



On the Christian Life

by

John Calvin

About *On the Christian Life* by John Calvin

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by **John Calvin**



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On the Christian Life

This book treats of the Life of the Christian. Its five chapters are arranged as to admit of being classed under two principal heads.

First, it must be held to be an universally acknowledged point, that no man is a Christian who does not feel some special love for righteousness, chap. i. Second, in regard to the standard by which every man ought to regulate his life, although it seems to be considered in chap. ii. only, yet the three following chapters also refer to it. For it shows that the Christian has two duties to perform. First, the observance being so arduous, he needs the greatest patience. Hence chap. iii. treats professedly of the utility of the cross, and chap. iv. invites to meditation on the future life. Lastly, chap. v. clearly shows, as in no small degree conducive to this end, how we are to use this life and its comforts without abusing them.

ON THE CHRISTIAN LIFE

CHAPTER I.

THE LIFE OF A CHRISTIAN MAN. SCRIPTURAL ARGUMENTS EXHORTING TO IT.

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CHAPTER I.

LIFE OF A CHRISTIAN MAN. SCRIPTURAL ARGUMENTS EXHORTING TO IT.

This first chapter consists of two parts,—I. Connection between this treatise on the Christian Life and the doctrine of Regeneration and Repentance. Arrangement of the treatise, sec. 1–3. II. Extremes to be avoided; 1. False Christians denying Christ by their works condemned, sec. 4. 2. Christians should not despair, though they have not attained perfection, provided they make daily progress in piety and righteousness.

1. WE have said that the object of regeneration is to bring the life of believers into concord and harmony with the righteousness of God, and so confirm the adoption by which they have been received as sons. But although the law comprehends within it that new life by which the image of God is restored in us, yet, as our sluggishness stands greatly in need both of helps and incentives it will be useful to collect out of Scripture a true account of this reformation lest any who have a heartfelt desire of repentance should in their zeal go astray. Moreover, I am not unaware that, in undertaking to describe the life of the Christian, I am entering on a large and extensive subject, one which, when fully considered in all its parts, is sufficient to fill a large volume. We see the length to which the Fathers in treating of individual virtues extend their exhortations. This they do, not from mere loquaciousness; for whatever be the virtue which you undertake to recommend, your pen is spontaneously led by the copiousness of the matter so to amplify, that you seem not to have discussed it properly if you have not done it at length. My intention, however, in the plan of life which I now propose to give, is not to extend it so far as to treat of each virtue specially, and expatiate in exhortation. This must be sought in the writings of others, and particularly in the Homilies of the Fathers.¹ For me it will be sufficient to point out the method by which a pious man may be taught how to frame his life aright, and briefly lay down some universal rule by which he may not improperly regulate his conduct. I shall one day possibly find time for more ample discourse, [or leave others to perform an office for which I am not so fit. I have a natural love of brevity, and, perhaps, any attempt of mine at copiousness would not succeed. Even if I could gain the highest applause by being more prolix, I would scarcely be disposed to attempt it,²] while the nature of my present work requires me to glance at simple doctrine with as much brevity as possible. As philosophers have certain definitions of rectitude and honesty, from which they derive particular duties and the whole train of virtues; so in this respect Scripture is not without order, but presents a most beautiful arrangement, one too which is every way much more certain than that of philosophers. The only difference is, that they, under the influence of ambition, constantly affect an exquisite perspicuity of arrangement, which may serve to display their genius, whereas the Spirit of God, teaching without affectation, is not so perpetually observant of exact method, and yet by observing it at times sufficiently intimates that it is not to be neglected.

¹ The French adds, “C’est a dire, sermons populaires:”—that is to say, popular sermons.

² The passage in brackets is omitted in the French.

2. The Scripture system of which we speak aims chiefly at two objects. The former is, that the love of righteousness, to which we are by no means naturally inclined, may be instilled and implanted into our minds. The latter is, (see chap. ii.,) to prescribe a rule which will prevent us while in the pursuit of righteousness from going astray. It has numerous admirable methods of recommending righteousness.³ Many have been already pointed out in different parts of this work; but we shall here also briefly advert to some of them. With what better foundation can it begin than by reminding us that we must be holy, because “God is holy?” (Lev. xix. 1; 1 Pet. i. 16.) For when we were scattered abroad like lost sheep, wandering through the labyrinth of this world, he brought us back again to his own fold. When mention is made of our union with God, let us remember that holiness must be the bond; not that by the merit of holiness we come into communion with him, (we ought rather first to cleave to him, in order that, pervaded with his holiness, we may follow whither he calls,) but because it greatly concerns his glory not to have any fellowship with wickedness and impurity. Wherefore he tells us that this is the end of our calling, the end to which we ought ever to have respect, if we would answer the call of God. For to what end were we rescued from the iniquity and pollution of the world into which we were plunged, if we allow ourselves, during our whole lives, to wallow in them? Besides, we are at the same time admonished, that if we would be regarded as the Lord’s people, we must inhabit the holy city Jerusalem, (Isaiah rev. 8, *et alibi*;) which, as he hath consecrated it to himself, it were impious for its inhabitants to profane by impurity. Hence the expressions, “Who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness,” (Ps. xv. 1, 2; xxiv. 3, 4) for the sanctuary in which he dwells certainly ought not to be like an unclean stall.

3. The better to arouse us, it exhibits God the Father, who, as he hath reconciled us to himself in his Anointed, has impressed his image upon us, to which he would have us to be conformed, (Rom. v. 4.) Come, then, and let them show me a more excellent system among philosophers, who think that they only have a moral philosophy duly and orderly arranged. They, when they would give excellent exhortations to virtue, can only tell us to live agreeably to nature. Scripture derives its exhortations from the true source,⁴ when it not only enjoins us to regulate our lives with a view to God its author to whom it belongs; but after showing us that we have degenerated from our true origin, viz., the law of our Creator, adds, that Christ, through whom we have returned to favour with God, is set before us as a model, the image of which our lives should express. What do you require more effectual than this? Nay, what do you require beyond this? If the Lord adopts us for his sons on the condition that our life be a representation of Christ, the bond of our adoption,—then, unless we dedicate and devote ourselves to righteousness, we not only, with the utmost perfidy, revolt from our Creator, but also abjure the Saviour himself. Then, from an enumeration of all the blessings of God, and each part of our salvation, it finds materials for exhortation. Ever since God exhibited himself to us as a Father, we must be convicted of extreme ingratitude if we do not in turn exhibit ourselves as his sons. Ever since Christ purified us by the laver of his blood, and communicated this purification by baptism, it would ill become us to be defiled with new pollution. Ever since he ingrafted us into his body, we, who are his members, should anxiously beware of

³ The French begins the sentence thus, “Quant est du premier point;—As to the former point.

⁴ Mal. i. 6; Eph. v. 1; 1 John iii. 1, 3; Eph. v. 26; Rom. vi. 1–4; 1 Cor. vi. 11; 1 Pet. i. 15, 19; 1 Cor. vi. 15; John xv. 3; Eph. v. 2, 3; Col. iii. 1, 2; 1 Cor. iii. 16; vi. 17; 2 Cor. vi. 16; 1 Thess. v. 23.

contracting any stain or taint. Ever since he who is our head ascended to heaven, it is befitting in us to withdraw our affections from the earth, and with our whole soul aspire to heaven. Ever since the Holy Spirit dedicated us as temples to the Lord, we should make it our endeavour to show forth the glory of God, and guard against being profaned by the defilement of sin. Ever since our soul and body were destined to heavenly incorruptibility and an unfading crown, we should earnestly strive to keep them pure and uncorrupted against the day of the Lord. These, I say, are the surest foundations of a well-regulated life, and you will search in vain for any thing resembling them among philosophers, who, in their commendation of virtue, never rise higher than the natural dignity of man.

4. This is the place to address those who, having nothing of Christ but the name and sign, would yet be called Christians. How dare they boast of this sacred name? None have intercourse with Christ but those who have acquired the true knowledge of him from the Gospel. The Apostle denies that any man truly has learned Christ who has not learned to put off “the old man, which is corrupt according to the deceitful lusts, and put on Christ,” (Eph. iv. 22.) They are convicted, therefore, of falsely and unjustly pretending a knowledge of Christ, whatever be the volubility and eloquence with which they can talk of the Gospel. Doctrine is not an affair of the tongue, but of the life; is not apprehended by the intellect and memory merely, like other branches of learning; but is received only when it possesses the whole soul, and finds its seat and habitation in the inmost recesses of the heart. Let them, therefore, either cease to insult God, by boasting that they are what they are not, or let them show themselves not unworthy disciples of their divine Master. To doctrine in which our religion is contained we have given the first place, since by it our salvation commences; but it must be transfused into the breast, and pass into the conduct, and so transform us into itself, as not to prove unfruitful. If philosophers are justly offended, and banish from their company with disgrace those who, while professing an art which ought to be the mistress of their conduct, convert it into mere loquacious sophistry, with how much better reason shall we detest those flimsy sophists who are contented to let the Gospel play upon their lips, when, from its efficacy, it ought to penetrate the inmost affections of the heart, fix its seat in the soul, and pervade the whole man a hundred times more than the frigid discourses of philosophers?

