

lievers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls; the more careful are they to grow in grace; the more zealous of good works, and the more punctual in their attendance on all the ordinances of God: whereas just the contrary effects are observed whenever this expectation ceases. They are saved by hope, by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily: therefore, whoever would advance the gradual change in believers, should strongly insist on the instantaneous.

What I propose in the following papers is, to give a plain and distinct account of the doctrine of Christian perfection.

For this purpose I shall endeavour to show, 1. In what sense Christians *are not*; 2. In what sense they *are perfect*.

1. In what sense they are not. They *are not perfect in knowledge*. They are not free from *ignorance*, no, nor from *mistake*. We are no more to expect any living man to be *infallible* than to be omniscient. They are not free from *infirmities*; such as weakness, or slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind are, impropriety of language, an ungracefulness of pro-