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5. <i>The excellency of religion in regard of its term and end, viz. Perfect blessedness. How unable we are in this state to comprehend and describe the full and perfect state of happiness and glory to come. The more godlike a Christian is, the better may he understand that state. Holiness and happiness not two distinct things, but two several notions of one and the same thing. Heaven cannot so well be defined by any thing without us, as by something within us. The great nearness and affinity between sin and hell. The conclusion of this treatise containing a serious exhortation to a diligent minding of religion, with a discovery of the vanity of those pretences which keep men off from minding religion . . . . .</i>	451
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DISCOURSE X.

ON A CHRISTIAN'S CONFLICTS WITH, AND CONQUESTS OVER,  
SATAN.

CHAPTER I.

*The introduction, summarily treating of the perpetual enmity between God, the principle of good—and the principle of evil, the devil: as also between whatsoever is from God and that which is from the devil. That wicked men, by destroying what there is from God within them, and divesting themselves of all that which hath any alliance to God or true goodness, and transforming themselves into the diabolical image, fit themselves for correspondence and converse with the devil. The fears and horrors which infest both the apostate spirits and wicked men. The weakness of the devil's kingdom; Christ's success against it* 463

CHAPTER II.

*The first observable, That the devil is continually busy with us. The devil considered under a double notion. 1. As an apostate spirit which fell from God. The great danger of the devil's activity, not only when he presents himself in some corporeal shape, but when he is unseen and appears not. The weakness and folly of those who are afraid of him only when he appears embodied. That the good Spirit of God is active for the good of souls. How regardless men are of the gentle motions of the Divine Spirit; and how unwatchful and secure under the suggestions of the evil spirit. How we may discover the devil in his stratagems and under his several disguises and appearances* . . . . . 466

CHAPTER III.

2. *Of the activity of the devil, considered as a spirit of apostasy, and as a degenerate nature in men. That the devil is not only the name of one particular thing, but a nature. The difference between the devil and wicked men is rather the difference of a name than of natures. The kingdom and tyranny of the devil and hell is chiefly within, in the qualities and dispositions of men's minds. Men are apt to quarrel with the devil in the name and notion, and defy him with their tongues, while they entertain him in their hearts, and comply with all that which the devil is. The vanity of their pretended love to God, and hatred of the devil. That there is nothing better than God Himself, for which we should love Him; and to love Him for His own beauty and excellency is the best way of loving Him. That there is nothing worse than sin itself, for which we should hate it; and to hate it for its own deformity is the truest way of hating it. How hell and misery arise from within men. Why wicked men are so insensible of their misery in this life* . . . . . 470



CHAPTER IV.

*The second observable, viz. The warfare of a Christian life. True religion consists not in a mere passive capacity and sluggish kind of doing nothing, nor in a melancholy sitting still or slothful waiting, &c. but it consists in inward life and power, vigour and activity. A discovery of the dulness and erroneousness of that hypothesis, viz. That good men are wholly passive and unable at any time to move without some external impetus—some impression and impulse from without upon them: or, that all motions in religion are from an external principle. Of the quality and nature of the true spiritual warfare, and of the manner and method of it. That it is transacted upon the inner stage of men's souls, and managed without noise or pompous observation; and without any hinderance or prejudice to the most peaceful, sedate, and composed temper of a religious soul. This further illustrated from the consideration of the false and pretended zeal for God and his kingdom against the devil; which, though it be impetuous, and make a great noise, and a fair show in the world, is yet both impotent and ineffectual . . . . .* 476

CHAPTER V.

*The third observable, viz. The certainty of success and victory to all those that resist the devil. This grounded upon, 1. The weakness of the devil and sin considered in themselves. 2. God's powerful assisting of all faithful Christians in this warfare. The devil may allure and tempt, but he cannot prevail, except men consent and yield to his suggestions. The devil's strength lies in men's treachery and falseness to their own souls. Sin is strong, because men oppose it weakly. The error of the Manichees about a principium mali defended by men in their lives and practices. Of God's readiness to assist Christians in their spiritual conflicts; His compassionate regards and the more special respects of His providence towards them on such occasions. The conclusion, discovering the evil and horridness of magic, diabolical contracts, &c. . . . .* 481