5. I insist not that the life of the Christian shall breathe nothing but the perfect Gospel, though this is to be desired, and ought to be attempted. I insist not so strictly on evangelical perfection, as to refuse to acknowledge as a Christian any man who has not attained it. In this way all would be excluded from the Church, since there is no man who is not far removed from this perfection, while many, who have made but little progress, would be undeservedly rejected. What then? Let us set this before our eye as the end at which we ought constantly to aim. Let it be regarded as the goal towards which we are to run. For you cannot divide the matter with God, undertaking part of what his word enjoins, and omitting part at pleasure. For, in the first place, God uniformly recommends integrity as the principal part of his worship, meaning by integrity real singleness of mind, devoid of gloss and fiction, and to this is opposed a double mind; as if it had been said, that the spiritual commencement of a good life is when the internal affections are sincerely devoted to God, in the cultivation of holiness and justice. But seeing that, in this earthly prison of the body, no man is supplied with strength sufficient to hasten in his course with due alacrity, while the greater number are so oppressed with weakness, that hesitating, and halting, and even crawling on the ground, they

make little progress, let every one of us go as far as his humble ability enables him, and prosecute the journey once begun. No one will travel so badly as not daily to make some degree of progress. This, therefore, let us never cease to do, that we may daily advance in the way of the Lord; and let us not despair because of the slender measure of success. How little soever the success may correspond with our wish, our labour is not lost when to-day is better than yesterday, provided with true singleness of mind we keep our aim, and aspire to the goal, not speaking flattering things to ourselves, nor indulging our vices, but making it our constant endeavour to become better, until we attain to goodness itself. If during the whole course of our life we seek and follow, we shall at length attain it, when relieved from the infirmity of flesh we are admitted to full fellowship with God.

CHAPTER II.

A SUMMARY OF THE CHRISTIAN LIFE. OF SELF-DENIAL.⁵

The divisions of the chapter are,—I. The rule which permits us not to go astray in the study of righteousness, requires two things, viz., that man, abandoning his own will, devote himself entirely to the service of God; whence it follows, that we must seek not our own things, but the things of God, sec. 1, 2. II. A description of this renovation or Christian life taken from the Epistle to Titus, and accurately explained under certain special heads, sec. 3 to end.

1. ALTHOUGH the Law of God contains a perfect rule of conduct admirably arranged, it has seemed proper to our divine Master to train his people by a more accurate method, to the rule which is enjoined in the Law; and the leading principle in the method is, that it is the duty of believers to present their “bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service,” (Rom. xii. 1.) Hence he draws the exhortation: “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” The great point, then, is, that we are consecrated and dedicated to God, and, therefore, should not henceforth think, speak, design, or act, without a view to his glory. What he hath made sacred cannot, without signal insult to him, be applied to profane use. But if we are not our own, but the Lord’s, it is plain both what error is to be shunned, and to what end the actions of our lives ought to be directed. We are not our own; therefore, neither is our own reason or will to rule our acts and counsels. We are not our own; therefore, let us not make it our end to seek what may be agreeable to our carnal nature. We are not our own; therefore, as far as possible, let us forget ourselves and the things that are ours. On the other hand, we are God’s; let us, therefore, live and die to him (Rom. xiv. 8.) We are God’s; therefore, let his wisdom and will preside over all our actions. We are God’s; to him, then, as the only legitimate end, let every part of our life be directed. O how great the proficiency of him who, taught that he is not his own, has withdrawn the dominion and government of himself from his own reason that he may give them to God! For as the surest source of destruction to men is to obey themselves, so the only haven of safety is to have no other will, no other wisdom, than to follow the Lord wherever he leads. Let this, then be the first step, to abandon ourselves, and devote the whole energy of our minds to the service of God. By service, I mean not only that which consists in verbal obedience, but that by which the mind, divested of its own carnal feelings, implicitly obeys the call of the Spirit of God. This transformation, (which Paul calls *the renewing of the mind*, Rom. xii. 2; Eph. iv. 23.) though it is the first entrance to life, was unknown to all the philosophers. They give the government of man to reason alone, thinking that she alone is to be listened to; in short, they assign to her the sole direction of the conduct. But Christian philosophy bids her give place, and yield complete submission to the Holy Spirit, so that the man himself no longer lives, but Christ lives and reigns in him, (Gal. ii. 20.)

⁵ On this and the three following chapters, which contain the second part of the Treatise on the Christian Life, see Augustine, *De Moribus Ecclesiae Catholicae*, and Calvin *de Scandalis*.

2. Hence follows the other principle, that we are not to seek our own, but the Lord's will, and act with a view to promote his glory. Great is our proficiency, when, almost forgetting ourselves, certainly postponing our own reason, we faithfully make it our study to obey God and his commandments. For when Scripture enjoins us to lay aside private regard to ourselves, it not only divests our minds of an excessive longing for wealth, or power, or human favour, but eradicates all ambition and thirst for worldly glory, and other more secret pests. The Christian ought, indeed, to be so trained and disposed as to consider, that during his whole life he has to do with God. For this reason, as he will bring all things to the disposal and estimate of God, so he will religiously direct his whole mind to him. For he who has learned to look to God in everything he does, is at the same time diverted from all vain thoughts. This is that self-denial which Christ so strongly enforces on his disciples from the very outset, (Matth. xvi. 24,) which, as soon as it takes hold of the mind, leaves no place either, first, for pride, show, and ostentation; or, secondly, for avarice, lust, luxury, effeminacy, or other vices which are engendered by self love. On the contrary, wherever it reigns not, the foulest vices are indulged in without shame; or, if there is some appearance of virtue, it is vitiated by a depraved longing for applause. Show me, if you can, an individual who, unless he has renounced himself in obedience to the Lord's command, is disposed to do good for its own sake. Those who have not so renounced themselves have followed virtue at least for the sake of praise. The philosophers who have contended most strongly that virtue is to be desired on her own account, were so inflated with arrogance as to make it apparent that they sought virtue for no other reason than as a ground for indulging in pride. So far, therefore, is God from being delighted with these hunters after popular applause with their swollen breasts, that he declares they have received their reward in this world, (Matth. vi. 2,) and that harlots and publicans are nearer the kingdom of heaven than they, (Matth. xxi. 31.) We have not yet sufficiently explained how great and numerous are the obstacles by which a man is impeded in the pursuit of rectitude, so long as he has not renounced himself. The old saying is true, There is a world of iniquity treasured up in the human soul. Nor can you find any other remedy for this than to deny yourself, renounce your own reason, and direct your whole mind to the pursuit of those things which the Lord requires of you, and which you are to seek only because they are pleasing to Him.

3. In another passage, Paul gives a brief, indeed, but more distinct account of each of the parts of a well-ordered life: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works," (Tit. ii. 11–14.) After holding forth the grace of God to animate us, and pave the way for His true worship, he removes the two greatest obstacles which stand in the way, viz., ungodliness, to which we are by nature too prone, and worldly lusts, which are of still greater extent. Under *ungodliness*, he includes not merely superstition, but everything at variance with the true fear of God. *Worldly lusts* are equivalent to the lusts of the flesh. Thus he enjoins us, in regard to both tables of the Law, to lay aside our own mind, and renounce whatever our own reason and will dictate. Then he reduces all the actions of our lives to three branches, sobriety, righteousness, and godliness. *Sobriety* undoubtedly denotes as well chastity and temperance as the pure and frugal use of temporal goods, and patient endurance of want. *Righteousness* comprehends all the duties of equity, in every one his due. Next follows *godliness*,

which separates us from the pollutions of the world, and connects us with God in true holiness. These, when connected together by an indissoluble chain, constitute complete perfection. But as nothing is more difficult than to bid adieu to the will of the flesh, subdue, nay, abjure our lusts, devote ourselves to God and our brethren, and lead an angelic life amid the pollutions of the world, Paul, to set our minds free from all entanglements, recalls us to the hope of a blessed immortality, justly urging us to contend, because as Christ has once appeared as our Redeemer, so on his final advent he will give full effect to the salvation obtained by him. And in this way he dispels all the allurements which becloud our path, and prevent us from aspiring as we ought to heavenly glory; nay, he tells us that we must be pilgrims in the world, that we may not fail of obtaining the heavenly inheritance.

4. Moreover, we see by these words that self-denial has respect partly to men and partly (more especially) to God, (sec. 8–10.) For when Scripture enjoins us, in regard to our fellow men, to prefer them in honour to ourselves, and sincerely labour to promote their advantages (Rom. xii. 10; Phil. ii. 3,) he gives us commands which our mind is utterly incapable of obeying until its natural feelings are suppressed. For so blindly do we all rush in the direction of self-love, that every one thinks he has a good reason for exalting himself and despising all others in comparison. If God has bestowed on us something not to be repented of, trusting to it, we immediately become elated, and not only swell, but almost burst with pride. The vices with which we abound we both carefully conceal from others, and flatteringly represent to ourselves as minute and trivial, nay, sometimes hug them as virtues. When the same qualities which we admire in ourselves are seen in others, even though they should be superior, we, in order that we may not be forced to yield to them, maliciously lower and carp at them; in like manner, in the case of vices, not contented with severe and keen animadversion, we studiously exaggerate them. Hence the insolence with which each, as if exempted from the common lot, seeks to exalt himself above his neighbour, confidently and proudly despising others, or at least looking down upon them as his inferiors. The poor man yields to the rich, the plebeian to the noble, the servant to the master, the unlearned to the learned, and yet every one inwardly cherishes some idea of his own superiority. Thus each flattering himself, sets up a kind of kingdom in his breast; the arrogant, to satisfy themselves, pass censure on the minds and manners of other men, and when contention arises, the full venom is displayed. Many bear about with them some measure of mildness so long as all things go smoothly and lovingly with them, but how few are there who, when stung and irritated, preserve the same tenor of moderation? For this there is no other remedy than to pluck up by the roots those most noxious pests, self-love and love of victory. This the doctrine of Scripture does. For it teaches us to remember, that the endowments which God has bestowed upon us are not our own, but His free gifts, and that those who plume themselves upon them betray their ingratitude. “Who maketh thee to differ,” saith Paul, “and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” (1 Cor. iv. 7.) Then by a diligent examination of our faults let us keep ourselves humble. Thus while nothing will remain to swell our pride, there will be much to subdue it. Again, we are enjoined, whenever we behold the gifts of God in others, so to reverence and respect the gifts, as also to honour those in whom they reside. God having been pleased to bestow honour upon them, it would ill become us to deprive them of it. Then we are told to overlook their faults, not, indeed, to encourage by flattering them, but not because of them to insult those whom we ought to

regard with honour and good will.⁶ In this way, with regard to all with whom we have intercourse, our behaviour will be not only moderate and modest, but courteous and friendly. The only way by which you can ever attain to true meekness, is to have your heart imbued with a humble opinion of yourself and respect for others.

