

The Consistent Christian

A Handbook for Christian Living

By [William Secker](#)

1660

EDITOR'S NOTE

Without doubt, this is the *richest* book we have ever read. In order to gain any spiritual profit from the book — it must be carefully perused. It is much like the book of Proverbs, where each line must be contemplated. Concerning the *literary style* of the author, Secker abounds in the use of comparisons and contrasts — often using several analogies in the same sentence. Similar to the Old Testament authors, at times Secker 'purposely exaggerates' the wording, to make his point. This *handbook for Christian living* will be a treasure to all serious Christians. Originally titled "*The Nonsuch Professor*" this antiquated book has been carefully updated to modern English. (*Editors, GraceGems.org*)

PREFACE

Christian Reader,

To serve man's *necessity* is charitable; to serve his *convenience* is warrantable; to serve his *iniquity* is blamable — but to serve his *purity* is honorable!

The design of this piece is not the ostentation of the author — but the edification of the reader. In this subject you have a *breviary of true religion*. The *works* enjoined in it are weighty, and the *blessings* annexed to it are many. Christianity is here dressed in the white linen of purity. As grace begins in God's love to us — so it ends in our love to Him. Grace both makes our comforts greater — and our crowns brighter. Those children of God who are found moving in the orbits of obedience — shall enjoy the clearest sunshine of their Father's countenance!

Beloved, be sure to raise your superstructure upon an immovable foundation; and enter into such a business, as has an immediate tendency to blessedness. It is an unparalleled mercy — to be preserved from corruption in the midst of general infection. It is far better to be *innocent* than *penitent*; to *prevent* the malady, than *invent* the remedy!

Remember, reader, that we can call no *time* our own — but the present. How carefully should we shoot — who have but *one arrow* to direct at the mark! The more you enjoy the smiles of God — the more you will shine in the eyes of those saints, who judge of the trees of righteousness, by the *fruits* of righteousness. The enjoyment of this world is neither an evidence of divine *favor* — nor of divine *anger*. Do not judge yourself, therefore, by the *gold* in your *bags* — but by the *grace* of God in your *heart*; not by your *wealth* — but by your *works*. If religion is your vineyard to labor in — eternity shall be your bed to rest upon. Every *grace* that is here exercised — shall be there glorified!

It is an unseemly thing to put on the *fair suit of profession* — and to do the *foul work of corruption*. The time is approaching, when God will burn up those vines which bear only sour grapes. The gospel not only requires *diligence* — but it also requires *excellence*; that by the singularity of your *actions* — you may prove the sincerity of your *disposition*!

Christian, the *race* is short in which you run — but the *prize* is great for which you run. I wish this *gale of divinity* may speed your vessel to the haven of felicity! And when God gives in more to me — I shall give out more to you. In the mean time, I shall deem it my highest honor to be instrumental to others' conversion, and in this relation I beg to subscribe myself, yours in the Lord,
William Secker

OUTLINE

TEXT

“If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that?” Matthew 5:46-47

DOCTRINE

That singular Christians will perform singular actions.

I. Eight reasons WHY a Christian should do more than others —

1. Because more is done FOR him than for others.
2. Because he is more nearly RELATED to God than others.
3. Because he PROFESSES more than others.

4. Because he is inwardly CONFORMED to the Redeemer more than others.
5. Because he is WATCHED more than others.
6. Because if he DOES no more than others--it will appear that he IS no more than others.
7. Because he is appointed to be a JUDGE of others.
8. Because he EXPECTS more than others.

II. WHAT the Christian does more than others —

1. He does much good — and makes but little noise.
2. He brings up the bottom of his life — to the top of his light.
3. He prefers the duty he owes to God — to the danger he fears from man.
4. He seeks the public good of others — above the private good of himself.
5. He has the most beautiful life — among the vilest people.
6. He chooses the worst of sorrows — rather than commit the least sin.
7. He becomes a father to all in charity — and a servant to all in humility.
8. He mourns most before God — for those lusts which appear least before men.
9. He keeps his heart lowest — when God raises his estate highest.
10. He seeks to be better inwardly in his substance — than outwardly in appearance.
11. He is grieved more at the distresses of the church — than affected at his own happiness.
12. He renders the greatest good — for the greatest evil.
13. He takes those reproofs best — which he needs most.
14. He takes up duty in point of performance — and lays it down in point of dependence.

15. He takes up his contentment — in God's appointment.
16. He is more in love with the employment of holiness — than with the enjoyment of happiness.
17. He is more employed in searching his own heart — than in censuring other men's states.
18. He sets out for God at his beginning — and holds out with Him to the end.
19. He takes all the shame of his sins to himself — and gives all the glory of his services to Christ.
20. He values his heavenly inheritance — above all earthly possessions.

III. APPLICATION

A. Twenty PRINCIPLES which a believer should walk by —

1. That whatever is transacted by men on earth — is eyed by the Lord in Heaven.
2. That after all his present receivings — he will be brought to his future reckonings.
3. That God bears a greater respect to his heart — than to his works.
4. That there is more final bitterness in reflecting on sin — than there can be present sweetness in the commission of sin.
5. That there is the greatest vanity — in all created excellency.
6. That duties can never have too much attention paid to them — nor too little confidence placed in them.
7. That those precious promises, which are given to insure his happiness — do not supersede those directions which are laid down for him to seek after happiness.
8. That it is dangerous to dress himself for another world — at the looking-glass of this world.
9. That where sin proves hateful — it shall not prove hurtful.
10. That inward purity is the ready road — to outward plenty.

11. That all the time which God allows him — is but enough for the work which He allots him.
12. That there can never be too great an estrangement from defilement.
13. That whatever is temporarily enjoyed — should be spiritually improved.
14. That he should speak well of God — whatever trials he receives from God.
15. That the longer God forbears with the unrelenting sinner in life — the sorer He strikes him in the judgment-day.
16. That there is no judging of the inward conditions of men — by the outward dispensations of God.
17. That it is safest to cleave to that good which is the choicest.
18. That no present worldly business — should interrupt his pursuit of future blessedness.
19. That gospel integrity towards God — is the best security against wicked men.
20. That the richness of the crown which shall be received — shall more than compensate for the bitterness of the cross which may here be endured.

B. Seven DIRECTIONS to those who wish to do more than others —

1. You must deny yourself more than others.
2. You must pray more than others.
3. You must resolve more than others.
4. You must love more than others.
5. You must believe more than others.
6. You must know more than others.
7. God must reveal Himself more to you, than He does to others.

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