is glorified. But as it is clear that those who live in the vanities, pleasures, recreations, and lusts of the world do not abide in Him and do not know Him for those who know Him, depart from iniquity; so is their [those who don't know him] abiding and delighting in those bewitching pleasures, is the very reason why they are so ignorant and insensible of Him. Him who continually stands knocking at the door of their hearts (Rev 3:20); in whom they ought to abide, and whose divine power they should know to be the cross on which every beloved lust and alluring vanity would be slain and crucified; so that they might feel the heavenly life to spring up in their hearts, and themselves to be quickened to seek the things that are above; that when Christ shall appear, they might appear with Him in glory, who is over all, God blessed for ever (Col 3:1, Col: 3-4, Rom 9:5). Amen.

CHAPTER XVII

Next, those customs and fashions, which make up the common attire and conduct of the times, do eminently obstruct the inward retirement of people's minds, by which they may come to behold the glories of immortality. Instead of fearing their Creator in the days of their youth, and seeking the kingdom of God as their life's first priority (Eccl 12:1, Mat 6:33), expecting the addition of such other things as may be necessary and convenient (Luke 12:30), according to the injunctions of God and the Lord Jesus Christ; instead, as soon as they can do anything, they look after pride, vanity, and that conduct which is most delightful to the flesh (Eph 2:3), which becomes their most delightful entertainment. All these things which only beget lustful conceptions, and inflame to inordinate thoughts, immoral discourses, lewd behavior, if not at last to wicked actions. To such it is

tedious and offensive to speak of heaven or another life. Tell them reflect upon their actions, not grieve the Holy Spirit, consider an eternal doom, prepare for judgment; and the best return that is usual is reproachful jests (Eph 5:3-4), and profane replies, if not direct blows. Their thoughts are otherwise employed; their mornings are too short for them to wash, to smooth, to paint, to patch, to braid, to curl, to gum, to powder, and otherwise to attire and adorn themselves. Their afternoons are as commonly used for visits and for plays; where their usual entertainment is some stories taken from the more approved romances; some strange adventures, some passionate love stories, unkind refusals, grand impediments, pressing addresses, miserable disappointments, wonderful surprises, unexpected encounters, castles surprised, imprisoned lovers rescued, and meetings of supposed dead ones; bloody duels, feeble voices echoing from solitary graves, overheard mournful complaints, deep-fetched sighs sent from wild deserts, and intrigues managed with unheard-of subtlety (Psalm 12:2; Isa 5:12; 59:3-4). And while all things seem at the greatest distance, then are dead people alive, enemies are friends, despair turned to enjoyment, and all their impossibilities reconciled; things that never were, nor are, nor ever shall or can be, they all come to pass. As if men and women were too slow to answer the loose suggestions of corrupt nature; or were too intent on more divine speculations and heavenly affairs, they have all that is possible for the most extravagant wits to invent; not only express lies, but utter impossibilities to very nature, on purpose to excite their minds to those idle passions, and intoxicate their giddy fancies with swelling nothings but airy fictions. These not only consume their time, effeminate [weakness in men and addiction to pleasure] their natures, debase their reason, and set them to make them a reality in their lives, making each adventure theirs by imitation. But if disappointed, (as who can otherwise expect from such mere imaginings), they seek to kill their frustration with whatever is their greatest vice. And yet these are some of their most innocent recreations, which are the very traps of Satan, to ensnare people; aimed at their weakness, and illogically capturing their affections by entertainments, which are the most alluring to their physical lusts. These create vanity in their hearts, and their eyes see

only what is compatible with their lustful thoughts, and their looks whisper the secret inflammations of their intemperate minds (Pro 7:10-21); wandering so long abroad, until their lustful actions bring night home, and load their minds and reputations with lust and scandalous qualities.

[The modern interpretation for this is: plays, movies, TV, DVD's, music videos, all create the worst of sexual immoral thoughts and desires, which are a serious depravity of the mind. Not only are they sexual in content, they are profane, often violent, frequently promote drugs, and reflect the lowest common denominator of life. Even commercials are full of sex; magazine covers at your neighborhood supermarket scream sexual immorality and immodesty as you wait in the checkout lines. Billboards, bus ads, news web sites — they all show scantily clad women, appealing to your lusts and desensitizing us to the sins of adultery, fornication, and homosexuality, which only serve to us being banned from heaven in the next life. Entertaining such thoughts in your mind is sufficiently grave for you, but such thoughts also lead to fall in actions, which not only damage you further, but damage the other party too.]

2. Here is the purpose of their fashions and recreations: to gratify the lust of the eye, the lust of the flesh, and the pride of life (1 John 2:16). Clothes that were given to cover, now need a covering for their shameful excess; and what should remind men of lost innocence, they pride and glory in. The hundredth part of these things cost man the loss of Paradise, which are now used as agreeable recreation, yes, the waste of time. For as it was Adam's fault to seek a satisfaction to himself, other than what God ordained; so it is the exercise, pleasure, and perfection of the age, to spend the greatest portion of their time in vanities, which are so far from the end of their creation, namely, a divine life, that they are destructive of it.

3.If the pleasures of this age were true and solid, Adam and Eve would have

been miserable in their innocence, who did not know them. But as it was once their happiness, not to know them in any degree, so it is theirs that know Christ indeed, to be by his eternal power redeemed and raised to the love of immortality. This is yet a mystery to those who live and have pleasure in their curious trims, rich and changeable apparel, nicety of dress, invention and imitation of fashions, costly attire, mincing gaits, [walk affectedly], lustful looks, romances, plays, parties, balls, feasts, and the like conduct desired. For as these would never have been if man had stayed at home with his Creator and given the entire exercise of his mind to the noble ends of his creation, so it is certain that the use of these vanities is not only a sign that men and women are yet ignorant of their [potential] true rest and pleasure, but it greatly obstructs and hinders the retirement of their minds and their serious inquiry after those things that are eternal. Oh that there is so much noise, clutter, invention, traffic, curiosity, diligence, pains, and vast expense of time and estate, to please and gratify poor vain mortality! And yet the soul, the very image of divinity itself, has so little of their consideration. What, Oh what more pregnant instances and evident tokens can be given, that it is the body, the senses, the case, (a little flesh and bone covered with skin), the toys, follies, and very vanities of this mortal life and perishing world that please, that take, that capture them; on which they dote; and think they never have too much time, love, or money to bestow upon them!