5. How difficult it is to perform the duty of seeking the good of our neighbour! Unless you leave off all thought of yourself and in a manner cease to be yourself, you will never accomplish it. How can you exhibit those works of charity which Paul describes unless you renounce yourself, and become wholly devoted to others? “Charity (says he, 1 Cor. xiii. 4) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked &c. Were it the only thing required of us to seek not our own, nature would not have the least power to comply: she so inclines us to love ourselves only, that she will not easily allow us carelessly to pass by ourselves and our own interests that we may watch over the interests of others, nay, spontaneously to yield our own rights and resign it to another. But Scripture, to conduct us to this, reminds us, that whatever we obtain from the Lord is granted on the condition of our employing it for the common good of the Church, and that, therefore, the legitimate use of all our gifts is a kind and liberal communication of them with others. There cannot be a surer rule, nor a stronger exhortation to the observance of it, than when we are taught that all the endowments which we possess are divine deposits entrusted to us for the very purpose of being distributed for the good of our neighbour. But Scripture proceeds still farther when it likens these endowments to the different members of the body, (1 Cor. xii. 12.) No member has its function for itself, or applies it for its own private use, but transfers it to its fellow-members; nor does it derive any other advantage from it than that which it receives in common with the whole body. Thus, whatever the pious man can do, he is bound to do for his brethren, not consulting his own interest in any other way than by striving earnestly for the common edification of the Church. Let this, then, be our method of showing good-will and kindness, considering that, in regard to everything which God has bestowed upon us, and by which we can aid our neighbour, we are his stewards, and are bound to give account of our stewardship; moreover, that the only right mode of administration is that which is regulated by love. In this way, we shall not only unite the study of our neighbour’s advantage with a regard to our own, but make the latter subordinate to the former. And lest we should have omitted to perceive that this is the law for duly administering every gift which we receive from God, he of old applied that law to the minutest expressions of his own kindness. He commanded the first-fruits to be offered to him as an attestation by the people that it was impious to reap any advantage from goods not previously consecrated to him, (Exod. xxii. 29; xxiii. 19.) But if the gifts of God are not sanctified to us until we have with our own hand dedicated them to the Giver, it must be a gross abuse that does not give signs of such dedication. It is in vain to contend that you cannot enrich the Lord by your offerings. Though, as the Psalmist says “Thou art my Lord: my goodness extendeth not unto thee,” yet you can extend it “to the saints that are in the earth,” (Ps. xvi. 2, 3;) and therefore a comparison is drawn between sacred oblations and alms as now corresponding to the offerings under the Law.⁷

⁶ Calvin. de Sacerdotiis Eccles. Papal. in fine.

⁷ Heb. xiii. 16; 2 Cor. ix. 12.

6. Moreover, that we may not weary in well-doing, (as would otherwise forthwith and infallibly be the case,) we must add the other quality in the Apostle's enumeration, "Charity suffereth long, and is kind, is not easily provoked," (1 Cor. xiii. 4.) The Lord enjoins us to do good to all without exception, though the greater part, if estimated by their own merit, are most unworthy of it. But Scripture subjoins a most excellent reason, when it tells us that we are not to look to what men in themselves deserve, but to attend to the image of God, which exists in all, and to which we owe all honour and love. But in those who are of the household of faith, the same rule is to be more carefully observed, inasmuch as that image is renewed and restored in them by the Spirit of Christ. Therefore, whoever be the man that is presented to you as needing your assistance, you have no ground for declining to give it to him. Say he is a stranger. The Lord has given him a mark which ought to be familiar to you: for which reason he forbids you to despise your own flesh, (Gal. vi. 10.) Say he is mean and of no consideration. The Lord points him out as one whom he has distinguished by the lustre of his own image, (Isaiah lviii. 7.) Say that you are bound to him by no ties of duty. The Lord has substituted him as it were into his own place, that in him you may recognize the many great obligations under which the Lord has laid you to himself. Say that he is unworthy of your least exertion on his account; but the image of God, by which he is recommended to you, is worthy of yourself and all your exertions. But if he not only merits no good, but has provoked you by injury and mischief, still this is no good reason why you should not embrace him in love, and visit him with offices of love. He has deserved very differently from me, you will say. But what has the Lord deserved?⁸ Whatever injury he has done you, when he enjoins you to forgive him, he certainly means that it should be imputed to himself. In this way only we attain to what is not to say difficult but altogether against nature,⁹ to love those that hate us, render good for evil, and blessing for cursing, remembering that we are not to reflect on the wickedness of men, but look to the image of God in them, an image which, covering and obliterating their faults, should by its beauty and dignity allure us to love and embrace them.

7. We shall thus succeed in mortifying ourselves if we fulfil all the duties of charity. Those duties, however, are not fulfilled by the mere discharge of them, though none be omitted, unless it is done from a pure feeling of love. For it may happen that one may perform every one of these offices, in so far as the external act is concerned, and be far from performing them aright. For you see some who would be thought very liberal, and yet accompany every thing they give with insult, by the haughtiness of their looks, or the violence of their words. And to such a calamitous condition have we come in this unhappy age, that the greater part of men never almost give alms without contumely. Such conduct ought not to have been tolerated even among the heathen; but from Christians something more is required than to carry cheerfulness in their looks, and give attractiveness to the discharge of their duties by courteous language. First, they should put themselves in the place of him whom they see in need of their assistance, and pity his misfortune as if they felt and bore it, so that a feeling of pity and humanity should incline them to assist him just as they would themselves. He who is thus minded will go and give assistance to his brethren, and not only not taint his acts

⁸ French, "Car si nous disons qu'il n'a mérité que mal de nous; Dieu nous pourra demander quel mal il nous a fait, lui dont nous tenons tout notre bien;"—For if we say that he has deserved nothing of us but evil, God may ask us what evil he has done us, he of whom we hold our every blessing.

⁹ Matth. v. 44; vi. 14; xviii. 35; Luke xvii. 3.

with arrogance or upbraiding but will neither look down upon the brother to whom he does a kindness, as one who needed his help, or keep him in subjection as under obligation to him, just as we do not insult a diseased member when the rest of the body labours for its recovery, nor think it under special obligation to the other members, because it has required more exertion than it has returned. A communication of offices between members is not regarded as at all gratuitous, but rather as the payment of that which being due by the law of nature it were monstrous to deny. For this reason, he who has performed one kind of duty will not think himself thereby discharged, as is usually the case when a rich man, after contributing somewhat of his substance, delegates remaining burdens to others as if he had nothing to do with them. Every one should rather consider, that however great he is, he owes himself to his neighbours, and that the only limit to his beneficence is the failure of his means. The extent of these should regulate that of his charity.

8. The principal part of self-denial, that which as we have said has reference to God, let us again consider more fully. Many things have already been said with regard to it which it were superfluous to repeat; and, therefore, it will be sufficient to view it as forming us to equanimity and endurance. First, then, in seeking the convenience or tranquillity of the present life, Scripture calls us to resign ourselves, and all we have, to the disposal of the Lord, to give him up the affections of our heart, that he may tame and subdue them. We have a frenzied desire, an infinite eagerness, to pursue wealth and honour, intrigue for power, accumulate riches, and collect all those frivolities which seem conducive to luxury and splendour. On the other hand, we have a remarkable dread, a remarkable hatred of poverty, mean birth, and a humble condition, and feel the strongest desire to guard against them. Hence, in regard to those who frame their life after their own counsel, we see how restless they are in mind, how many plans they try, to what fatigues they submit, in order that they may gain what avarice or ambition desires, or, on the other hand, escape poverty and meanness. To avoid similar entanglements, the course which Christian men must follow is this: first, they must not long for, or hope for, or think of any kind of prosperity apart from the blessing of God; on it they must cast themselves, and there safely and confidently recline. For, however much the carnal mind may seem sufficient for itself when in the pursuit of honour or wealth, it depends on its own industry and zeal, or is aided by the favour of men, it is certain that all this is nothing, and that neither intellect nor labour will be of the least avail, except in so far as the Lord prospers both. On the contrary, his blessing alone makes a way through all obstacles, and brings every thing to a joyful and favourable issue. Secondly, though without this blessing we may be able to acquire some degree of fame and opulence, (as we daily see wicked men loaded with honours and riches,) yet since those on whom the curse of God lies do not enjoy the least particle of true happiness, whatever we obtain without his blessing must turn out ill. But surely men ought not to desire what adds to their misery.

