

A
PRACTICAL TREATISE
UPON
CHRISTIAN PERFECTION

INTRODUCTION.

CHRISTIAN Perfection will, perhaps, seem to the common reader to imply some state of life which every one need not aspire after; that it is made up of such strictness, restraints, and particularities of devotion, as are neither necessary, nor practicable by the generality of Christians.

But I must answer for myself, that I know of only one common Christianity, which is to be the common means of salvation to all men.

If the writers upon Christian Perfection have limited to themselves some peculiar degrees of piety, or extraordinary devotions which they call by that name, they have not done religion much service, by thinking Christian Perfection to consist in any thing, but the right performance of our necessary duties.

This is the perfection which this Treatise understands to be recommended; a perfection that does not consist in any singular state or condition of life, or in any particular set of duties, but in the holy and religious conduct of ourselves in every state of life.

It calls us not to a degree, but to a right and full performance of those duties, which are necessary for all Christians, and common to all states of life.

I call it perfection, for two reasons; first, because

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Camilla Rothe



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