4. Thus are their minds employed; and they are so vain in their imaginations and dark in their understandings that they not only believe them innocent, but persuade themselves that they are good Christians all this while; and to rebuke them is worse than heresy (Luke 8:14, Pro 1:30, 10:17, 12:1, 15:14, Isa 58:1-10). Thus are they strangers to the hidden life; and by these things they are diverted from all serious examination of themselves, (Jer 14:19-21). These so-called Christians are satisfied with a little byrote babble and a forced zeal of half-an-hour's talk in other men's words, [their sect's weekly sermon], which results in nothing different they do (Eze 33:32, Mat 6:7); [the words babbled and read] being no more their states, or at least their intention, as their works

show, than it was the young man's in the Gospel, that said he would go, and did not. But alas! why? Oh there are other guests! What are they? Pharamond, Cleopatra, Cassandra, Clelia; a play, a ball, a spring-garden; the park, the gallant, the exchange — in a word, the world. These stay, these call, these beckon, and these they follow, and these are their most familiar associates. Thus are their hearts captivated away from the divine exercise and from such external affairs that benefit themselves or needy neighbors; instead they occupy themselves with the received ideas of those toys and follies into their loose and airy minds; and if in all things they cannot practice them because they lack the means of it, yet as much as may be, at least to dote upon them, be taken with them, and willingly allow their thoughts to be hurried after them. All which greatly indisposes the minds, and distracts the souls of people from the divine life and principle of the holy Jesus; but, as it has been often said, more especially the minds of the younger sort to whom the like diversions ([Jer 2: 5](#)), (where their inclinations being presented with what is very suitable to them, they become excited to more vanity than ever they thought upon before), are incomparably dearer than all that can be said of God's fear, a retired life, eternal rewards, and joys unspeakable and full of glory. So vain, so blind, and so very insensible are men and women, of what truly makes a disciple of Christ ([Rom 13:11-12](#), [Mat 15:7-14](#)). Oh! that they would ponder on these things, and watch against them, and come out of all these vanities, for the coming of the Lord, for fear of being unprepared; and taken up with other guests, they enter not into his everlasting rest.

5. What further manifests the unlawfulness of these numerous fashions and recreations is, that they are either the inventions of vain, idle, and lustful minds, to gratify their own sensualities, and raise the like wicked curiosity in others, to imitate the same; by which nothing but lust and folly are promoted; or the contrivances of indigent and impoverished wits, who make it the next way for their income. In both of these respects they ought to be detested. For the first licenses express ungodliness, and the latter approves a wretched way of livelihood, and consequently diverts from more lawful,

more serviceable, and more necessary employments. That such persons are both the inventors and actors of all these follies cannot be difficult to demonstrate; for were it possible that any one could bring us father Adam's girdle, and mother Eve's apron, what laughing, what jeering, what mocking of their homely fashions would there be! Surely their tailor would find few others interested in purchase, although we read, it was God Himself that made them coats of skins ([Gen. 3:21](#)). The same may be asked of all the other vanities, concerning the holy men and women through all the generations of holy writings. How many pieces of ribbon, and what feathers, lace-bands, and the like, did Adam and Eve wear in Paradise, or out of it? What rich embroideries, silks, points, etc. had Abel, Enoch, Noah, and good old Abraham? Did Eve, Sarah, Susannah, Elizabeth, and the Virgin Mary use to curl, powder, patch, paint, wear false locks, or strange colors, rich points, trimmings, laced gowns, embroidered petticoats, shoes with slip-slaps laced with silk or silver lace, and ruled like pigeons' feet, with several yards, if not pieces of ribbons? How many plays did Jesus Christ and his apostles attend for pleasure and diversion? What poets, romances, comedies, and the like did the apostles and saints make, or use to pass away their time with? I know that they all tried to save their time, to avoid foolish talking, vain jesting, profane babblings, and fabulous stories ([Eph 5:1-5;15-16](#); [2 Tim. 2:16, 22](#); [Mat 25:13](#); [Phil 2:12-13](#); [Col 3:1-2, 3:5](#)) as what tends to ungodliness. And rather to watch, to work out their salvation with fear and trembling, to flee foolish and youthful lusts, and to pursue righteousness, peace, goodness, love, charity; and to mind the things that are above as they would have honor, glory, immortality, and eternal life.

6. But if I were asked, where did they come from then? I could quickly answer, from the gentiles, who did not know not God. For some among them detested those vanities, as will be shown; they were the pleasures of an effeminate [weakness in men and addiction to pleasure] Sardanapalus, a fantastic Miracles, a comical Aristophanes, a prodigal Charaxus, a luxurious Aristippus; and the practices of such women as the infamous Clytemnestra, the painted Jezebel, the lascivious Campaspe, the immodest Posthumia, the