9. Therefore, if we believe that all prosperous and desirable success depends entirely on the blessing of God, and that when it is wanting all kinds of misery and calamity await us, it follows that we should not eagerly contend for riches and honours, trusting to our own dexterity and assiduity, or leaning on the favour of men, or confiding in any empty imagination of fortune; but should always have respect to the Lord, that under his auspices we may be conducted to whatever lot he has provided for us. First, the result will be, that instead of rushing on regardless of right and wrong, by wiles and wicked arts, and with injury to our neighbours, to catch at wealth and seize upon

honours, we will only follow such fortune as we may enjoy with innocence. Who can hope for the aid of the divine blessing amid fraud, rapine, and other iniquitous arts? As this blessing attends him only who thinks purely and acts uprightly, so it calls off all who long for it from sinister designs and evil actions. Secondly, a curb will be laid upon us, restraining a too eager desire of becoming rich, or an ambitious striving after honour. How can any one have the effrontery to expect that God will aid him in accomplishing desires at variance with his word? What God with his own lips pronounces cursed, never can be prosecuted with his blessing. Lastly, if our success is not equal to our wish and hope, we shall, however, be kept from impatience and detestation of our condition, whatever it be, knowing that so to feel were to murmur against God, at whose pleasure riches and poverty, contempt and honours, are dispensed. In shorts he who leans on the divine blessing in the way which has been described, will not, in the pursuit of those things which men are wont most eagerly to desire, employ wicked arts which he knows would avail him nothing; nor when any thing prosperous befalls him will he impute it to himself and his own diligence, or industry, or fortune, instead of ascribing it to God as its author. If, while the affairs of others flourish, his make little progress, or even retrograde, he will bear his humble lot with greater equanimity and moderation than any irreligious man does the moderate success which only falls short of what he wished; for he has a solace in which he can rest more tranquilly than at the very summit of wealth or power, because he considers that his affairs are ordered by the Lord in the manner most conducive to his salvation. This, we see, is the way in which David was affected, who, while he follows God and gives up himself to his guidance, declares, “Neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother,” (Ps. cxxxix. 1, 2.)

10. Nor is it in this respect only that pious minds ought to manifest this tranquillity and endurance; it must be extended to all the accidents to which this present life is liable. He alone, therefore, has properly denied himself, who has resigned himself entirely to the Lord, placing all the course of his life entirely at his disposal. Happen what may, he whose mind is thus composed will neither deem himself wretched nor murmur against God because of his lot. How necessary this disposition is will appear, if you consider the many accidents to which we are liable. Various diseases ever and anon attack us: at one time pestilence rages; at another we are involved in all the calamities of war. Frost and hail, destroying the promise of the year, cause sterility, which reduces us to penury; wife, parents, children, relatives, are carried off by death; our house is destroyed by fire. These are the events which make men curse their life, detest the day of their birth, execrate the light of heaven, even censure God, and (as they are eloquent in blasphemy) charge him with cruelty and injustice. The believer must in these things also contemplate the mercy and truly paternal indulgence of God. Accordingly, should he see his house by the removal of kindred reduced to solitude even then he will not cease to bless the Lord; his thought will be, Still the grace of the Lord, which dwells within my house, will not leave it desolate. If his crops are blasted, mildewed, or cut off by frost, or struck down by hail,¹⁰ and he sees famine before him, he will not however despond or murmur against God, but maintain his confidence in him; “We thy people, and sheep of thy pasture, will give thee thanks for ever,” (Ps. lxxix. 13;) he will supply me with food, even in the extreme of sterility. If

¹⁰ The French is, “Soit que ses bleds et vignes soyent gastées et destruites par gelée, gresle, ou autre tempeste;”—whether his corn and vines are hurt and destroyed by frost, hail, or other tempest.

he is afflicted with disease, the sharpness of the pain will not so overcome him, as to make him break out with impatience, and expostulate with God; but, recognising justice and lenity in the rod, will patiently endure. In short, whatever happens, knowing that it is ordered by the Lord, he will receive it with a placid and grateful mind, and will not contumaciously resist the government of him, at whose disposal he has placed himself and all that he has. Especially let the Christian breast eschew that foolish and most miserable consolation of the heathen, who, to strengthen their mind against adversity, imputed it to fortune, at which they deemed it absurd to feel indignant, as she was aimless and rash, and blindly wounded the good equally with the bad. On the contrary, the rule of piety is, that the hand of God is the ruler and arbiter of the fortunes of all, and, instead of rushing on with thoughtless violence, dispenses good and evil with perfect regularity.

CHAPTER III.

OF BEARING THE CROSS—ONE BRANCH OF SELF-DENIAL.

The four divisions of this chapter are,—I. The nature of the cross, its necessity and dignity, sec. 1, 2. II. The manifold advantages of the cross described, sec. 3–6. III. The form of the cross the most excellent of all, and yet it by no means removes all sense of pain, sec. 7, 8. IV. A description of warfare under the cross, and of true patience, (not that of philosophers,) after the example of Christ, sec. 9–11.

1. THE pious mind must ascend still higher, namely, whither Christ calls his disciples when he says, that every one of them must “take up his cross,” (Matth. xvi. 24.) Those whom the Lord has chosen and honoured with his intercourse must prepare for a hard, laborious, troubled life, a life full of many and various kinds of evils; it being the will of our heavenly Father to exercise his people in this way while putting them to the proof. Having begun this course with Christ the first-born, he continues it towards all his children. For though that Son was dear to him above others, the Son in whom he was “well pleased,” yet we see, that far from being treated gently and indulgently, we may say, that not only was he subjected to a perpetual cross while he dwelt on earth, but his whole life was nothing else than a kind of perpetual cross. The Apostle assigns the reason, “Though he was a Son, yet learned he obedience by the things which he suffered,” (Heb. v. 8.) Why then should we exempt ourselves from that condition to which Christ our Head behoved to submit; especially since he submitted on our account, that he might in his own person exhibit a model of patience? Wherefore, the Apostle declares, that all the children of God are destined to be conformed to him. Hence it affords us great consolation in hard and difficult circumstances, which men deem evil and adverse, to think that we are holding fellowship with the sufferings of Christ; that as he passed to celestial glory through a labyrinth of many woes, so we too are conducted thither through various tribulations. For, in another passage, Paul himself thus speaks, “we must through much tribulation enter the kingdom of God,” (Acts xiv. 22;) and again, “that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,” (Rom viii. 29.) How powerfully should it soften the bitterness of the cross, to think that the more we are afflicted with adversity, the surer we are made of our fellowship with Christ; by communion with whom our sufferings are not only blessed to us, but tend greatly to the furtherance of our salvation.

2. We may add, that the only thing which made it necessary for our Lord to undertake to bear the cross, was to testify and prove his obedience to the Father; whereas there are many reasons which make it necessary for us to live constantly under the cross. Feeble as we are by nature, and prone to ascribe all perfection to our flesh, unless we receive as it were ocular demonstration of our weakness, we readily estimate our virtue above its proper worth, and doubt not that, whatever happens, it will stand unimpaired and invincible against all difficulties. Hence we indulge a stupid and empty confidence in the flesh, and then trusting to it wax proud against the Lord himself; as if our own faculties were sufficient without his grace. This arrogance cannot be better repressed than

when He proves to us by experience, not only how great our weakness, but also our frailty is. Therefore, he visits us with disgrace, or poverty, or bereavement, or disease, or other afflictions. Feeling altogether unable to support them, we forthwith, in so far as regards ourselves, give way, and thus humbled learn to invoke his strength, which alone can enable us to bear up under a weight of affliction. Nay, even the holiest of men, however well aware that they stand not in their own strength, but by the grace of God, would feel too secure in their own fortitude and constancy, were they not brought to a more thorough knowledge of themselves by the trial of the cross. This feeling gained even upon David, “In my prosperity I Said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled,” (Ps. xxx. 6, 7.) He confesses that in prosperity his feelings were dulled and blunted, so that, neglecting the grace of God, on which alone he ought to have depended, he leant to himself, and promised himself perpetuity. If it so happened to this great prophet, who of us should not fear and study caution? Though in tranquillity they flatter themselves with the idea of greater constancy and patience, yet, humbled by adversity, they learn the deception. Believers, I say, warned by such proofs of their diseases, make progress in humility, and, divesting themselves of a depraved confidence in the flesh, betake themselves to the grace of God, and, when they have so betaken themselves, experience the presence of the divine power, in which is ample protection.

3. This Paul teaches when he says that tribulation worketh patience, and patience experience. God having promised that he will be with believers in tribulation, they feel the truth of the promise; while supported by his hand, they endure patiently. This they could never do by their own strength. Patience, therefore, gives the saints an experimental proof that God in reality furnishes the aid which he has promised whenever there is need. Hence also their faith is confirmed, for it were very ungrateful not to expect that in future the truth of God will be, as they have already found it, firm and constant. We now see how many advantages are at once produced by the cross. Overturning the overweening opinion we form of our own virtue, and detecting the hypocrisy in which we delight, it removes our pernicious carnal confidence, teaching us, when thus humbled, to recline on God alone, so that we neither are oppressed nor despond. Then victory is followed by hope, inasmuch as the Lord, by performing what he has promised, establishes his truth in regard to the future. Were these the only reasons, it is surely plain how necessary it is for us to bear the cross. It is of no little importance to be rid of your self-love, and made fully conscious of your weakness; so impressed with a sense of your weakness as to learn to distrust yourself—to distrust yourself so as to transfer your confidence to God, reclining on him with such heartfelt confidence as to trust in his aid, and continue invincible to the end, standing by his grace so as to perceive that he is true to his promises, and so assured of the certainty of his promises as to be strong in hope.

