

that outward form, to be the wedding-garment, and boldly sentence those to outer darkness that are not invested therewith ? Whereas every true Christian finds the least dram of hearty affection towards God to be more cordial and sovereign to his soul than all the speculative notions and opinions in the world : and though he study also to inform his understanding aright, and free his mind from all error and misapprehensions, yet it is nothing but the life of Christ deeply rooted in his heart which is the chymical elixir that he feeds upon. Had he "all faith that he could remove mountains," (as St. Paul speaks) had he "all knowledge, all tongues and languages ;" yet he prizeth one dram of love beyond them all. He accounteth him that feeds upon mere notions in religion to be but an airy chameleon-like Christian. He findeth himself now otherwise rooted and centred in God, than when he did before merely contemplate and gaze upon him ; he tasteth and relisheth God within himself ; he hath *quendam saporem Dei*, a certain savour of him ; whereas before he did but rove and guess at random at him. He feeleth himself safely anchored in God, and will not be dissuaded from it, though perhaps he skill not many of those subtilties which others make the Alpha and Omega of their religion. Neither is he scared with those childish frightments with which some would force their private conceits upon him ; he is above the superstitious dreading of mere speculative opinions, as well as the superstitious reverence of outward ceremonies : he cares not so much for subtilty, as for soundness and health of mind. And indeed, as it was well spoken by a noble philosopher, that "without purity and virtue God is nothing but an empty name ;" so it is as true here, that without obedience to