costly Corinthian Laïs, the most impudent Flora, the wanton Egyptian Cleopatra, and most insatiable Messalina. These persons whose memories have stunk through all ages, and that carry with them a perpetual rot; these, and not the only self-denying men and women in ancient times, were devoted to the like recreations and vain delights. No, the more sober of the very heathen themselves, upon a principle of great virtue, as is by all confessed, detested the like folly and wanton practices. There is none of them to be found in Plato, or in Seneca's works; Pythagoras, Socrates, Phocion, Zeno, etc., did not accustom themselves to these entertainments. The virtuous Penelope, the chaste Lucretia, and the serious Cornelia, with many others, could find themselves employment enough among their children, servants, and neighbors. They, though nobles, next to their devotion, delighted most in spinning, weaving, gardening, needlework, and similar domestic duties, and commendable entertainment; who, though called heathen, expressed much more Christianity in all their actions than do the unrestrained, foolish people of this age, despite being called Christians. But above all, you play-mongers, where do you think your so passionately beloved comedies came from; for there is no other diversion that is more destructive, that is not more in esteem, and fondly frequented? Why, I will tell you: their great-grandfather was a heathen, and that not of the best sort; his name was Epicharmus. It is true, he is called a philosopher, or a lover of wisdom; but he was only so by name; and no more in reality than the comedians of these times are true Christians. It is reported of him by Suidas, a Greek historian, that he was the first man who invented comedies; and by the help of one Phormus, he also created fifty fables. But do you know his country, and the reason of his invention? His country was Syracuse, the chief city in Sicily, famous for the infamy of many tyrants; to please and gratify the lusts of some of whom, he set his wits to work. Do you not consider this an ill origin? And is it less in any one to imitate, or justify the same, since the more sober heathen have themselves condemned them? No, is it not an abomination for those who call themselves Christians to both imitate and justify similar inventions? Neither did the melancholy tragedies have a better parent, namely, one Thespis, an Athenian poet; to whom they

also do ascribe the original of that impudent custom of painting faces, and the counterfeit, or representation of other persons, by change of habit, humors, etc., all which are now so much in use and reputation with the *great ones* of the times. To these let me add that amorous poet, whom an inordinate passion of love first transported to those poetical raptures of admiration, indeed sordid effeminacy [weakness in men and addiction to pleasure], if not idolatry; they call him Alcman or Alcina, a Lydian: he, being exceedingly in love with a young woman of his own country, is said to have been the first person that gave the world a sight of that kind of folly, namely, love stories and verses; which have been so diligently imitated by almost all nations ever since in their romances.

7. Objection 2. I know that some will say: But we have many comedies and tragedies, sonnets, catches, etc., to counteract vice, and by which we learn many commendable things. Though this excuse is shameful, yet many have used it, for lack of shame. or understanding, or both. Now I readily confess that among the heathen it was the next remedy against the common vices to the more grave and moral lectures of their philosophers, of which number I shall instance two: Euripides, whom Suidas calls a learned tragic poet, and Eupolis, whom the same historian calls a comical poet. The first was a man so chaste, and therefore so unlike those of our days, that he was called a hater of women, that is, only unrestrained ones, for he was twice married; the other he characterizes as a most severe criticizer of faults. From which I gather, that their design was not to feed the idle lazy fancies of people, nor merely to get money. But since by the means of loose good sense, the people had been debauched; their work then was to reclaim them, rendering vice ridiculous, and turning sense against wickedness. And this appears correct, from the description given, that Euripides was supposed to have been torn in pieces by loose women; which doubtless was for crying out against their shamelessness; and the other, having been slain in the battle between the Athenians and Lacedæmonians, was so missed, that a later law banned such poets to be allowed to bear arms; doubtless it was because in losing him, they lost a convict of vice. The purpose of the approved comedians and

tragedians of those times was only to reform the people by making sin odious. They did this not so much by a rational and argumentative way, the usual way of their philosophers; but instead employed sharp jeers, severe reflections, and showing their vicious sins to be shameful, ridiculous, and detestable; so that for reputation sake people would seek to not be guilty of them; which to me is only a little softer than a whip or a jail. Now if you who plead for them will be contented to be accounted heathen, and also among those of the more vicious and wicked sort, who would rather be jeered than argued out of your sins, we shall acknowledge to you that such comedies and tragedies as these may be serviceable. But if so, then shame! Don't abuse the name of Jesus Christ so shamelessly by calling yourselves Christians; you whose lusts are so strong, that you are forced to use the low ways of the heathen to repel them to depart from evil; and not for the love of virtue, but out of fear, shame, or reputation. Is this your love to Jesus, your reverence to the Scriptures, that through faith are able to equip the perfect man of God? Has all your talk about ordinances, prayers, sacraments, Christianity, and the like, come to this; that at last you must rely on such instructors that were permitted by the sober heathen to reclaim the most vicious of the people that were among them? Also, do you rely on remedies, nothing for which is below, except corporal punishment?

[Our plays, movies, TV programming, videos, and music no longer pretend to champion good over evil; they are pornographic, violent, drug oriented, profane — full of the basest of human behavior. The envelope keeps getting pushed out in order to be sensational, attract publicity, and create controversy, which further entices people to watch. The more we watch this evil, the more *normal* it seems, encouraging us to further depravities. Our whole society has been degraded greatly since Penn's writing.

Comedies are thought to be the least harmful by society, but look closely at what you are laughing and you will find you are being

desensitized to evil even in comedies. What is *funny* is typically gross, or profane, or sexually suggestive, or critical of somebody, or complete foolishness, or something stupid (more foolishness), or abusive to another person, something that abases the humanity man, etc. The more you laugh at it, the more you accept and even become like what you think is funny.

Stay away from the media for a year, and you will be shocked at what you used to accept and enjoy, but the vast majority of people would never consider giving up their TVs, despite it typically costing them \$100 per month for cable, and it being the greatest waste of our time in our culture. Prize your time; you are very concerned to save and prepare for retirement, but are you doing your best to prepare for your life after earth that will be eternal?]

8. This is so far from Christianity that many of the nobler heathen, men and women, were better taught, and better disposed; they found out more heavenly contemplations, and subjects of an eternal nature to meditate upon. No, so far did they outstrip the Christians of these times, that they not only were exemplary by their grave and sober conversations; but for their public benefit the Athenians instituted the Gynæcosmi, or twenty men, who should make it their business to observe the people's apparel and behavior; that if any were found immodest, and to demean themselves loosely, they had full authority to punish them. But the case is now altered; it is punishable to reprove such; yes, it is matter of the greatest insolence and reproach. No, so impudent have some grown in their impieties, that they laugh at such religious persons; and not only manifest a great neglect of piety, and a severe life by their own looseness, but their extreme contempt of it, by rendering it ridiculous, through comical and abusive jests on public stages. How dangerous it is, and apt to make religion of little worth in the people's eyes. Besides the demonstration of this age, let us remember that Aristophanes had not a readier way to bring the reputation of Socrates in