4. Another end which the Lord has in afflicting his people is to try their patience, and train them to obedience—not that they can yield obedience to him except in so far as he enables them; but he is pleased thus to attest and display striking proofs of the graces which he has conferred upon his saints, lest they should remain within unseen and unemployed. Accordingly, by bringing forward openly the strength and constancy of endurance with which he has provided his servants, he is said to try their patience. Hence the expressions that God tempted Abraham, (Gen. xxi. 1, 12,) and made proof of his piety by not declining to sacrifice his only son. Hence, too, Peter tells us that our faith is proved by tribulation, just as gold is tried in a furnace of fire. But who will say it is not expedient

that the most excellent gift of patience which the believer has received from his God should be applied to uses by being made sure and manifest? Otherwise men would never value it according to its worth. But if God himself, to prevent the virtues which he has conferred upon believers from lurking in obscurity, nay, lying useless and perishing, does aright in supplying materials for calling them forth, there is the best reason for the afflictions of the saints, since without them their patience could not exist. I say, that by the cross they are also trained to obedience, because they are thus taught to live not according to their own wish, but at the disposal of God. Indeed, did all things proceed as they wish, they would not know what it is to follow God. Seneca mentions (*De Vit. Beata*, cap. xv.) that there was an old proverb when any one was exhorted to endure adversity, “Follow God; thereby intimating, that men truly submitted to the yoke of God only when they gave their back and hand to his rod. But if it is most right that we should in all things prove our obedience to our heavenly Father, certainly we ought not to decline any method by which he trains us to obedience.

5. Still, however, we see not how necessary that obedience is, unless we at the same time consider how prone our carnal nature is to shake off the yoke of God whenever it has been treated with some degree of gentleness and indulgence. It just happens to it as with refractory horses, which, if kept idle for a few days at hack and manger, become ungovernable, and no longer recognize the rider, whose command before they implicitly obeyed. And we invariably become what God complains of in the people of Israel—waxing gross and fat, we kick against him who reared and nursed us, (*Deut. xxxii. 15.*) The kindness of God should allure us to ponder and love his goodness; but since such is our malignity, that we are invariably corrupted by his indulgence, it is more than necessary for us to be restrained by discipline from breaking forth into such petulance. Thus, lest we become emboldened by an over-abundance of wealth; lest elated with honour, we grow proud; lest inflated with other advantages of body, or mind, or fortune, we grow insolent, the Lord himself interferes as he sees to be expedient by means of the cross, subduing and curbing the arrogance of our flesh, and that in various ways, as the advantage of each requires. For as we do not all equally labour under the same disease, so we do not all need the same difficult cure. Hence we see that all are not exercised with the same kind of cross. While the heavenly Physician treats some more gently, in the case of others he employs harsher remedies, his purpose being to provide a cure for all. Still none is left free and untouched, because he knows that all, without a single exception, are diseased.

6. We may add, that our most merciful Father requires not only to prevent our weakness, but often to correct our past faults, that he may keep us in due obedience. Therefore, whenever we are afflicted we ought immediately to call to mind our past life. In this way we will find that the faults which we have committed are deserving of such castigation. And yet the exhortation to patience is not to be founded chiefly on the acknowledgment of sin. For Scripture supplies a far better consideration when it says, that in adversity “we are chastened of the Lord, that we should not be condemned with the world,” (*1 Cor. xi. 32.*) Therefore, in the very bitterness of tribulation we ought to recognise the kindness and mercy of our Father, since even then he ceases not to further our salvation. For he afflicts, not that he may ruin or destroy but rather that he may deliver us from the condemnation of the world. Let this thought lead us to what Scripture elsewhere teaches: “My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth,” (*Prov. iii. 11, 12.*) When we perceive

our Father's rod, is it not our part to behave as obedient docile sons rather than rebelliously imitate desperate men, who are hardened in wickedness? God dooms us to destruction, if he does not, by correction, call us back when we have fallen off from him, so that it is truly said, "If ye be without chastisement," "then are ye bastards, and not sons," (Heb. xii. 8.) We are most perverse then if we cannot bear him while he is manifesting his good-will to us, and the care which he takes of our salvation. Scripture states the difference between believers and unbelievers to be, that the latter, as the slaves of inveterate and deep-seated iniquity, only become worse and more obstinate under the lash; whereas the former, like free-born sons turn to repentance. Now, therefore, choose your class. But as I have already spoken of this subject, it is sufficient to have here briefly adverted to it.

7. There is singular consolation, moreover, when we are persecuted for righteousness' sake. For our thought should then be, How high the honour which God bestows upon us in distinguishing us by the special badge of his soldiers. By suffering persecution for righteousness' sake, I mean not only striving for the defence of the Gospel, but for the defence of righteousness in any way. Whether, therefore, in maintaining the truth of God against the lies of Satan, or defending the good and innocent against the injuries of the bad, we are obliged to incur the offence and hatred of the world, so as to endanger life, fortune, or honour, let us not grieve or decline so far to spend ourselves for God; let us not think ourselves wretched in those things in which he with his own lips has pronounced us blessed, (Matth. v. 10.) Poverty, indeed considered in itself, is misery; so are exile, contempt, imprisonment, ignominy: in fine, death itself is the last of all calamities. But when the favour of God breathes upon us, there is none of these things which may not turn out to our happiness. Let us then be contented with the testimony of Christ rather than with the false estimate of the flesh, and then, after the example of the Apostles, we will rejoice in being "counted worthy to suffer shame for his name," (Acts v. 41.) For why? If, while conscious of our innocence, we are deprived of our substance by the wickedness of man, we are, no doubt, humanly speaking, reduced to poverty; but in truth our riches in heaven are increased: if driven from our homes we have a more welcome reception into the family of God; if vexed and despised, we are more firmly rooted in Christ; if stigmatised by disgrace and ignominy, we have a higher place in the kingdom of God; and if we are slain, entrance is thereby given us to eternal life. The Lord having set such a price upon us, let us be ashamed to estimate ourselves at less than the shadowy and evanescent allurements of the present life.

8. Since by these, and similar considerations, Scripture abundantly solaces us for the ignominy or calamities which we endure in defence of righteousness, we are very ungrateful if we do not willingly and cheerfully receive them at the hand of the Lord, especially since this form of the cross is the most appropriate to believers, being that by which Christ desires to be glorified in us, as Peter also declares, (1 Pet. iv. 11, 14.) But as to ingenuous natures, it is more bitter to suffer disgrace than a hundred deaths, Paul expressly reminds us that not only persecution, but also disgrace awaits us, "because we trust in the living God," (1 Tim. iv. 10.) So in another passage he bids us, after his example, walk "by evil report and good report," (2 Cor. vi. 8.) The cheerfulness required, however, does not imply a total insensibility to pain. The saints could show no patience under the cross if they were not both tortured with pain and grievously molested. Were there no hardship in poverty, no pain in disease, no sting in ignominy, no fear in death, where would be the fortitude and moderation in enduring them? But while every one of these, by its inherent bitterness, naturally

vexes the mind, the believer in this displays his fortitude, that though fully sensible of the bitterness and labouring grievously, he still withstands and struggles boldly; in this displays his patience, that though sharply stung, he is however curbed by the fear of God from breaking forth into any excess; in this displays his alacrity, that though pressed with sorrow and sadness, he rests satisfied with spiritual consolation from God.

9. This conflict which believers maintain against the natural feeling of pain, while they study moderation and patience, Paul elegantly describes in these words: “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed,” (2 Cor. iv. 8, 9.) You see that to bear the cross patiently is not to have your feelings altogether blunted, and to be absolutely insensible to pain, according to the absurd description which the Stoics of old gave of their hero as one who, divested of humanity, was affected in the same way by adversity and prosperity, grief and joy; or rather, like a stone, was not affected by anything. And what did they gain by that sublime wisdom? they exhibited a shadow of patience, which never did, and never can, exist among men. Nay, rather by aiming at a too exact and rigid patience, they banished it altogether from human life. Now also we have among Christians a new kind of Stoics, who hold it vicious not only to groan and weep, but even to be sad and anxious. These paradoxes are usually started by indolent men who, employing themselves more in speculation than in action, can do nothing else for us than beget such paradoxes. But we have nothing to do with that iron philosophy which our Lord and Master condemned—not only in word, but also by his own example. For he both grieved and shed tears for his own and others’ woes. Nor did he teach his disciples differently: “Ye shall weep and lament, but the world shall rejoice,” (John xvi. 20.) And lest any one should regard this as vicious, he expressly declares, “Blessed are they that mourn,” (Matth. v. 4.) And no wonder. If all tears are condemned, what shall we think of our Lord himself, whose “sweat was as it were great drops of blood falling down to the ground?” (Luke xxii. 44; Matth. xxvi. 38.) If every kind of fear is a mark of unbelief, what place shall we assign to the dread which, it is said, in no slight degree amazed him; if all sadness is condemned, how shall we justify him when he confesses, “My soul is exceeding sorrowful, even unto death?”

10. I wished to make these observations to keep pious minds from despair, lest, from feeling it impossible to divest themselves of the natural feeling of grief, they might altogether abandon the study of patience. This must necessarily be the result with those who convert patience into stupor, and a brave and firm man into a block. Scripture gives saints the praise of endurance when, though afflicted by the hardships they endure, they are not crushed; though they feel bitterly, they are at the same time filled with spiritual joy; though pressed with anxiety, breathe exhilarated by the consolation of God. Still there is a certain degree of repugnance in their hearts, because natural sense shuns and dreads what is adverse to it, while pious affection, even through these difficulties, tries to obey the divine will. This repugnance the Lord expressed when he thus addressed Peter: “Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee; and carry thee whither thou wouldest not,” (John xxi. 18.) It is not probable, indeed, that when it became necessary to glorify God by death he was driven to it unwilling and resisting; had it been so, little praise would have been due to his martyrdom. But though he obeyed the divine ordination with the greatest alacrity of heart, yet, as he had not divested himself of humanity, he was distracted

by a double will. When he thought of the bloody death which he was to die, struck with horror, he would willingly have avoided it: on the other hand, when he considered that it was God who called him to it, his fear was vanquished and suppressed, and he met death cheerfully. It must therefore be our study, if we would be disciples of Christ, to imbue our minds with such reverence and obedience to God as may tame and subjugate all affections contrary to his appointment. In this way, whatever be the kind of cross to which we are subjected, we shall in the greatest straits firmly maintain our patience. Adversity will have its bitterness, and sting us. When afflicted with disease, we shall groan and be disquieted, and long for health; pressed with poverty, we shall feel the stings of anxiety and sadness, feel the pain of ignominy, contempt, and injury, and pay the tears due to nature at the death of our friends: but our conclusion will always be, The Lord so willed it, therefore let us follow his will. Nay, amid the pungency of grief, among groans and tears this thought will necessarily suggest itself and incline us cheerfully to endure the things for which we are so afflicted.

11. But since the chief reason for enduring the cross has been derived from a consideration of the divine will, we must in few words explain wherein lies the difference between philosophical and Christian patience. Indeed, very few of the philosophers advanced so far as to perceive that the hand of God tries us by means of affliction, and that we ought in this matter to obey God. The only reason which they adduce is, that so it must be. But is not this just to say, that we must yield to God, because it is in vain to contend against him? For if we obey God only because it is necessary, provided we can escape, we shall cease to obey him. But what Scripture calls us to consider in the will of God is very different, namely, first justice and equity, and then a regard to our own salvation. Hence Christian exhortations to patience are of this nature, Whether poverty, or exile, or imprisonment, or contumely, or disease, or bereavement, or any such evil affects us, we must think that none of them happens except by the will and providence of God; moreover, that every thing he does is in the most perfect order. What! do not our numberless daily faults deserve to be chastised, more severely, and with a heavier rod than his mercy lays upon us? Is it not most right that our flesh should be subdued, and be, as it were, accustomed to the yoke, so as not to rage and wanton as it lists? Are not the justice and the truth of God worthy of our suffering on their account?¹¹ But if the equity of God is undoubtedly displayed in affliction, we cannot murmur or struggle against them without iniquity. We no longer hear the frigid cant, Yield, because it is necessary; but a living and energetic precept, Obey, because it is unlawful to resist; bear patiently, because impatience is rebellion against the justice of God. Then as that only seems to us attractive which we perceive to be for our own safety and advantage, here also our heavenly Father consoles us, by the assurance, that in the very cross with which he afflicts us he provides for our salvation. But if it is clear that tribulations are salutary to us, why should we not receive them with calm and grateful minds? In bearing them patiently we are not submitting to necessity but resting satisfied with our own good. The effect of these thoughts is, that to whatever extent our minds are contracted by the bitterness which we naturally feel under the cross, to the same extent will they be expanded with spiritual joy. Hence arises thanksgiving, which cannot exist unless joy be felt. But if the praise of the Lord and thanksgiving can emanate only from a cheerful and gladdened breasts and there is nothing

¹¹ See end of sec. 4, and sec. 5, 7, 8.

which ought to interrupt these feelings in us, it is clear how necessary it is to temper the bitterness of the cross with spiritual joy.

CHAPTER IV.

OF MEDITATING ON THE FUTURE LIFE.

The three divisions of this chapter,—I. The principal use of the cross is, that it in various ways accustoms us to despise the present, and excites us to aspire to the future life, sec. 1, 2. II. In withdrawing from the present life we must neither shun it nor feel hatred for it; but desiring the future life, gladly quit the present at the command of our sovereign Master, see. 3, 4. III. Our infirmity in dreading death described. The correction and safe remedy, sec. 6.

1. WHATEVER be the kind of tribulation with which we are afflicted, we should always consider the end of it to be, that we may be trained to despise the present, and thereby stimulated to aspire to the future life. For since God well knows how strongly we are inclined by nature to a slavish love of this world, in order to prevent us from clinging too strongly to it, he employs the fittest reason for calling us back, and shaking off our lethargy. Every one of us, indeed, would be thought to aspire and aim at heavenly immortality during the whole course of his life. For we would be ashamed in no respect to excel the lower animals; whose condition would not be at all inferior to ours, had we not a hope of immortality beyond the grave. But when you attend to the plans, wishes, and actions of each, you see nothing in them but the earth. Hence our stupidity; our minds being dazzled with the glare of wealth, power, and honours, that they can see no farther. The heart also, engrossed with avarice, ambition, and lust, is weighed down and cannot rise above them. In short, the whole soul, ensnared by the allurements of the flesh, seeks its happiness on the earth. To meet this disease, the Lord makes his people sensible of the vanity of the present life, by a constant proof of its miseries. Thus, that they may not promise themselves deep and lasting peace in it, he often allows them to be assailed by war, tumult, or rapine, or to be disturbed by other injuries. That they may not long with too much eagerness after fleeting and fading riches, or rest in those which they already possess, he reduces them to want, or, at least, restricts them to a moderate allowance, at one time by exile, at another by sterility, at another by fire, or by other means. That they may not indulge too complacently in the advantages of married life, he either vexes them by the misconduct of their partners, or humbles them by the wickedness of their children, or afflicts them by bereavement. But if in all these he is indulgent to them, lest they should either swell with vain-glory, or be elated with confidence, by diseases and dangers he sets palpably before them how unstable and evanescent are all the advantages competent to mortals. We duly profit by the discipline of the cross, when we learn that this life, estimated in itself, is restless, troubled, in numberless ways wretched, and plainly in no respect happy; that what are estimated its blessings are uncertain, fleeting, vain, and vitiated by a great admixture of evil. From this we conclude, that all we have to seek or hope for here is contest; that when we think of the crown we must raise our eyes to heaven. For we must hold, that our mind never rises seriously to desire and aspire after the future, until it has learned to despise the present life.

2. For there is no medium between the two things: the earth must either be worthless in our estimation, or keep us enslaved by an intemperate love of it. Therefore, if we have any regard to

eternity, we must carefully strive to disencumber ourselves of these fetters. Moreover, since the present life has many enticements to allure us, and great semblance of delight, grace, and sweetness to soothe us, it is of great consequence to us to be now and then called off from its fascinations.¹² For what, pray, would happen, if we here enjoyed an uninterrupted course of honour and felicity, when even the constant stimulus of affliction cannot arouse us to a due sense of our misery? That human life is like smoke or a shadow, is not only known to the learned; there is not a more trite proverb among the vulgar. Considering it a fact most useful to be known, they have recommended it in many well-known expressions. Still there is no fact which we ponder less carefully, or less frequently remember. For we form all our plans just as if we had fixed our immortality on the earth. If we see a funeral, or walk among graves, as the image of death is then present to the eye, I admit we philosophise admirably on the vanity of life. We do not indeed always do so, for those things often have no effect upon us at all. But, at the best, our philosophy is momentary. It vanishes as soon as we turn our back, and leaves not the vestige of remembrance behind; in short, it passes away, just like the applause of a theatre at some pleasant spectacle. Forgetful not only of death, but also of mortality itself, as if no rumour of it had ever reached us, we indulge in supine security as expecting a terrestrial immortality. Meanwhile, if any one breaks in with the proverb, that man is the creature of a day,¹³ we indeed acknowledge its truth, but, so far from giving heed to it, the thought of perpetuity still keeps hold of our minds. Who then can deny that it is of the highest importance to us all, I say not, to be admonished by words, but convinced by all possible experience of the miserable condition of our earthly life; since even when convinced we scarcely cease to gaze upon it with vicious, stupid admiration, as if it contained within itself the sum of all that is good? But if God finds it necessary so to train us, it must be our duty to listen to him when he calls, and shakes us from our torpor, that we may hasten to despise the world, and aspire with our whole heart to the future life.

3. Still the contempt which believers should train themselves to feel for the present life, must not be of a kind to beget hatred of it or ingratitude to God. This life, though abounding in all kinds of wretchedness, is justly classed among divine blessings which are not to be despised. Wherefore, if we do not recognize the kindness of God in it, we are chargeable with no little ingratitude towards him. To believers, especially, it ought to be a proof of divine benevolence, since it is wholly destined to promote their salvation. Before openly exhibiting the inheritance of eternal glory, God is pleased to manifest himself to us as a Father by minor proofs, viz., the blessings which he daily bestows upon us. Therefore, while this life serves to acquaint us with the goodness of God, shall we disdain it as if it did not contain one particle of good? We ought, therefore, to feel and be affected towards it in such a manner as to place it among those gifts of the divine benignity which are by no means to be despised. Were there no proofs in Scripture, (they are most numerous and clear,) yet nature herself exhorts us to return thanks to God for having brought us forth into light, granted us the use of it, and bestowed upon us all the means necessary for its preservation. And there is a much higher

¹² French, "Or pource que la vie presente a tousiours force de delices pour nous attraire, et a grande apparence d'amenité, de grace et de douceur pour nous amieller, il nous est bien mestier d'estre retiré d'heure en d'heure, à ce que nous ne soyons point abusez, et comme ensorcelez de telles flatteries;"—Now because the present life has always a host of delights to attract us, and has great appearance of amenity, grace, and sweetness to entice us, it is of great importance to us to be hourly withdrawn, in order that we may not be deceived, and, as it were, bewitched with such flattery.