question with the people, who greatly revered him for his grave and virtuous life and doctrine, than by his abusive representations of him in a play; which made the airy, wanton, unstable crowd rather part with Socrates in earnest than Socrates in jest. Nor can a better reason be given why the poor Quakers are made so much the scorn of men, than because of their severe reproofs of sin and vanity, and their self-denying conduct, amidst so great intemperance in all worldly satisfactions. Yet all this while can such libertines swagger and puff-up in pride as Christians, while being against precepts and examples; but insist that we must be whimsical, conceited, morose, and melancholy, or else therefore we are heretics, deceivers? O blindness! Pharisaical hypocrisy! Is it as if they were fit to be judges of religion; or that it were possible for them to have a sight and sense of true religion, or really to be religious, while darkened in their understandings by the god of the pleasures of this world; and while their minds are so wrapped up in external enjoyments, and the variety of worldly delight. No, **in the name of the everlasting God, you mock Him, and deceive your souls**; for the wrath of the Almighty is against you all while you are in that spirit and condition. In vain are all your babbles and set performances, **God laughs you to scorn**; his anger is kindling because of these things. Therefore be you warned to temperance, and repent.

9. Besides, this sort of people are not only wicked, loose, and vain, who invent and act these things; but by your great delight in such vain inventions you encourage others therein, thereby hindering them from more honest and more serviceable employments. For what is the reason that most commodities are held at such excessive rates, but because labor is so very expensive? And why is it so, but because so many hands are otherwise employed, even about the very vanity of all vanities? No, how common is it with these mercenary procurers to people's folly, that when their purses begin to grow low, they shall present them with a new and pretended more convenient fashion; and that perhaps before the former costly habits shall have done half their service; which either must be given away, or costly modified to be *in style*. O prodigal, yet frequent folly!

10. Objection 3. I know I am coming to encounter the most plausible objection that is used to justify when driven to a pinch, namely: but how shall those many families subsist whose livelihood depends upon such fashions and recreations as you so earnestly denounce? I answer: it is a bad argument to plead for the commission of the least evil even if a good may come of it. If you and they have made wickedness your pleasure and your profit, be content that it should be your grief and punishment until the consumer can learn to be without such vanity, and the employees have found more honest employments. It is the vanity of the few wealthy ones that makes so much toil for the many small; and the great excess of the one occasions the great labor of the other. If men would learn to be contented with few things, such as are necessary and convenient, (the ancient Christian life), all things might be at a cheaper rate, and men might live for little. If the landlords had less lusts to satisfy, the tenants might have less rent to pay, and turn from poor to rich, whereby they might be able to find more honest and domestic employments for their children than becoming swindlers and living by their wits, which is just a better word for their sins. If the report of the more intelligent in husbandry are credible, lands are generally improvable by fifty percent. If there were more hands employed in more lawful and serviceable products, they would be cheaper, and greater sale might be made of them, by which a benefit would redound to the world in general. Instead, the burden lies heavier upon the laborious country, that so many hands and shoulders are employed by the lust-caterers of the cities, there is a lack in those to tend the plough and useful husbandry. If men never think themselves rich enough, they are constantly busy and in trouble; but those who can take the primitive state and God's creation for their model may learn with a little to be contented; as knowing that desires after wealth not only prevent or destroy true faith, but, when attained, only increase their snares and troubles. It is no evil to repent of evil; but that cannot happen while men uphold what they should repent of. It is a bad argument to avoid temperance, or justify excess, because the actors and inventors of excess would lack a livelihood; since to feed them is to nurse the

excess instead of starving it. Let those vanity merchants that have gotten sufficient, be content to retreat, and spend it more honestly than they got it; and those who really are poor, rather be helped by charity to better employments. This is more prudent, more Christian, than to consume money upon such foolish toys and follies. Public workhouses would be effectual remedies to all these lazy and lustful appetites, with more profit and a better conscience. Therefore it is that Christians cannot, we dare not, justify our conduct by the world's. No, but by our plainness and moderation we testify against such extravagant vanities; and by our grave and steady life we manifest our dislike, on God's behalf, of such intemperate and loose curiosity. Yes, we even deny ourselves what otherwise perhaps we could lawfully use with a just indifference, if not satisfaction, because of that abuse that is among the general public.

[Today commerce is dominated by corporations, not sole proprietors as Penn writes above. And while sole proprietors could possibly be persuaded to become content with much, not to strive for more, thereby giving room for the smaller competitors to grow and prosper too; this is impossible with corporations because they have an insatiable, changing ownership that buys their stock expecting growth and demanding growth. The entire financial world today is focused on ever increasing revenue and profit in corporations with publicly traded stock.]

11. Objection 4. I know that some are ready further to object: Has God given us these enjoyments on purpose to condemn us, if we use them? *Answer:* But to such miserable, poor, silly souls, who would rather charge the most high and holy God with the invention or creation of their dirty vanities than want a plea to justify their own practice, not knowing how, for shame, or fear, or love to throw them off; I answer: that what God made for man's use was good, and what the blessed Lord Jesus Christ allowed or enjoined, or gave us in his most heavenly example, is to be observed, believed and practiced (Luke 8:14; 12:28-31). But in the whole catalogue the Scriptures given

of both, I never found the attires, recreations, and way of living, so much in request with the generality of the Christians of these times. No certainly, *God created man a holy, wise, sober, grave, and reasonable creature, fit to govern himself and the world. But divinity was then the great object of his reason and pleasure; all external enjoyments of God's giving were for necessity, convenience, and lawful delight — (with this provision too), that the Almighty was to be seen, and sensibly enjoyed and revered in the enjoyment of them all.* But how very wide the Christians of these times are from this primitive institution is not difficult to determine, although they make such loud pretensions to that most holy Jesus. He, who not only gave the world a certain evidence of a happy restoration by his own coming, but promised his assistance to all that would follow Him in the self-denial and way of his holy cross (John 8:12; 15:7-8; 17:20); and therefore has so severely commanded no less on all, if they would be everlastingly saved. I pose two questions: 1) whether the minds of men and women not profoundly involved in all excess and vanity, are less involved compared to those who know Him by only hearsay [or reading]; and 2) whether being thus banished from the presence of the Lord, by their greedy seeking the things that are below, and thereby having lost the taste of divine pleasure, have they not resigned to themselves to an imaginary pleasure in order to quiet or smother their conscience, and pass their time without that anguish and trouble which are the consequences of sin, so that they might be at ease and security while in the world? Let their own consciences declare the answer to these questions (Rom 2:8-9). Adam's temptation is represented by the fruit of a tree (Gen 3:6), thereby intimating the great influence of external objects, as they exceed in beauty, impress upon our senses; so that unless the mind keeps upon its constant watch, so prevalent are visible things that it is hard for one to escape being ensnared in them (Mark 13:33-37). And he shall only need to be sometimes entrapped, to cast so thick a veil of darkness over the mind, that not only shall it with pleasure continue in its chains to lust and vanity, but proudly censure such as refuse to swear to them, strongly pleading for them, as serviceable and convenient. What strange passions do perishing objects raise in those minds where way is made, and entertainment given to lust

and vanity. But Christ Jesus is manifested in us, and has given to us a taste and understanding of Him that is true; and to all such a proportion of his good Spirit, as is sufficient if they would obey it, to redeem their minds from that captivity they have been in to lust and vanity; and entirely ransom them from the dominion of all visible objects, and whatsoever may gratify the desires of the eye, the lust of the flesh, and the pride of life (1 John 2:15-16). By Him they might be regenerated in their minds, changed in their affections, and have their whole hearts set on things that are above, where moth nor rust can never pass, nor enter to harm or destroy.

12. But it is a manifest sign of what mold and make the persons are, who practice and plead for such shameful Egyptian rags as pleasures. It is to be hoped that they never knew, or to be feared they have forgotten, the humble, plain, meek, holy, self-denying, and exemplary life, which the eternal Spirit sanctifies all obedient hearts into. Yes, it is unquestionable that either such have always been ignorant, or else they have lost sight of that good land, that heavenly country, that blessed inheritance that they once had some glimmering prospect of (Gal 5:22-25; Eph 5:8-11,15-16). Oh that they would but withdraw a while, sit down, weigh and consider with themselves where they are, and whose work and will they are doing! That they would once believe the devil does not have a more destructive strategy more destructive to their immortal souls than this of exercising their minds in the foolish fashions and loose recreations of the times! Great and gross impieties beget a detestation in the opinion of sober understanding and reputation; and therefore, since the devil rightly sees such things have no success with many, it is his next, and most fatal design to find some other entertainments that carry less appearance of gross wrong, (though more acceptable, because of less scandal). And so the devil promotes more pleasure in their enjoyment, on purpose to busy and arrest people from a diligent search and inquiry after those matters which necessarily concern their eternal peace (Eph 6:10-17). Being ignorant of the heavenly life, they may not be induced to press after it; but being only formally religious, according to the traditions and precepts of others, proceed to their common pleasures, and find no check from it, their

religion and conduct for the most part agreeing together. Therefore an improvement in the knowledge of God, going on from grace to grace, growing to the measure of the stature of Jesus Christ Himself (Eph 4:12-13), is not known. But as it was in the beginning at age seven, so it is at seventy; though, not so innocent, unless by reason of the old saying, "Old men are twice children."

Oh! the mystery of godliness, the heavenly life, the true Christian, are another thing. Therefore we conclude that as the design of the devil, where he cannot involve and draw into gross sin, is to busy, delight, and allure the minds of men and women by more seeming innocent entertainments, on purpose that he may more easily secure them from minding their duty and progress, and obedience to the only true God, which is eternal life (John 17:3). And thereby to take up their minds from heavenly and eternal things; so those who would be delivered from these snares should mind the holy, just, grave, and self-denying teachings of God's grace and Spirit in themselves, that they may reject, and for ever abandon the like vanity and evil (Titus 2:11-15); and by a reformed conduct condemn the world of its intemperance. So will the true discipleship be obtained, for otherwise many enormous consequences and destructive effects will follow. It is to encourage such impious persons to continue and proceed in the trades of feeding the people's lusts; and thereby such make themselves partakers of their plagues, who, by continual fresh desire to the like curiosities, and that way of spending time and estate, induce them to spend more time in studying how to abuse time; for fear, through their pinching and small allowance, those prodigals should call their father's house to mind. For whatever they think, more pleasant baits, alluring objects, grateful entertainments, cunning emissaries, acceptable sermons, insinuating lectures, taking orators, the crafty devil has not ever had, by which to entice and ensnare the minds of people, and totally to divert them from heavenly reflections and divine meditations, than the attire, sports, plays, and pastimes of this godless age, the school and shop of Satan, before so reasonably condemned.

CHAPTER XVIII

But despite these pastime diversions being destructive, and therefore against God's law, I never heard any criticism beyond mere indifference. Yet so great is their abuse, so universally sad are their effects, like an infection, that they should to be rejected by all. They should be especially rejected by those whose sobriety has preserved them on this side of that excess, or whose judgments, though themselves be guilty, can see their waste of time. For what is indifference, but what may be done, or left undone? Yet both reason and religion teach that when they are indulged, to withdraw from them becomes a cross to their desires; thus the pass-time diversions surpass mere indifference, and become a necessity of their lives. This violates the very nature of the things themselves, and a perfect abuse enters; and consequently they are no longer to be considered in the rank of things simply indifferent, but unlawful.

[Penn is saying that when our pastime pleasures are more important than seeking God, they are unlawful idols.]

2. Now that the whole exchange of things, against which I have so earnestly contended, are generally abused by the excess of almost all ages, sexes, and qualities of people, will be confessed by many; but who use them without abuse, seeing no wrong just because others abuse them and are thus harmed. I answer that since they have acknowledged their indifference to these things; and if so, since they acknowledge their great abuse, they should be wholly forsaken. For since they may as well be let alone as done at any time, surely **they should then of duty be let alone**, when the use of them is encouraging the general excess, and a mere exciting others to continue in their abuse, because they find persons reputed sober to imitate them, or otherwise give them an example (Phil 3:17). Precepts are not half so forcible as examples.