¹³ Latin, "Animal esse;"—is an ephemeral animal.

reason when we reflect that here we are in a manner prepared for the glory of the heavenly kingdom. For the Lord hath ordained, that those who are ultimately to be crowned in heaven must maintain a previous warfare on the earth, that they may not triumph before they have overcome the difficulties of war, and obtained the victory. Another reason is, that we here begin to experience in various ways a foretaste of the divine benignity, in order that our hope and desire may be whetted for its full manifestation. When once we have concluded that our earthly life is a gift of the divine mercy, of which, agreeably to our obligation, it behoves us to have a grateful remembrance, we shall then properly descend to consider its most wretched condition, and thus escape from that excessive fondness for it, to which, as I have said, we are naturally prone.

4. In proportion as this improper love diminishes, our desire of a better life should increase. I confess, indeed, that a most accurate opinion was formed by those who thought, that the best thing was not to be born, the next best to die early. For, being destitute of the light of God and of true religion, what could they see in it that was not of dire and evil omen? Nor was it unreasonable for those¹⁴ who felt sorrow and shed tears at the birth of their kindred, to keep holiday at their deaths. But this they did without profit; because, devoid of the true doctrine of faith, they saw not how that which in itself is neither happy nor desirable turns to the advantage of the righteous: and hence their opinion issued in despair. Let believers, then, in forming an estimate of this mortal life, and perceiving that in itself it is nothing but misery, make it their aim to exert themselves with greater alacrity, and less hinderance, in aspiring to the future and eternal life. When we contrast the two, the former may not only be securely neglected, but, in comparison of the latter, be disdained and contemned. If heaven is our country, what can the earth be but a place of exile? If departure from the world is entrance into life, what is the world but a sepulchre, and what is residence in it but immersion in death? If to be freed from the body is to gain full possession of freedom, what is the body but a prison? If it is the very summit of happiness to enjoy the presence of God, is it not miserable to want it? But “whilst we are at home in the body, we are absent from the Lord,” (2 Cor. v. 6.) Thus when the earthly is compared with the heavenly life, it may undoubtedly be despised and trampled under foot. We ought never, indeed, to regard it with hatred, except in so far as it keeps us subject to sin; and even this hatred ought not to be directed against life itself. At all events, we must stand so affected towards it in regard to weariness or hatred as, while longing for its termination, to be ready at the Lord’s will to continue in it, keeping far from everything like murmuring and impatience. For it is as if the Lord had assigned us a post, which we must maintain till he recalls us. Paul, indeed, laments his condition, in being still bound with the fetters of the body, and sighs earnestly for redemption, (Rom. vii. 24;) nevertheless, he declared that, in obedience to the command of Gods he was prepared for both courses, because he acknowledges it as his duty to God to glorify his name whether by life or by death, while it belongs to God to determine what is most conducive to His glory, (Phil. i. 20–24.) Wherefore, if it becomes us to live and die to the Lord, let us leave the period of our life and death at his disposal. Still let us ardently long for death, and constantly meditate upon it, and in comparison with future immortality, let us despise life, and, on account of the bondage of sin, long to renounce it whenever it shall so please the Lord.

¹⁴ French, “Le peuple des Scythes;”—the Scythians.

5. But, most strange to say, many who boast of being Christians, instead of thus longing for death, are so afraid of it that they tremble at the very mention of it as a thing ominous and dreadful. We cannot wonder, indeed, that our natural feelings should be somewhat shocked at the mention of our dissolution. But it is altogether intolerable that the light of piety should not be so powerful in a Christian breast as with greater consolation to overcome and suppress that fear. For if we reflect that this our tabernacle, unstable, defective, corruptible, fading, pining, and putrid, is dissolved, in order that it may forthwith be renewed in sure, perfect, incorruptible, in fine, in heavenly glory, will not faith compel us eagerly to desire what nature dreads? If we reflect that by death we are recalled from exile to inhabit our native country, a heavenly country, shall this give us no comfort? But everything longs for permanent existence. I admit this, and therefore contend that we ought to look to future immortality, where we may obtain that fixed condition which nowhere appears on the earth. For Paul admirably enjoins believers to hasten cheerfully to death, not because they would be unclothed, but clothed upon," (2 Cor. v. 2.) Shall the lower animals, and inanimate creatures themselves even wood and stone, as conscious of their present vanity, long for the final resurrection, that they may with the sons of God be delivered from vanity, (Rom. viii. 19;) and shall we, endued with the light of intellect, and more than intellect, enlightened by the Spirit of God, when our essence is in question, rise no higher than the corruption of this earth? But it is not my purpose, nor is this the place, to plead against this great perverseness. At the outset, I declared that I had no wish to engage in a diffuse discussion of common-places. My advice to those whose minds are thus timid is to read the short treatise of Cyprian De Mortalitate, unless it be more accordant with their deserts to send them to the philosophers, that by inspecting what they say on the contempt of death, they may begin to blush. This, however let us hold as fixed, that no man has made much progress in the school of Christ who does not look forward with joy to the day of death and final resurrection, (2 Tim. iv. 18; Tit. ii. 13:) for Paul distinguishes all believers by this mark; and the usual course of Scripture is to direct us thither whenever it would furnish us with an argument for substantial joy. "Look up," says our Lord, "and lift up your heads: for your redemption draweth nigh," (Luke xxi. 28.) Is it reasonable, I ask, that what he intended to have a powerful effect in stirring us up to alacrity and exultation should produce nothing but sadness and consternation? If it is so, why do we still glory in him as our Master? Therefore, let us come to a sounder mind, and how repugnant so ever the blind and stupid longing of the flesh may be, let us doubt not to desire the advent of the Lord not in wish only, but with earnest sighs, as the most propitious of all events. He will come as a Redeemer to deliver us from an immense abyss of evil and misery, and lead us to the blessed inheritance of his life and glory.

6. Thus, indeed, it is; the whole body of the faithful, so long as they live on the earth, must be like sheep for the slaughter, in order that they may be conformed to Christ their head, (Rom. viii. 36.) Most deplorable, therefore, would their situation be did they not, by raising their mind to heaven, become superior to all that is in the world, and rise above the present aspect of affairs, (1 Cor. xv. 19.) On the other hand, when once they have raised their head above all earthly objects, though they see the wicked flourishing in wealth and honour, and enjoying profound peace, indulging in luxury and splendour, and revelling in all kinds of delights, though they should moreover be wickedly assailed by them, suffer insult from their pride, be robbed by their avarice, or assailed by any other passion, they will have no difficulty in bearing up under these evils. They will turn their eye to that day, (Isaiah xxv. 8; Rev. vii. 17,) on which the Lord will receive his faithful servants, wipe away

all tears from their eyes, clothe them in a robe of glory and joy, feed them with the ineffable sweetness of his pleasures, exalt them to share with him in his greatness; in fine, admit them to a participation in his happiness. But the wicked who may have flourished on the earth, he will cast forth in extreme ignominy, will change their delights into torments, their laughter and joy into wailing and gnashing of teeth, their peace into the gnawing of conscience, and punish their luxury with unquenchable fire. He will also place their necks under the feet of the godly, whose patience they abused. For, as Paul declares, "it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven," (2 Thess. i. 6, 7.) This, indeed, is our only consolation; deprived of it, we must either give way to despondency, or resort to our destruction to the vain solace of the world. The Psalmist confesses, "My feet were almost gone: my steps had well nigh slipt: for I was envious at the foolish when I saw the prosperity of the wicked," (Psalm lxxiii. 3, 4;) and he found no resting-place until he entered the sanctuary, and considered the latter end of the righteous and the wicked. To conclude in one word, the cross of Christ then only triumphs in the breasts of believers over the devil and the flesh, sin and sinners, when their eyes are directed to the power of his resurrection.

CHAPTER V.

HOW TO USE THE PRESENT LIFE, AND THE COMFORTS OF IT.

The divisions of this chapter are,—I. The necessity and usefulness of this doctrine. Extremes to be avoided, if we would rightly use the present life and its comforts, sec. 1, 2. II. One of these extremes, viz, the intemperance of the flesh, to be carefully avoided. Four methods of doing so described in order, sec. 3–6.