[Penn is saying that even though you might be able to participate

in pastime pleasures safely, your participation is endorsement for those who are indulgent to excess and harm to themselves; therefore we should refrain out of consideration for others' welfare].

3. Everyone that pretends to be serious ought to inspect himself, to see if he has been too eager to help on excesses. One can never make too much haste out of those inconveniences that by his former example he encouraged any to; that by a new example he may put a seasonable check upon the intemperance of others. A wise parent always withdraws those objects, however innocent in themselves, which are too prevalent upon the weak senses of his children, on purpose that they might be weaned. And it is as frequent with men to bend a crooked stick as much in the opposite way, that they might make it straight at last. Those who have more sobriety than others should not forget their stewardships, but exercise that gift of God to the protection of their neighbors. It was murdering Cain that rudely asked the Lord, "Am I my brother's keeper?" ([Gen. 4:9](#)). For every man is necessarily obliged to that; and therefore should be so wise as to deny himself the use of such indifferent enjoyments as cannot be used by him without too manifest an encouragement to his neighbor's folly.

4. God has sufficiently excited men to what is said; for in the case of the brazen serpent ([2 Kings 18:3-4](#)), which was a heavenly institution and type of Christ, He with great displeasure commanded it should be broken to pieces because they were too fond and doting upon it. Yes, the very groves themselves, however pleasant for situation, beautiful for their walks and trees, must be cut down; and why? Only because they had been abused to idolatrous uses. And what is an idol but what the mind puts an over-estimate or value upon? None can benefit themselves so much by an indifferent thing as others by not using that abused liberty.

5. If those things were convenient in themselves, which is a step nearer necessity than mere indifference, yet when by circumstances they become

prejudicial, such convenience itself ought to be put off; much more what is only indifferent should be denied. People ought not to weigh their private satisfactions more than a public good; nor please themselves in too free a use of indifferent things, at the cost of being prejudicial to the public as they certainly are, whose use of them, if no worse, becomes a bad example to others, and begets an impatience in their minds to have the like. Therefore it is both reasonable and incumbent on all to make only such things necessary as tend to life and godliness (2 Pet 1:3), and to employ their freedom with most advantage to their neighbors. So that here is a two-fold obligation; the one not to be a bad example in the use of such things, which though they may use them, yet not without giving too much encouragement to the abuse and excessive vanity of their neighbors. The other obligation is that they ought to go so far as to yield in consideration of such religious people, who are offended at these fashions, and that kind of conduct as to reject them (Rom 14:1-23).

[Penn is saying we should reject pastimes: 1) for the sake of those who are harmed in their indulgence and 2) in order to not offend people of fundamental sects who see them as sins.]

6. Now those who, notwithstanding what I have urged, will yet proceed; what is it but that they have so involved themselves and their affections in them, that it is hardly possible to reform them; and that for all their many solemn declarations against their fondness to such follies, they really love them more than Christ and his Cross? Such cannot seek the good of others, who have so little respect of their own. For, after a serious consideration, what vanity, pride, idleness, expense of time and estates have been and yet are! How many persons debauched from their first sobriety, and women from their natural sweetness and innocence to loose, airy, wanton, and many times more enormous practices! How many plentiful estates have been overrun by numerous debts; chastity ensnared by accursed lustful intrigues; youthful health overtaken by the hasty seizure of unnatural distempers, and the remaining days of such spent upon a rack of their vice's

procuring, and so made slaves to the unmerciful but necessary effects of their own inordinate pleasures. In which agony they vow the greatest temperance, but are no sooner out of it, than in their vice again (Lam 4:5, Job 21:13-14, Psa 55:23, 37:10, Eccl 8:12, Psa 37:1-2, Pro 2:22).

7. That these things are the case, and almost innumerable more, I am persuaded no ingenuous person of any experience will deny. How then, upon a serious reflection, any that pretend conscience, or the fear of God Almighty, can longer continue in the garb, livery, and conduct of those whose whole life tends to little else than what I have repeated, much less join with them in their abominable excess, I leave to the just principle in themselves to judge (Jer 16:5-9). No, surely! this is not to obey the voice of God, who in all ages did loudly cry to all, **Come out** (of what?) of the ways, fashions, converse, and spirit of Babylon (Isa 3:13-16, Jer 1:16, 15:6-7, Amos 6:3-7). What is that? The great city of all these vain, foolish, immoral, superfluous, and wicked practices, against which the Scriptures denounce most dreadful judgments; ascribing all the intemperance of men and women to the cup of wickedness she has given them to drink; who are unconcerned of the things of wickedness, as if they must be. And for witness, John in his revelation says, in her description, how as much as she has glorified herself, and lived deliciously, so give her that much torment and sorrow. And the kings of the earth, who have lived deliciously with her, shall bewail her and lament her; and the merchants of the earth shall weep and mourn over her; for no man buys her merchandise any more. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and thyine-wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men (Rev 18:7-9,11-13). Behold the character and judgment of luxury; and though I know it has a further spiritual significance than what is literal, yet there is enough to show the pomp, plenty, fullness, idleness, ease, immorality, vanity, lust, and excess of luxury that reign in

her. But at the terrible day who will go to her exchange any more? Who to her plays? Who will follow her fashions then? And who shall traffic in her delicate inventions? Not one; for she shall be judged. No plea shall excuse or rescue her from the wrath of the judge; for strong is the Lord who will perform it (Rev 18:8). If these reasonable pleas will not prevail, yet however I shall caution such in the repetition of part of Babylon's miserable doom; mind, my friends, more heavenly things hasten to obey that righteous Spirit [within you], which would exercise and delight you in what is eternal; or else with Babylon, the mother of lust and vanity, the fruits that your souls lust after shall depart from you, and all things which are dainty and goodly shall depart from you, and you shall find them no more. O Rich Man who ignores Lazarus! No more (Rev 18:14). Lay your treasures, therefore, up in heaven, Oh you inhabitants of the earth, where nothing can break through to harm them (Luke 12:33-34); but where time will shortly be swallowed up of eternity.

8. But my arguments against these things end not here for the opposite most of all conduces to good; namely, temperance in food, plainness in apparel, with a meek, shame-faced, and quiet spirit, and that conversation which does only express the same in all godly honesty: as the apostle said, "Let no corrupt communication proceed out of your mouth, but what is good to the use of edifying, that it may minister grace to the hearers; neither filthiness, nor foolish talking, nor jesting, but rather giving of thanks; for let no man deceive you with vain words, because of these things comes the wrath of God upon the children of disobedience" (Col 4:5-6, 1 Thes 4:11-12, 1 Pet 3:1-4, Eph 4:29, 5:3-6, 1 Tim 4:12, Phil 3:16-20). And if men and women were but thus adorned after this truly Christian manner, impudence would soon receive a check; and lust, pride, vanity, and immorality find a rebuke (2 Peter 2:12; Pro 31:23-31; James 2:2-9). They would not be able to attack such universal chastity or encounter such godly austerity. Virtue would be in credit, and vice afraid and ashamed, and excess not dare to show its face. There would be an end of gluttony and gaudiness of apparel, flattering titles, and a luxurious life (2 Peter 3:11); and then primitive innocence and plainness would come back again (Psalm 26:6), and that plain-hearted, downright, harmless life would be restored, of not

much caring what we should eat, drink, or put on (Luke 12:22-30), as Christ tells us the Gentiles did, and as we know this age daily does, under all its talk of religion. But to live as the ancients, who with moderate care for necessities and conveniences of life, devoted themselves to the concerns of a celestial kingdom, and more minded their improvements in righteousness than their increase in riches; for they laid their treasure up in heaven (Mat 25:21), and endured tribulation for an inheritance that cannot be taken away.

9. But the temperance I plead for is not only religiously but politically good: it is in the interest of good government to curb and rebuke excesses; it prevents many mischiefs. Luxury brings effeminacy, [men grown soft and weak, given to pleasure], laziness, poverty, and misery (Pro 10:4; Eccl 10:16-18); but temperance preserves the land. It keeps out foreign vanities, and improves our own commodities. Now we are their debtors, then they would be debtors to us for our native manufactures. By this means, such persons who by their excess, not charity, have deeply pledged their estates, may in a short space be enabled to clear them from those encumbrances which otherwise, like moths, soon eat out plentiful revenues. It helps persons of humble substance to improve their small stocks, that they may not expend their dear earnings and hard-got wages upon superfluous apparel, foolish May-games, plays, dances, shows, taverns, ale-houses, and the like folly and intemperance, of which this land is more infested, and by which it is rendered more ridiculous than any kingdom in the world. For no nation I know of is so infested with cheating mountebanks,* savage morrice-dancers,** pick-pockets, and profane players and staggers, to the slight of religion, the shame of government and the great idleness, expense, and debauchery of the people; for which the Spirit of the Lord is grieved, and the judgments of the Almighty are at the door, and the sentence ready to be pronounced, "Let him that is unjust be unjust still" (Rev 22:11; Eccl 12:1). Therefore it is that we cannot but loudly call upon the generality of the times, and testify both by our life and doctrine against the like vanities and abuses, that if possibly any may be weaned from their folly, and choose the good old path of temperance, wisdom, gravity, and holiness, the only way to inherit the

blessings of peace and plenty here, and eternal happiness hereafter.

* mountebank- Someone who sells medicines in public place that only have pretended cures.

** savage morrice-dancers- Men in kilts dancing wildly.

10. Lastly, supposing we had none of these foregoing reasons justly to reprove the practice of the land in these particulars; however, let it be sufficient for us to say, that when people have first learned to fear, worship, and obey their Creator, to pay their numerous vicious debts, to alleviate and abate their oppressed tenants; but above all outward regards, when the pale faces are more pitied, when the famished poor, the distressed widow, and helpless orphan, (God's works and your fellow-creatures, are provided for); then, I say, if then, it will be time enough for you to plead the indifference of your pleasures. But that the sweat and tedious labor of the husbandman, early and late, cold and hot, wet and dry, should be converted into the pleasure, ease, and pastime of a small number of men; that the care, the plough, the flail, should be in that continual severity laid upon nineteen parts of the land to feed the inordinate lusts and delicious appetites of the twentieth, is so far from the appointment of the great Governor of the world, and God of the spirits of all flesh; that, to imagine such horrible injustice as the effects of his determinations, and not the intemperance of men, is wretched and blasphemous. As on the other side, it would be to deserve no pity, no help, no relief from God Almighty, for people to continue that expense in vanity and pleasure, while the great necessities of such objects go unanswered; especially since God has made the sons of men but stewards to each other's urgent needs and relief. Yes, so strict is it commanded, that on the omission of these things, we find this dreadful sentence partly to be valid, "Depart from me, you cursed, into everlasting fire," etc. (Mat 25:41-46). As on the contrary, to visit the sick, see the imprisoned, relieve the needy, etc. are such excellent properties in Christ's account, that upon this He will pronounce such as blessed, saying, "Come, you blessed of my Father, inherit the kingdom prepared for you," etc. (Mat 25:34-40). So that the great are not,

with the leviathan in the deep, to prey upon the small, much less to make a sport of the lives and labor of the lesser ones, to gratify their inordinate senses.

11. I therefore humbly offer an address to the serious consideration of the civil magistrates, that, if the money which is expended in every parish in such vain fashions as wearing of laces, jewels, embroideries, unnecessary ribbons, trimmings, costly furniture, and attendance, together with what is commonly consumed in taverns, feasts, gaming, etc., could be collected into a public stock, or something in lieu of this extravagant and fruitless expense, there might be reparation to the broken tenants, workhouses for the able, and alms-houses for the aged and impotent. Then we would have no beggars in the land, the cry of the widow and the orphan would cease, and charitable relief might easily be afforded towards the redemption of poor captives, and the refreshment of such distressed Protestants as labor under the miseries of persecution in other countries. No, the Exchequer's needs, on just emergencies, might be supplied by such a bank. This sacrifice and service would please the just and merciful God; it would be a noble example of gravity and temperance to foreign states, and an unspeakable benefit to ourselves at home.