1. BY such rudiments we are at the same time well instructed by Scripture in the proper use of earthly blessings, a subject which, in forming a scheme of life, is by no mean to be neglected. For if we are to live, we must use the necessary supports of life; nor can we even shun those things which seem more subservient to delight than to necessity. We must therefore observe a mean, that we may use them with a pure conscience, whether for necessity or for pleasure. This the Lord prescribes by his word, when he tells us that to his people the present life is a kind of pilgrimage by which they hasten to the heavenly kingdom. If we are only to pass through the earth, there can be no doubt that we are to use its blessings only in so far as they assist our progress, rather than retard it. Accordingly, Paul, not without cause, admonishes us to use this world without abusing it, and to buy possessions as if we were selling them, (1 Cor. vii. 30, 31.) But as this is a slippery place, and there is great danger of falling on either side, let us fix our feet where we can stand safely. There have been some good and holy men who, when they saw intemperance and luxury perpetually carried to excess, if not strictly curbed, and were desirous to correct so pernicious an evil, imagined that there was no other method than to allow man to use corporeal goods only in so far as they were necessities: a counsel pious indeed, but unnecessarily austere; for it does the very dangerous thing of binding consciences in closer fetters than those in which they are bound by the word of God. Moreover, necessity, according to them,¹⁵ was abstinence from every thing which could be wanted, so that they held it scarcely lawful to make any addition to bread and water. Others were still more austere, as is related of Cratetes the Theban, who threw his riches into the sea, because he thought, that unless he destroyed them they would destroy him. Many also in the present day, while they seek a pretext for carnal intemperance in the use of external things, and at the same time would pave the way for licentiousness, assume for granted, what I by no means concede, that this liberty is not to be restrained by any modification, but that it is to be left to every man's conscience to use them as far as he thinks lawful. I indeed confess that here consciences neither can nor ought to be bound by fixed and definite laws; but that Scripture having laid down general rules for the legitimate uses we should keep within the limits which they prescribe.

2. Let this be our principle, that we err not in the use of the gifts of Providence when we refer them to the end for which their author made and destined them, since he created them for our good, and not for our destruction. No man will keep the true path better than he who shall have this end carefully in view. Now then, if we consider for what end he created food, we shall find that he

¹⁵ See Chrysost. ad Heb. Hi. As to Cratetes the Theban, see Plutarch, Lib. de Vitand. aere alien. and Philostratus in Vita Apollonii.

consulted not only for our necessity, but also for our enjoyment and delight. Thus, in clothing, the end was, in addition to necessity, comeliness and honour; and in herbs, fruits, and trees, besides their various uses, gracefulness of appearance and sweetness of smell. Were it not so, the Prophet would not enumerate among the mercies of God “wine that maketh glad the heart of man, and oil to make his face to shine,” (Ps. civ. 15.) The Scriptures would not everywhere mention, in commendation of his benignity, that he had given such things to men. The natural qualities of things themselves demonstrate to what end, and how far, they may be lawfully enjoyed. Has the Lord adorned flowers with all the beauty which spontaneously presents itself to the eye, and the sweet odour which delights the sense of smell, and shall it be unlawful for us to enjoy that beauty and this odour? What? Has he not so distinguished colours as to make some more agreeable than others? Has he not given qualities to gold and silver, ivory and marble, thereby rendering them precious above other metals or stones? In short, has he not given many things a value without having any necessary use?

3. Have done, then, with that inhuman philosophy which, in allowing no use of the creatures but for necessity, not only maliciously deprives us of the lawful fruit of the divine beneficence, but cannot be realised without depriving man of all his senses, and reducing him to a block. But, on the other hand, let us with no less care guard against the lusts of the flesh, which, if not kept in order, break through all bounds, and are, as I have said, advocated by those who, under pretence of liberty, allow themselves every sort of license. First one restraint is imposed when we hold that the object of creating all things was to teach us to know their author, and feel grateful for his indulgence. Where is the gratitude if you so gorge or stupify yourself with feasting and wine as to be unfit for offices of piety, or the duties of your calling? Where the recognition of God, if the flesh, boiling forth in lust through excessive indulgences infects the mind with its impurity, so as to lose the discernment of honour and rectitude? Where thankfulness to God for clothing, if on account of sumptuous raiment we both admire ourselves and disdain others? if, from a love of show and splendour, we pave the way for immodesty? Where our recognition of God, if the glare of these things captivates our minds? For many are so devoted to luxury in all their senses that their mind lies buried: many are so delighted with marble, gold, and pictures, that they become marble-hearted—are changed as it were into metal, and made like painted figures. The kitchen, with its savoury smells, so engrosses them that they have no spiritual savour. The same thing may be seen in other matters. Wherefore, it is plain that there is here great necessity for curbing licentious abuse, and conforming to the rule of Paul, “make not provision for the flesh to fulfil the lusts thereof,” (Rom. xiii. 14.) Where too much liberty is given to them, they break forth without measure or restraint.

4. There is no surer or quicker way of accomplishing this than by despising the present life and aspiring to celestial immortality. For hence two rules arise: First, “it remaineth, that both they that have wives be as though they had none;#8221; and they that use this world, as not abusing it,” (1 Cor. vii. 29, 31.) Secondly, we must learn to be no less placid and patient in enduring penury, than moderate in enjoying abundance. He who makes it his rule to use this world as if he used it not, not only cuts off all gluttony in regard to meat and drink, and all effeminacy, ambition, pride, excessive shows and austerity, in regard to his table, his house, and his clothes, but removes every care and affection which might withdraw or hinder him from aspiring to the heavenly life, and

cultivating the interest of his soul.¹⁶ It was well said by Cato: Luxury causes great care, and produces great carelessness as to virtue; and it is an old proverb,—Those who are much occupied with the care of the body, usually give little care to the soul. Therefore while the liberty of the Christian in external matters is not to be tied down to a strict rule, it is, however, subject to this law—he must indulge as little as possible; on the other hand, it must be his constant aims not only to curb luxury, but to cut off all show of superfluous abundance, and carefully beware of converting a help into an hinderance.

5. Another rule is, that those in narrow and slender circumstances should learn to bear their wants patiently, that they may not become immoderately desirous of things, the moderate use of which implies no small progress in the school of Christ. For in addition to the many other vices which accompany a longing for earthly good, he who is impatient under poverty almost always betrays the contrary disease in abundance. By this I mean, that he who is ashamed of a sordid garment will be vain-glorious of a splendid one; he who not contented with a slender, feels annoyed at the want of a more luxurious supper, will intemperately abuse his luxury if he obtains it; he who has a difficulty, and is dissatisfied in submitting to a private and humble condition, will be unable to refrain from pride if he attain to honour. Let it be the aim of all who have any unfeigned desire for piety to learn, after the example of the Apostle, “both to be full and to be hungry, both to abound and to suffer need,” (Philip. iv. 12.) Scripture, moreover, has a third rule for modifying the use of earthly blessings. We have already adverted to it when considering the offices of charity. For it declares that they have all been given us by the kindness of God, and appointed for our use under the condition of being regarded as trusts, of which we must one day give account. We must, therefore, administer them as if we constantly heard the words sounding in our ears, “Give an account of your stewardship.” At the same time, let us remember by whom the account is to be taken, viz., by him who, while he so highly commends abstinence, sobriety, frugality, and moderation, abominates luxury, pride, ostentation, and vanity; who approves of no administration but that which is combined with charity, who with his own lips has already condemned all those pleasures which withdraw the heart from chastity and purity, or darken the intellect.

6. The last thing to be observed is, that the Lord enjoins every one of us, in all the actions of life, to have respect to our own calling. He knows the boiling restlessness of the human mind, the fickleness with which it is borne hither and thither, its eagerness to hold opposites at one time in its grasp, its ambition. Therefore, lest all things should be thrown into confusion by our folly and rashness, he has assigned distinct duties to each in the different modes of life. And that no one may presume to overstep his proper limits, he has distinguished the different modes of life by the name of callings. Every man’s mode of life, therefore, is a kind of station assigned him by the Lord, that he may not be always driven about at random. So necessary is this distinction, that all our actions are thereby estimated in his sight, and often in a very different way from that in which human reason or philosophy would estimate them. There is no more illustrious deed even among philosophers than to free one’s country from tyranny, and yet the private individual who stabs the tyrant is openly condemned by the voice of the heavenly Judge. But I am unwilling to dwell on particular examples; it is enough to know that in every thing the call of the Lord is the foundation and beginning of right

¹⁶ French, “Parer notre ame de ses vrais ornemens;”—deck our soul with its true ornaments.

action. He who does not act with reference to it will never, in the discharge of duty, keep the right path. He will sometimes be able, perhaps, to give the semblance of something laudable, but whatever it may be in the sight of man, it will be rejected before the throne of God; and besides, there will be no harmony in the different parts of his life. Hence, he only who directs his life to this end will have it properly framed; because free from the impulse of rashness, he will not attempt more than his calling justifies, knowing that it is unlawful to overleap the prescribed bounds. He who is obscure will not decline to cultivate a private life, that he may not desert the post at which God has placed him. Again, in all our cares, toils, annoyances, and other burdens, it will be no small alleviation to know that all these are under the superintendence of God. The magistrate will more willingly perform his office, and the father of a family confine himself to his proper sphere. Every one in his particular mode of life will, without repining, suffer its inconveniences, cares, uneasiness, and anxiety, persuaded that God has laid on the burden. This, too, will afford admirable consolation, that in following your proper calling, no work will be so mean and sordid as not to have a splendour and value in the eye of God.

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Index of French Words and Phrases

- C'est a dire, sermons populaires
- Car si nous disons qu'il n'a merit  que mal de nous; Dieu nous pourra demander quel mal il nous a fait, lui dont nous tenons tout notre bien
- Le peuple des Scythes
- Or pource que la vie presente a tousiours force de delices pour nous attirer, et a grande apparence d'amenit , de grace et de douceur pour nous amieller, il nous est bien mestier d'estre retir  d'heure en d'heure,   ce que nous ne soyons point abusez, et comme ensorcelez de telles flatteries
- Parer notre ame de ses vrais ornemens
- Quant est du premier poinct
- Soit que ses bleds et vignes soyent gast es et destruites par gel e, gresle, ou autre tempeste