Alas! why should men need persuasions to what their own happiness so necessarily leads them? Had these virtuosos of the times but a sense of heathen Cato's generosity, they would rather deny their carnal appetites than leave such noble enterprises undone. But that they should eat, drink, play, game, and sport away their health, estates, and, above all, their irrevocable precious time, which should be dedicated to the Lord as a necessary introduction to a blessed eternity, and than which, if they only knew it, no worldly comfort could come in competition. I say, that they should be continually employed about these poor low things, is to have the heathen judge them in God's days, as well as Christian precepts and examples condemn them. And their final doom will prove the more astonishing, in that this vanity and excess are acted under a profession of

the self-denying religion of Jesus, whose life and doctrine are a perpetual reproach to the most of Christians. For He was humble, but they are proud; He forgiving, they revengeful; He meek, they fierce; He plain, they gaudy; He abstemious, they luxurious; He chaste, they unrestrained; He a pilgrim on earth, they citizens of the world. In truth, He was born poor, poorly attended, and obscurely brought up; He lived despised, and died hated of the men of his own nation. Oh you pretended followers of this crucified Jesus! Examine yourselves, try yourselves, know you not your own selves; if He dwells not, if He rules not in you, that you are reprobates? (2 Cor 13:5) Be you not deceived, for God will not be mocked, such as you sow, such you must reap, (Gal 6:7-8) **at last with forced repentances,*** such as you sow, such you must reap in God's day. I implore you to hear me, and remember you were invited to and offered the salvation of God. As you sow, you reap: if you are enemies to the Cross of Christ — and you are so if you will not bear it, but do as you like, and not as you ought; if you are uncircumcised in heart and ear, and you are so, if you will not hear, and open to Him that knocks at the door within; and if you resist and quench the Spirit in yourselves that strives with you to bring you to God, (which you certainly do when you rebel against its motions, reproofs, and instructions), then you sow to the flesh to fulfill the lusts thereof, and of the flesh will you reap the fruits of corruption, woe, anguish, and tribulation (Rom 2:8-9), from God, the Judge of quick and dead, by Jesus Christ. But if you will daily bear the holy Cross of Christ, and sow to the Spirit; if you will listen to the light and grace that comes by Jesus, and which He has given to all people for salvation; and conform your thoughts, words, and deeds by it, which leads and teaches the lovers of it to deny all ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present evil world, then may you with confidence look for the blessed hope and joyful coming, and glorious appearance of the great God and our savior, Jesus Christ (Titus 2:11-13). Let it be so, O you Christians, and escape the wrath to come! Why will you die? Let the time past suffice: remember, that No Cross, No Crown. Redeem then the time, for the days are evil (Eph 5:16), and yours are but very few (James 4:14). Therefore gird up the loins of your minds, be sober, fear, watch, pray, and endure to the end;

calling to mind for your encouragement and consolation, that all such as through patience and well-doing wait for immortality (Rom 2:7) shall reap glory, honor, and eternal life in the kingdom of the Father, whose is the kingdom, the power, and the glory for ever. Amen.

*Penn speaks of *forced repentances* in the next life for those who do not repent through the cross in this life. God only indirectly forces our repentance. He places us in darkness without His restraining influence so that we indulge in our heart's desires to the point that we become satiated with them and they become burdensome, unpleasant, and finally horribly oppressive — so horrible that we desperately choose to repent out of them.

Then will they call upon me, but I will not answer;
they will seek me early and diligently, but they shall
not find me.

Because they hated knowledge, and did not choose
the **fear of the Lord**.

**They would accept none of my counsel; they
despised all my reproof,**

Therefore they shall eat of the fruit of their own way,
and be satiated with their own desires.

For the turning away [from my counsel] of the
ignorant shall slay them, and the careless ease of fools
will destroy them. Pro 1:28-32

Further, from the Word of the Lord within:

- **"Our aim is to bear all; you must learn to bear the pain.**
- **Either pain in this life or the next.**
- **Hell is a lot of pain with unexpected love; a lot of pain to be made fit for reconstruction.**

- After death there is a sense of regret over their life.
- Everyone will be known by what they have said and done.
- They feel the full effects of the pain they caused and afterwards relieved."

In Hell all criticisms of anyone or actions causing pain to anyone are replayed with you feeling the emotional and/or physical pain that you caused those to feel, (afterwards you are relieved, so the pain is not permanent). In this way you learn to hate the mistakes you made when on earth, resolving to never repeat those behaviors again; and as you learn to hate evil, you are drawn to goodness, which is being drawn to God. Thus, we learn from all our mistakes made while on earth.

The pain of a wound cleanses away evil, so do stripes purge the inward parts [including the heart] of man. Pro 20:30. God disciplines and scourges every son he accepts, Heb 12:6; **he who has suffered in his body is finished with sin.** So that you should not live the rest of your time in the flesh in the lusts of men, but [live] to the will of God. 1 Pet 4:1-2. Not only is pain used to rid sin from a man on earth, pain is also used to rid a person of sin in Hell.

"there shall be wailing and gnashing of teeth." Mat 13:42,50.

"there shall be weeping and gnashing of teeth." Mat 22:13,24:51,25:30

The End

There is a *Part II* to No Cross No Crown in which Penn quotes from scores of ancient heathen rulers and philosophers who wrote of virtue. Penn hoped that the upper class of England, (who were leading England down the paths of debauchery), might give more heed to the ancient heathens than they were

giving to to Peter or Paul.

While historically interesting, it is omitted with confidence that today's readers are convinced by the writings of Peter, Paul, John, Jude, James, Matthew, Mark, Luke, George Fox, William Penn, William Dewsbury, Stephen Crisp, Margaret Fox, Francis Howgill, Edward Burrough, Isaac Penington, *et al.*